
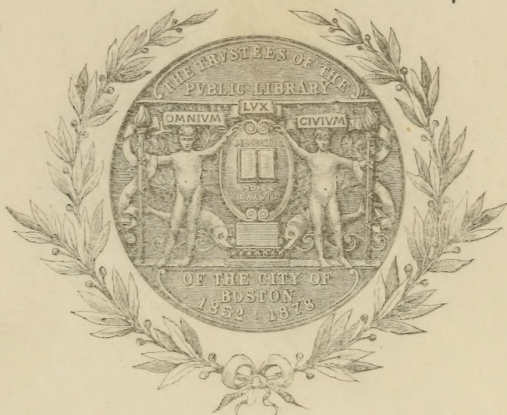



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GREEK GRAMMAR.

SCHOOLS AND COLLEGES.

JAMES HADLEY

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PREFACE.

THE grammar which is here submitted to the public, is founded on the *Griechische Schulgrammatik* of GEORG CURTIUS, Professor in the University of Kiel. The work of Professor Curtius was first published in 1852, and was received in Germany with marked favor: a second edition was called for in 1855, a third in 1857, and a fourth in 1859. Having been led, soon after it appeared, to study it with some care, I became satisfied that it possessed important advantages of plan and execution; and I was therefore easily induced, more than three years ago, to undertake the task of bringing it before the American public. My first thought went no further than to reproduce it in an English version, with only such changes as might seem necessary to adapt it to the wants and habits of instructors in our country. But in carrying out this purpose, it happened, by what is probably a common experience in such cases, that one change led on to another, until at length the alterations had assumed an extent out of all proportion to the original design. To give the book, as it stands here, the name of Curtius, would be to make him responsible in appearance for many things which he has not said, and might perhaps fail to approve. Under these circumstances, it has seemed to be the only proper course, that I should assume the responsibility of the work, while making, as I cheerfully do, the fullest acknowledgments of obligation to the German scholar. Should this volume prove to be of service in the work of classical instruction, the result will be perhaps mainly due to his broad and thoughtful scholarship, and his sound, practical judgment.

It may be proper for me here to follow the example of Professor Curtius, by calling attention, at the outset, to some features in the plan and arrangement of this Grammar.

It is a fact generally understood, that the Greek, in common with the other Indo-European languages, has of late received, and is still receiving, much light from the scientific comparative study of the whole class to which it be-

longs. The new views of Greek etymology and structure, developed and established by that study, have been made the object of special attention in the preparation of this work; and have been taken up into it, as far as seemed to be consistent with the practical ends which must always be paramount in an elementary grammar.

The multiplicity of forms presented by the different Greek dialects is the occasion of considerable embarrassment to the grammarian. Scattered through the sections which describe the Attic language, they interfere seriously with the unity of exhibition and impression which it is important to secure: but when thrown together by themselves at the end of the book, they lose in clearness and significance, by being severed from those common facts and principles with which they are naturally associated. In this Grammar, will be found a sort of compromise between the opposite difficulties. The peculiarities of euphony and inflection which belong to the other dialects, are given in smaller type at the foot of each page, under the corresponding Attic forms, so as to be kept clearly distinct from the latter, while yet presented with them in the same view.

It is hardly necessary to say that a *complete* exhibition of the dialects is not attempted in these pages. The multitude of forms which appear only in lyric fragments, or in ancient inscriptions, or in the writings of grammarians, are passed over without notice. The object has been simply to supply what is necessary in this respect for a proper reading of the classic authors, and particularly Homer, Herodotus, Pindar, and Theocritus. For the language of Homer, I have derived much assistance from the Homeric Grammar of Ahrens (*Griechische Formenlehre des Homerischen und Attischen Dialektes*: Göttingen, 1852); and for that of Herodotus, from the careful and thorough investigations of Bredow (*Quaestiones Criticae de Dialecto Herodotea*: Lipsiae, 1846).

In the sections on the verb, the forms of voice, mode, and tense are reduced to a small number of groups, called "tense-systems." Under this arrangement, which is similar to those already adopted by Ahrens and Curtius, the inflection of the verb is represented as the inflection of a few tense-stems, which are formed, each in its own way, from the common verb-stem. It is hoped that the arrangement may commend itself in use, not only as consistent with the obvious analogies of verb-formation, but also as calculated to make the structure of the verb simpler and more intelligible to the learner.

Among these tense-systems, the most prominent is that which includes the present and imperfect, the tenses of continued action; and it is also the one which shows the greatest variety of formation. Hence the formation of the present is taken as the basis of a new classification, the whole mass of verbs being divided into nine classes, according as the stem of this tense coincides with that of the verb, or varies from it by different changes.

The special formation of particular verbs—"anomalous" formation, as it has been generally, but to a great extent inappropriately, termed—is exhibited with considerable fulness, and according to a uniform method, intended to assist the apprehension and memory of the learner.

In the Syntax, the leading aim has been—not to construct a philosophical system of human expression, with Greek sentences for illustrations—but to represent, as fully and clearly as possible within the prescribed limits, the actual usage and idiom of the Greek language. It has also been an object to accompany the full statement of rules and principles with brief phrases, describing their substance, and convenient for use in the recitation-room.

In regard to the examples by which the Syntax is illustrated, it has not been thought necessary to give for each one the name of the author from whom it is cited. Only those taken from non-Attic sources, as Homer and Herodotus, are credited to their authors: those which come from Attic poets are marked simply as poetic: while those which come from Attic prose-writers, and constitute perhaps nine-tenths of the whole number, are given without any indication of their source. The examples are translated throughout, untranslated examples being (if I may trust my own observation) of but little use, in general, even to the better class of students. Regarded as illustrations, they are imperfect, since it is only with difficulty, and perhaps with uncertainty, that the learner recognizes their relation to the rule or principle to be illustrated. And if we view them as exercises in translation, it may be questioned, whether detached sentences, torn from the connections in which they stood, and involving often peculiar difficulties of language and construction, are best suited for this purpose. A similar rule has been followed even in the earlier portions of the Grammar; except, indeed, in the first part (Orthography and Euphony), where it could hardly be carried out with convenience: but in the second and third parts, which treat of Inflection and Formation, the Greek words introduced are accompanied regularly by a statement of their significa-

tion. This course has been adopted, partly, from the feeling that a student cannot fairly be expected to take much interest in words that have no meaning to his mind; and partly, in the belief that it is possible for a student, in this way, as he goes through his grammar, to acquire, with little trouble, a useful vocabulary of Greek expression.

In preparing this division of the work, I have made frequent use of the *Syntax der Griechischen Sprache* (Braunschweig, 1846), by the late Professor Madvig of Copenhagen. But my obligations are much greater—not for the Syntax only, but for almost every part of the book—to K. W. Krüger, whose Greek Grammar (like that of Buttmann before it) marks a new epoch in the scientific treatment of its subject. Important aid has been received also from the school-grammars of Buttmann and Kühner, which are familiar to American students in the skilful translations of Dr. Robinson and Dr. Taylor. Nor must I omit to acknowledge myself indebted, for many valuable suggestions, to the excellent grammars produced in our own country by Professor Sophocles and Professor Crosby.

In the appended chapter on Versification, I have relied, partly on Munk's *Metres of the Greeks and Romans* (translated by Professors Beck and Felton, Cambridge, 1844), but still more on the able treatises of Rossbach and Westphal (*Griechische Rhythmik*, Leipzig, 1854; and *Griechische Metrik*, Leipzig, 1856).

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INTRODUCTION.

Greek Language and Dialects.

1. The inhabitants of ancient Greece called themselves *Hellēnēs* ("Ἕλληνες), and their country *Hellas* (Ἑλλάς). The name "Hellenes" was applied also to the members of the same race, dispersed by colonization over the islands and coasts of the Mediterranean. By the Romans they were called *Greeks* (Graeci). Their language—the Greek—is connected with the languages of the Indians, Persians, Romans, the Slavonic, Germanic, and Celtic nations. These are all kindred languages, and together form the Indo-European family of languages.

2. The Hellenes referred themselves for the most part to three principal *divisions*,—Aeolians, Dorians, and Ionians. To these belonged three principal dialects:—the Aeolic, spoken in Aeolis, Boeotia, and Thessaly;—the Doric, in Peloponnēsus, Isthmus, and north-western Greece,—also in Crete and Caria, Sicily and southern Italy;—the Ionic, in Ionia and Attica, and in most of the Aegæan islands. Each of them was early used in poetry,—for a long time the only species of literature. They were spoken under many different forms—secondary dialects—in different times and places. But as regards the written works which have come down to us, it is enough to specify the following forms:

3. a. The *Aeolic* (of Lesbos), found in the lyric fragments of Alcaeus and the poetess Sappho (600 B. C.).

b. The *Doric*, found in the lyric poetry of Pindar (470 B. C.) and the bucolic (*pastoral*) poetry of Theocritus (270 B. C.). Even the Attic dramas in their lyric parts contain some Doric forms. The language of Pindar has some peculiarities derived from the Aeolic, and still more from the Epic.

c. The *Ionic*, including

1) The *Old Ionic*, or *Epic*, found in the poetry of Homer (before 800 B. C.) and Hesiod (before 700 B. C.). In all the poetry of later times (though least of all in the dramatic dialogue) we find more or less admixture of Epic words and forms.

2) The *New Ionic*, the language of Ionia about 400 B. C., found in the history of Herodotus and the medical writings of Hippocrates.

1 D. In Homer, Hellas is only a district in northern Greece, the Hellenes its inhabitants. For the Greeks at large, he uses the names Ἀχαιοί, Ἀργεῖοι, Δαναοί, which, strictly taken, belong only to a part of the whole people.

2 D. The division into Aeolians, Dorians, Ionians, is unknown to Homer.

The following dialect, though in strictness the Ionic of Attica, and closely related to the two preceding, is always distinguished as

d. The *Attic*, the language of Athens in her flourishing period (from 490 B. C.), found in many works of poetry and prose, especially the tragedies of Aeschylus, Sophocles, and Euripides, the comedies of Aristophanes, the histories of Thucydides and Xenophon, the philosophical writings of Plato, and the orations of Lysias, Isocrates, Aeschines, and Demosthenes. The political importance of Athens and the superiority of her literature gave a great ascendancy to her dialect, which at length banished the others from literary use; though the Doric and the Old Ionic were still retained, the latter for epic, the former for lyric and bucolic poetry. The Attic thus became the common language of all cultivated Greeks; but at the same time began to lose its earlier purity. In this state, commencing about the time of Alexander (who died 323 B. C.), it is called

e. The *Common* dialect (ἡ κοινὴ διάλεκτος), in distinction from the purer Attic. On the border between the two, stands the great philosopher Aristotle, with his pupil Theophrastus. Among later authors, the most important are the historians Polybius (140 B. C.), Plutarch (100 A. D.), Arrian (150 A. D.), and Dio Cassius (200 A. D.), the geographer Strabo (1 A. D.), and the rhetoricians Dionysius of Halicarnassus (30 B. C.), and Lucian (170 A. D.).

REMARK. There is a noticeable difference between the *earlier* and *later* Attic. The first is seen in the tragic poets and Thucydides; the last, in most other Attic writers. The language of Plato has an intermediate character. The *tragic* language is further marked by many peculiarities of its own.

4. For completeness, we may add

f. The *Hellenistic*, a variety of the Common dialect, found in the New Test., and in the LXX., or Septuagint version of the Old Test. The name comes from the term *Hellenist* (Ἑλληνιστῆς from ἐλληνίζω), applied to Hebrews, or others of foreign birth, who used the Greek language.

g. The *Modern Greek*, or popular language for the last thousand years, found in written works since about 1150 A. D. It is also called *Romaic* from Ῥωμαῖοι (*Romans*), the name assumed in place of Ἕλληνες by the Greeks of the middle ages.

NOTE. Through the first two Parts of the Grammar, the forms of Attic Greek, especially the Attic prose, are described in the body of the text; while the peculiarities of other dialects (particularly those of Homer and Herodotus) are added in smaller type at the foot of each page.

Hm. stands for *Homer*, and *Hd.* for *Herodotus*;—*cf.* is used for *Lat. confer* (compare);—*sc.* for *scilicet* (to wit);—*ib.* for *ibidem* (in the same place);—*i. e.* for *id est* (that is);—*e. g.* for *exempli gratia* (for example);—*κτλ.* for *καὶ τὰ λοιπά* (*Lat. et cetera*). Other abbreviations will explain themselves.

PART FIRST.

ORTHOGRAPHY AND EUPHONY.

Alphabet.

5. The Greek is written with twenty-four letters, viz.

Form.		Name.		Roman.
Α	α	Ἀλφα	Alpha	a
Β	β	Βῆτα	Beta	b
Γ	γ	Γάμμα	Gamma	g
Δ	δ	Δέλτα	Delta	d
Ε	ε	Ἐ ψιλόν	Epsilon	ë
Ζ	ζ	Ζῆτα	Zeta	z
Η	η	Ἡτα	Eta	ē
Θ	θ	Θῆτα	Theta	th
Ι	ι	Ἰῶτα	Iota	i
Κ	κ	Κάππα	Kappa	c
Λ	λ	Λάμβδα	Lambda	l
Μ	μ	Μῦ	Mu	m
Ν	ν	Νῦ	Nu	n
Ξ	ξ	Ξι	Xi	x
Ο	ο	Ὀ μικρόν	Omicron	ö
Π	π	Πι	Pi	p
Ρ	ρ	Ῥῶ	Rho	r
Σ	σ	Σίγμα	Sigma	s
Τ	τ	Ταῦ	Tau	t
Υ	υ	Ὑ ψιλόν	Upsilon	y
Φ	φ	Φι	Phi	ph
Χ	χ	Χι	Chi	ch
Ψ	ψ	Ψι	Psi	ps
Ω	ω	Ὠ μέγα	Omega	ō

REMARK. a. Sigma has the form σ in the beginning and middle of a word, ς at the end of a word: *στάσις faction*.

The final ς is retained by some editors, even when it is brought by composition into the middle of a word: thus the compound word made up of *δυσ ill* (never used separately), *πρός to*, and *όδός way*, is written by some *δυσπρόσodus*, by others *δυσπρόσodus*, *difficult of access*.

REM. b. *Abbreviations*. For many combinations of two or three letters, and for many short words in frequent use, the manuscripts and old editions have peculiar forms, connected and abridged. Two of these are still occasionally used: ϵ for *ov*, and ς (named *στί* or *στίγμα*) for *στ*.

6. REM. c. The term *alphabet* is formed from the names of the first two letters. The Greek alphabet is not essentially different from the Roman, and from those of modern Europe. They are all derived from the alphabet of the Phoenicians.

NOTE. d. Various other signs, beside the letters of the alphabet, are used in writing Greek. Such are the *breathings* (14), the *coronis* (68) and the *apostrophe* (70), the *accents* (89) and the *marks of punctuation* (113).

Vowels.

7. The vowels are α , ϵ , η , ι , o , ω , υ .

Of these, ϵ , o , are always *short*,
 η , ω , always *long*,
 α , ι , υ , short in some words, long in others, and hence called *doubtful* vowels.

8. The short sounds of α , ι , υ , are indicated in the grammar by $\check{\alpha}$, $\check{\iota}$, $\check{\upsilon}$; the long sounds, by $\bar{\alpha}$, $\bar{\iota}$, $\bar{\upsilon}$. We have then

the <i>short</i> vowels,	$\check{\alpha}$, ϵ , $\check{\iota}$, o , $\check{\upsilon}$, and
the <i>long</i> vowels,	$\bar{\alpha}$, η , $\bar{\iota}$, ω , $\bar{\upsilon}$.

9. The long vowels were sounded as a , e , i , o , u , in the English words *par*, *prey*, *caprice*, *prone*, *prune*, slowly and fully uttered. The short vowels had the same sounds, only less prolonged in utterance,—a little different, therefore, from the English short sounds in the words *pat*, *pet*, *pit*, *pot*, *put*.

10. The vowels (sounded as above) are *close* or *open*. The *most open* vowel is α ; *less open* are ϵ , η , o , ω ; the *close* vowels are ι , υ . Thus we have

the <i>open short</i> vowels,	$\check{\alpha}$, ϵ , o ,
the <i>open long</i> vowels,	$\bar{\alpha}$, η , ω ,
the <i>close</i> vowels,	ι , υ .

Diphthongs.

11. The diphthongs (δίφθογγοι *double-sounds*) combine two vowels—an open and a close vowel—in one syllable. They are

αι, ει, οι, αυ, ευ, ου,
 γ, η, φ, also ηυ, ωυ, and υι:

but in υι, both the vowels are close.

Of these, α, η, φ, are called *improper* diphthongs. Their second vowel is called *iota subscript* (written below the first). But when the first vowel is a capital letter, ι stands upon the line: ΩΙΔΗΙ = Ωιδῆι = ᾠδῆι.

REM. a. In the diphthongs, as at first pronounced, each vowel received its proper sound, while the two, being uttered without break, coalesced in one syllable. Thus αι, pronounced *ah-ee*, giving the sound of Eng. *ay* affirmative: αυ, *ah-oo*, like Eng. *ou* in *our*: ευ, οι, υι, not quite like *eu* in *fluid*, οι in *foil*, υι in *quit*: ει, ου, still further from *ei* in *height*, *ou* in *youth*; though ου afterwards assumed the latter sound (12 b).

REM. b. In α, η, φ, the second vowel was at first written on the line and sounded, as in other diphthongs. But it early ceased to be pronounced, being swallowed up by the long *ā*, η, ω, before it. For a long time it was generally omitted in writing, and, when afterwards restored, was placed as a silent letter under the line. Hence α, η, φ, were called *improper* diphthongs, their second vowel having no effect upon the sound. The same name has sometimes been extended to include ηυ, ωυ, and υι, which are distinguished from the other diphthongs by special peculiarities. Thus ηυ is always the result of augment (310) or of crasis (68), ωυ of crasis only; υι is composed of two close vowels, and is never followed by a consonant in the same word.

12. In *Roman letters* the diphthongs were represented,

αι, ει, οι, αυ, ευ, ου, υι, α, η, φ,
 by ae, ē or ī, oe, au, eu, ū, yi, ā, ē, ō.

Exc. a. For αι, οι, in a few proper names, we have Roman *ai*, *oi*; Μαία *Maia*, Τροία *Troia* or *Troja*, Αἴας *Ajas*. For φ, in a few compounds of ᾠδή *song*, we have *oe*: τραγωδός *tragoedus*.

REM. b. From the representation of Greek words by Roman letters, it appears that at an early time (as early as 100 B. C.) several of the diphthongs had become simple sounds. Thus ει had assumed the sound

11 D. b. The Ionic has ηυ also in νηῦς (Hm. II. d.) Att. ναῦς *ship*, and γρηῦς (Hm.) Att. γραῦς *old woman*.—ωυ is scarcely Attic. The New Ionic has it in ὠνός, τῶνός, etc., by crasis for ὁ αὐτός, τὸ αὐτό (68 D);—also in reflexive pronouns, as ἐνωτοῦ (235 D), which seems to have arisen by crasis from εἰς αὐτοῦ;—further in δῶμα Att. δᾶμα *wonder*, and words derived from it; though here some deny the diphthong and write δᾶμα or δῶμα.

of Eng. *ei* in *rein* or in *seize*—most commonly the latter; *ou* that of *ou* in *your*. For α , η , ω , see 11 b.

REM. c. It appears also that, prior to the same time, υ had taken the sound of French *u*, or German *ü*, intermediate between Eng. *oo* and *ee*—which the Romans, not having this sound, represented (as they did the sound of ζ) by using the Greek letter for the purpose ($\gamma = \upsilon$). The diphthong $\upsilon\iota$ underwent a corresponding change. But υ at the end of a diphthong retained its earlier sound.

13. *Diaeresis*. Sometimes two vowels, which might coalesce as a diphthong, are separated in pronunciation. A mark of diaeresis (*separation*) is then placed over the second vowel: $\rho\alpha\iota\zeta\acute{o}\nu\tau\omega\upsilon\upsilon$, $\pi\rho\acute{o}\upsilon\pi\acute{\alpha}\rho\chi\omega$, $\beta\acute{o}\tau\rho\upsilon\iota$.

REM. a. The diaeresis is sometimes omitted, when it is evident from a breathing (14), or an accent (89), or from ι written on the line (11), that the two vowels do not unite as a diphthong. Thus in $\alpha\upsilon\tau\acute{\eta}$, $\iota\chi\acute{\zeta}\acute{\upsilon}\iota$, $\lambda\eta\zeta\acute{o}\mu\epsilon\nu\omicron\varsigma$, the vowels are evidently separate (= $\alpha\ddot{\upsilon}\tau\acute{\eta}$, $\iota\chi\acute{\zeta}\acute{\upsilon}\iota$, $\lambda\eta\zeta\acute{o}\mu\epsilon\nu\omicron\varsigma$), while in $\alpha\ddot{\upsilon}\tau\acute{\eta}$, $\iota\chi\acute{\zeta}\acute{\upsilon}\iota$, $\lambda\eta\zeta\acute{o}\mu\epsilon\nu\omicron\varsigma$, they unite as diphthongs.

Breathings.

14. The weak sound *h*, at the beginning of a word, was indicated by the mark ' placed over the initial vowel, and called the *rough breathing* (*spiritus asper*): thus $\acute{\iota}\epsilon\nu\alpha\iota$ (pronounced *hí-ē-nai*) *to send*.

The *absence* of this sound was also indicated by a mark ' placed over the initial vowel, and called the *smooth breathing* (*spiritus lenis*): thus $\acute{\iota}\epsilon\nu\alpha\iota$ (pronounced *ī-ē-nai*) *to go*.

Words beginning with a *diphthong* take the breathings over the *second* vowel: $\alpha\iota\omicron\upsilon$ of *himself*, $\alpha\upsilon\omicron\upsilon$ of *him*. But in the *improper* diphthongs, ι never takes the breathings, even when it stands upon the line: $\Omega\delta\acute{\eta}$ = $\omega\delta\acute{\eta}$ *song*.

15. All words which begin with υ have the rough breathing. Further, the initial consonant ρ always has the rough breathing (thus $\acute{\rho}$, Roman *rh*): $\acute{\rho}\acute{\eta}\tau\omega\rho$ *rhetor orator*.— $\rho\rho$ appears in most editions as $\acute{\rho}\acute{\rho}$ (Roman *rrh*): $\Pi\acute{\upsilon}\acute{\rho}\rho\omicron\varsigma$ *Pyrrhus*; though some write $\Pi\acute{\upsilon}\rho\rho\omicron\varsigma$.

REM. a. Except in $\acute{\rho}\acute{\rho}$, the breathings belong only to *initial* letters; if brought into the middle of a word by composition, they disappear: $\pi\rho\acute{o}\iota\epsilon\nu\alpha\iota$ (from $\pi\rho\acute{o} + \acute{\iota}\epsilon\nu\alpha\iota$ and from $\pi\rho\acute{o} + \acute{\iota}\epsilon\nu\alpha\iota$); though the Roman form in some such cases shows an *h*: $\epsilon\nu\delta\rho\iota\varsigma$ *enhydriis* $\pi\omicron\lambda\upsilon\iota\sigma\tau\omega\rho$ *Polyhistor*.

15 D. The Epic pronouns $\epsilon\upsilon\mu\epsilon\varsigma$, $\epsilon\upsilon\mu\iota$, $\epsilon\upsilon\mu\epsilon$ (233 D) have the smooth breathing. The Aeolic dialect had other exceptions.

Consonants.

16. The consonants were sounded, for the most part, as we sound the Roman letters used to represent them (5). To *c, g, s, t*, we give a variety of sounds: the corresponding Greek letters *κ, γ, σ, τ*, had only the sounds which are heard in Eng. *coo, go, so, to*: thus in *Λυκία Lycia, Φρυγία Phrygia, Μυσία Mysia, Βοιωτία Boeotia*. But

Gamma (*γ*) before *κ, γ, χ, or ξ*, had the sound of *n* in *anger, anxious*, and was represented by a Roman *n*: *ἄγκυρα* Lat. *ancōra anchor*, *ἐλεγχος* *elenchus proof*.

17. The letters *φ, ζ, χ*, seem to have had at first the sounds of *ph, th, ch*, in Eng. *uphill, hothouse, blockhead*. But afterwards they came to sound as in Eng. *graphic, pathos*, and German *machen* (the last being a rough palatal sound no longer heard in English).

REM. a. Every consonant was sounded: thus *κ* was heard in *κνίω to scratch, κτήμα possession*, and *φ* in *φθίσις phthisis consumption*. Similarly *ξένος stranger, ψάμμος sand*, were pronounced *ksēnos, psammos*, with *k* and *p* distinctly heard.

Among consonants, we distinguish *semivowels, mutes*, and *double consonants*.

18. The SEMIVOWELS are *λ, μ, ν, ρ, σ*; of which,

σ is called a *sibilant*, from its hissing sound,
λ, μ, ν, ρ, *liquids*, from their flowing sound,
μ, ν, *nasals*, being sounded with the nose.

To the semivowels must be added also *γ nasal*, that is, *γ* before *κ, γ, χ, ξ* (16).

19. The MUTES are

<i>π-mutes</i>	<i>π</i>	<i>β</i>	<i>φ</i>	or <i>labial mutes</i> ,
<i>τ-mutes</i>	<i>τ</i>	<i>δ</i>	<i>θ</i>	<i>lingual mutes</i> ,
<i>κ-mutes</i>	<i>κ</i>	<i>γ</i>	<i>χ</i>	<i>palatal mutes</i> .

Those in the same horizontal line are said to be *cognate*, or mutes of the same organ.

20. According to another division, the mutes are

<i>smooth mutes</i>	<i>π</i>	<i>τ</i>	<i>κ</i>	(<i>tenues</i>),
<i>middle mutes</i>	<i>β</i>	<i>δ</i>	<i>γ</i>	(<i>mediae</i>),
<i>rough mutes</i>	<i>φ</i>	<i>θ</i>	<i>χ</i>	(<i>aspiratae</i>).

Those in the same horizontal line are said to be *co-ordinate*, or mutes of the same order.

REM. a. The *middle mutes* *β, δ, γ*, are so named from the place given them in the arrangement. They are also called *sonant* (sounding with loud voice), in distinction from *π, τ, κ, φ, θ, χ*, which are *surd* (hushed

or whispered). Of the latter, ϕ , χ , are called *rough*, aspiratae, on account of the *h* (rough breathing, spiritus asper) contained in them (17); while π , τ , κ , which have no *h*, are called *smooth*.

21. The DOUBLE CONSONANTS are ζ , ξ , ψ ; of which, ψ is written for $\pi\sigma$, and ξ for $\kappa\sigma$.

REM. a. Zeta (ζ) is not written for $\tau\sigma$, a combination of sounds rejected by the Greek ear as offensive. But it has in prosody the force of two consonants,—placed after a short vowel, it makes a syllable long by position (86). Many scholars pronounce it as *dz*; but it is at least very doubtful whether it ever had that sound.

22. The relations of the consonants may be seen from the following table:

	Semi-vowels.		Mutes.			Double Conso- nants.
	Sibilant.	Liquids.	Smooth.	Middle.	Rough.	
		Nasals.				
Labials		μ	π	β	ϕ	ψ
Linguals	σ	λ, ρ, ν	τ	δ	θ	ζ
Palatals		(γ)	κ	γ	χ	ξ

REM. a. σ , ψ , ξ . are *surd* like the smooth and rough mutes; the other consonants and all the vowels are *sonant* (20 a).

23 D. DIGAMMA. The oldest Greek had another consonant sound, represented by the sixth letter of the primitive alphabet. This was the semivowel *F*, named *Faū* *Vau*,—named also from its form *Digamma* (δίγαμμα i. e. double gamma, one placed upon another). It corresponds in place and form to Lat. *f*, but in power to Lat. *u* consonant (*v*), being sounded probably much like Eng. *w*. Thus *oīs* *sheep* was originally *oūs* Lat. *ovis*. It is sometimes called *Aeolic digamma*, having been retained by the Aeolians and Dorians long after it was lost by the Ionians: thus *ἔτος* *year* Aeol. *feros*, *ἴδιος* *own* Dor. *fidios*. It must have existed, however, in the old Ionic of Homer, although not written in the text of his poems. Thus it must have been sounded by Hm., more or less constantly, at the beginning of these words:

ἀγνῶμι to break, *ἄλις* in numbers, enough, *ἀλίσκομαι* to be taken, *ἄναξ* lord, *ἀνδρῶν* to be lord, *ἀνδάνω* to please, *ἀραιός* slender, *ἄστυ* city, *ἔαρ* (ver) spring, *ἔδνον* bride-gift, *ἔδνος* host, people, *εἰκοσι* twenty (Dor. *εἰκατι*, Lat. *viginti*), *εἶλω* to yield, *εἶλω* to press, *ἐκῆτι* by will of, *ἐκυρός* father-in-law, *ἐκὼν* willing, *ἐλπ-ομαι* to hope, the pronoun-stem *ἐ* (*ἐο* sui), *ἔπος* word (*εἶπον* I said), *ἔργον* work, (*ἔρδω* to do), *ἔργω* to shut in or out, *ἐρῶ* to go to harm, *ἐρῶ* to draw, *ἐσθῆς* dress, *εἶμα* vest (root *ves*, Lat. *ves-tis*), *ἑσπερος* (vesper) evening, *ἑτης* clansman, *ἡδὺς* pleasant, *ἰάχω* to cry, root *id* (*ιδεῖν* videre, *οἶδα* I know), root *ik* (*ἱκελος* and *εἶκελος* like, *εἶκομαι* I am like, seem), *Ἰλιος* Troy, *ἴσος* equal, *οἶκος* house, *οἶνος* (vinum) wine, *ὄς*, *ῆ*, *ὄν* suus, -a, -um.

REM. a. At the beginning of some words, Hm. has *ε* at times in place of an original *f*: *ἐέ* him, *ἐελκοσι* twenty, *ἐτση* fem. of *ἴσος* equal.

For effects of the digamma in Hm., see 67 D a, 86 D, 87 D.

EUPHONY OF VOWELS.

Vowels Interchanged.

25. The open short vowels (ᾱ, ε, ο) are often interchanged in the inflection and formation of words: τρέφ-ω *to nourish*, ἔ-τρέφην *was nourished*, τέ-τροφ-α *have nourished*; γένος (for γενες) *race*, Gen. γένεος for γενεο-ος; λύκε (for λυκο) from λύκο-ς *wolf*.

In like manner, ει (when made by lengthening ἱ, 30) is interchanged with οι: λείπ-ω (stem λῖπ) *to leave*, λέ-λοιπ-α *have left*, λοι-πός *left*.—And η is sometimes interchanged with ω: ἀρήγ-ω *to help*, ἀρωγ-ός *helper*.

26. ᾱο, αω, interchange with εω: νᾱός and νεός *temple*, μετέωρος (for μετᾱορος) *raised aloft*, τεθνεός (for τεθνηως, earlier form τεθνᾱως) *dead*.

27. A close and open vowel are much less often interchanged: ἐστί *is*, ἴσθι *be thou*; ἦκω, poet. ἱκω, *am come*; ὄνομα *name*, ἀνώνυμος *nameless*;

24 D. DIVERSITY OF VOWELS IN THE DIALECTS. The other dialects, in many words and forms, have different vowels from the Attic. The most important differences are these:

a. The Ionic (Epic and New Ionic) has η for Attic ᾱ: Ion. νεηνίης for Att. νεανίας *young man*, θώρηξ for θῶρᾱξ *breast-plate*: so also γενεῇ for γενεᾱ *to birth*, νηὺς for νᾱὺς *ship*.—But not so, when ᾱ arises by contraction, or when ᾱ is lengthened on account of ν omitted after it (48, 49): Ion. and Att. τιμᾱ (for τίμα-ε) *honor thou*, νικᾱ (for νικά-ει) *he conquers*, μέλας (for μελαν-ς) *black*.—(Conversely, Hd. in a few instances has ᾱ for η: μεσαμβρία for μεσημβρία *mid-day, south*.)

b. The Doric, on the other hand, has ᾱ for Attic η: Dor. δᾱμος for Att. δῆμος *people*, μάτηρ (Lat. mater) for μήτηρ *mother*, Ἀθάνα (found also in Trag.) for Ἀθηνᾱ the goddess *Athena*; so Μούσα for Μούση *to a Muse*.—But not so, when η arises from a lengthening of ε: Dor. and Att. τίθημι (stem θε) *to put*, λιμήν (Gen. λιμέν-ος) *harbor*.

The Attic dramatists in lyric passages use the Dor. ᾱ for η (3 b).

c. The Ion. often lengthens ε to ει, and ο to ου: ξείνος for ξένος *stranger, guest*, εἵνεκα (found also in later Att.) for ἔνεκα *on account of*, μούνος for μόνος *alone*, οὔνομα for ὄνομα *name*.—Hm. sometimes lengthens ο to οι: ἡγνόησε for ἡγνόησε from ἀγνοέω *to be ignorant of*; and ᾱ to αι: παρὰ for παρὰ βίη, *near*.

d. The Dor. sometimes has ω for Att. ου: Μῶσα for Μούσα (Aeolic Μοῖσα, usual in Pindar and Theocritus), δῶλος (Theoc.) for δούλος *slave*. So ᾱν Dor. (and Hd.) for οὔν *therefore*.

25 D. A similar variation of ευ to ου is seen in εἰλήλουθα (Hm.) for ἐλήλυθα *I have come* (stem ελῦθ, lengthened ελευθ, 30). Even in the Attic, we find σπουδή *haste* from σπεύδω *to hasten*.

26 D. So Ion. Ἀτρεΐδew, originally Ἀτρεΐδᾱo, Att. Ἀτρεΐδew of *Atrides*; Ion. πυλέων, orig. πυλάων, Att. πυλῶν of *gates*; Ion. Ποσειδέων, orig. Ποσειδάων, Att. Ποσειδῶν the god *Poseidon*.

poetic μῶμος *blame*, ἀμύμων *blameless, illustrious*; πόλι-ς *city*, πήχυ-ς *cubit*, Gen. πόλε-ως, πήχε-ως; δύνημι (for ον-ονημι) *to benefit*; poetic ἀτιτάλλω (for ατ-αταλλω) *to foster*.

Vowels Lengthened.

28. Lengthening of Vowels (*Protraction*) is

A. *Formative*, when it is used as a means for the inflection and formation of words.

By this, ᾶ, ε, ῑ, ο, ῡ,
become η or ᾱ, η, ῒ, ω, ῠ.

Thus the verbs τιμάω, φιλέω, φθίνω, δηλώω, φύω (ῡ),
make the futures τιμήσω, φιλήσω, φθίσω, δηλώσω, φύσω.

29. After ε, ι, ρ, the lengthened form of ᾶ is ᾱ, not η: thus the verbs ἐάω *to permit*, ἰάομαι *to heal*, περάω *to pass through*, make the futures ἐάσω, ἰάσομαι, περάσω.

REM. a. In general, the use of η was avoided in the Attic after ε, ι, ρ, and ᾱ was used instead.

30. The close vowels (ι, υ) are sometimes lengthened by a prefixed ε, giving ει, ευ, instead of ῖ, ῡ. Thus from the stems λίπ, φύγ, are formed λείπω *to leave*, φεύγω *to flee*.

31. B. *Vicarious*, when it takes the place of an omitted consonant.

By this, ᾶ, ε, ῑ, ο, ῡ,
become ᾱ, ει, ῒ, ου, ῠ.

Thus for ἀπα-ντ-σι, σπε-νδ-σω, γί-γ-νομαι, λυο-ν-σι, ἐπλῦν-σ-α,
we have ᾱπαῖσι, σπείσω, γίνομαι, λύουσι, ἔπλυνα.

For an exception in which α becomes η, see 337: for one in which ε, ο, become η, ω, see 156.

28 D. Hm. lengthens a short vowel in many words which would otherwise be excluded from his verse, or could only come in by elision (68) or elision (70). This occurs chiefly under the rhythmic accent (in *arsis*, 894), and most frequently in the first syllable of a word. Thus, where otherwise three short syllables would stand in succession: ἡγορέη (for ἄγορεη) from ἄνθρωπος *man*, εἰαρινός from ἔαρ *spring*, οὐλόμενος for δολόμενος *destroying*, οὔρεος, οὔρεα, from ὄρος (never οἶρος) *mountain*, ὑψιπέτης from πέταλον *leaf*, τιθήμενος for τιδέμενος *putting*, δυσάων for δυσάων from δυσάης *ill-blowing*.—Also, where two long syllables would stand between two short ones: Οὐλύμπιοι (for Ὀλύμπιοι) of *Olympus*, εἰλήλουθα (for ἐλήλουθα) *I have come*.

29 D. In the Ionic (Old and New), the combinations εη, ιη, ρη, are not avoided: ἰτέη for ἰτέᾱ *willow*, ἰητρός for ἰατρός *physician*, πειρήσομαι for πειράσομαι *I shall try*.

The Doric, on the other hand, uniformly lengthens ᾶ to ᾱ: τιμαῖσω for τιμήσω *I shall honor* (24 D b).

Vowels Contracted.

32. Contraction unites concurrent vowels of different syllables into one long vowel or diphthong.

Concurrent vowels are generally contracted, when the first is short and open (ᾱ, ε, ο). Thus,

An open short vowel (ᾱ, ε, ο),

- a. before a close vowel (ι, υ), forms a diphthong with it ;
- b. before α, ε, η, goes into the open long ;
- c. before ο, ω, gives ω.
- d. But εε gives ει ; εο, οε, οο give ου.

a. ε-ι	ει	πόλε-ι	πόλει	c. α-ο	ω	τιμά-ομεν	τιμῶμεν
ο-ι	οι	πείζο-ι	πείζοι	α-ω	ω	τιμά-ωμεν	τιμῶμεν
b. α-α	ᾱ	γέρα-α	γέρα	ε-ω	ω	φιλέ-ωσι	φιλῶσι
α-ε	ᾱ	τιμά-ετε	τιμάτε	ο-ω	ω	δηλό-ωσι	δηλῶσι
α-η	ᾱ	τιμά-ητε	τιμάτε	d. ε-ε	ει	φίλε-ε	φίλει
ε-α	η	τείχε-α	τείχη	ε-ο	ου	γένε-ος	γένους
ε-η	η	φιλέ-ητε	φιλῆτε	ο-ε	ου	δήλο-ε	δήλου
ο-α	ω	αἰδό-α	αἰδῶ	ο-ο	ου	πλό-ος	πλοῦς
ο-η	ω	δηλό-ητε	δηλῶτε				

REM. c. ᾱ before ι gives α: γήρα-ι, γήρα (but see 183).

33. Concurrent vowels are not generally contracted, when the first is either *long* or *close*. But sometimes,

ᾱ, ε, ι, after a close or long vowel, are absorbed.——ι, when it is thus absorbed in an open long vowel, becomes ι subscript.
——ηο gives ω.

ἰχθύ-ας	ἰχθύς	νη-οδυνος	νώδυνος	ἥρω-α	ἥρω
ῥᾱ-ίων	ῥᾱων	τιμή-εντι	τιμῆντι	λῶ-ῡπτος	λῶστος

32 D. The dialects differ widely in respect to the contraction of vowels. Thus,

e. The Ionic (Old and New) has *uncontracted* forms in very many cases, where the Attic contracts: νόος for νοῦς *mind*, τεῖχεα for τεῖχη *walls*, φιλέης for φιλῆς *thou mayst love*, ἀέκων for ἄκων *unwilling*, ἀοιδῆ for ᾠδῆ *song*.——In a few instances, however, these dialects have contracted forms, where the Attic does not contract: Ion. ἱρός (and ἱερός) Att. ἱερός *sacred*, βῶσσομαι for βοήσομαι from βοάω *to cry*.

f. The Ionic (especially the New Ionic) contracts εο, εου, into ευ (instead of ου): ποιεῦμεν, ποιεῦσι, (from ποιέ-ομεν, ποιέ-ουσι,) for Att. ποιούμεν *we do*, ποιούσι *they do*. This contraction is found also in the Doric.

g. The Doric often contracts αε, αει, to η, η: ὕρη, δρῆς, (from ὕρα-ε, δρᾱ-εις,) for Att. ὕρα *see thou*, δρᾱς *thou seest*.

h. The Doric sometimes contracts αο, αω, to ᾱ: Ἀτρεῖδᾱ, orig. Ἀτρεῖδᾱς, Att. Ἀτρεΐδου; Ποσειδᾱν (or Ποσειδᾱν), Hm. Ποσειδάων, Att. Ποσειδῶν; θεᾱν orig. θεᾱν *dearum*, Att. θεῶν.

34. A simple vowel before a *diphthong* is often contracted with its first vowel; the *last* vowel is then rejected, unless it can be written as *ι* subscript.

Exc. a. *εοι* and *οοι* give *οι*.

α-ει	α	τιμά-ει	τιμά	η-αι	η	λύη-αι	λύη
α-η	α	τιμά-η	τιμά	η-ει	η	τιμή-εις	τιμή _ς
α-οι	α	τιμά-οι	τιμά	η-οι	α	μεμνη-οίμην	μεμνώμην
α-ου	ω	τιμά-ου	τιμά	η-ου	ω	μή οὖν	μών
ε-αι	η	λύε-αι	λύη	ο-ει	ου	οἶνό-εις	οἶνοῦς
ε-ει	ει	φιλέ-ει	φιλεῖ	ο-ου	ου	δηλό-ου	δηλοῦ
ε-η	η	φιλέ-η	φιλή	ε-οι	οι	φιλέ-οι	φιλοῖ
ε-ου	ου	φιλέ-ου	φιλοῦ	ο-οι	οι	δηλό-οι	δηλοῖ

35. In a few exceptional cases, the contraction is made with the *last* vowel of the diphthong. Thus,

a. *αι* sometimes gives *αι* instead of *α*: αἰκής *unseemly* from αἰκίης, αἶρω *to take up* from αἰρώ.

b. *εαι* in the second person singular of verbs gives both *η* and *ει*: λύη or λύει from λύεαι.

c. *οι* and *οη*, in the second and third persons of verbs in *όω*, give *οι*: δηλοῖς from δηλόεις and δηλόης.

36. Important cases of *irregular contraction* depend upon the following rules:

a. In contracts of the vowel-declension (Decl. I. and II.), a short vowel followed by *α*, or by any long vowel-sound, is absorbed: ὀστέ-α, ὀστᾶ (not οστη); ἀργυρέ-αν, ἀργυρᾶν; ἀπλό-η, ἀπλῇ (not ἀπλω); διπλό-αις, διπλαῖς.—Only in the singular, *εα*, after any consonant but *ρ*, is contracted to *η*: χρυσέ-α, χρυσῇ.

b. In the consonant-declension (Decl. III.), the contracted *accusative* plural takes the form of the contracted *nominative* plural: thus Nom. Pl. εὐγενέ-ες, εὐγενεῖς, Acc. Pl. εὐγενέ-ας, εὐγενεῖς (not ευγενης); Nom. Pl. μείζονες [μειζο-ες] μείζους, Acc. Pl. μείζονας [μειζο-ας] μείζους (not μειζως).

Other cases of irregular contraction will be noticed as they occur.

37. *SYNIZESIS*. Sometimes two vowels, which could not form a diphthong, were yet so far united in pronunciation, as to pass for one syllable: thus *Zeός god*, used in poetry for one syllable. This is called *synizēsis* (settling together). It is not indicated in the writing, and therefore appears only in poetry, where it is detected by the measure of the verse.

*7 D. Synizesis is very frequent in Hm., especially after *ε*: θυρέων *of doors*, χρυσεῖς *golden*, στήθεα *breasts*, πόλεις *cities*, ὕγδοος *eighth*, all used as words of two syllables.

Vowels Omitted.

38. A short vowel between two consonants is sometimes dropped (*syncope*): πατρός (for πατέρος) from πατήρ *father*, ἡλθον (for ἡλθον) from ἔρχομαι *to come*.

39. *υ* at the end of a stem is often dropped between two vowels: βασιλέ-ων (for βασιλευ-ων) from βασιλεύς *king*, ἀκο-ή (for ἀκου-ή) *hearing* from ἀκού-ω *to hear*.

In this case, *υ* was first changed to the cognate semivowel, the digamma (βασιλεῖων, ἀκοϞη), which afterwards went out of use (23 D).

REM. a. Similarly, *ι* is sometimes dropped between two vowels: καί-ω for καί-ω *to burn*, πλέ-ων for πλεί-ων *more*.

EUPHONY OF CONSONANTS.

Consonants Doubled.

40. The semivowels are often found doubled; less often, the smooth and rough mutes; the middle mutes and double consonants, never. Thus βάλλω *to throw*, ψάμμος *sand*, ἐννέα *nine*, κόρη *temple*, τάσσω = τάττω *to arrange*, ἵππος *horse*, κόκκυξ *cuckoo*.

REM. a. Double gamma (γγ = ng) is not an exception; the two letters, though alike in form, are different in sound.

REM. b. When the rough mutes are doubled (which occurs mostly in proper names), the first goes into the cognate smooth, making πφ, τζ, κχ, instead of φφ, ζζ, χχ: thus Σαπφώ, Ἀττίς, Βάκχος.

41. Double tau (ττ) occurs mostly as the later Attic form, for σσ in the earlier Attic and the other dialects: τάττω *to arrange*, κρείττων *stronger*, later Attic for τάσσω, κρείσσων.

42. Double sigma (σσ) is sometimes produced by composition of words: σύσσιτος *messmate* from σύν *with* and σίτος *food* (52). But usually it is the result of euphonic changes described in 58-60. Only in the latter case does it become ττ in the later Attic.

38 D. Syncope is frequent in IIm.: τίπτε for τίποτε *wherefore*, ἐκέλετο for ε-κε-κελ-ετο *he cried*.

40 D. IIm. in many words doubles a consonant which is single in the common form, espec. a semivowel: ἔλλαβε for ἔ-λαβε *he took*, φιλομειδής for φιλο-μειδής *fond of smiles*, εὐνήτος for εὐ-νητος *well-sprung*, ὕσσω for ὕσων *quantum*, ὀπίσσω for ὀπίσω *backward*;—less often a mute: ὕππω for ὕπως *as*, ὅττι for ὅτι *that*, ἔδδισε for ἔδεισε *he feared*. In some words he has both a single and a double form: Ἀχιλλεύς, Ὀδυσσεύς, less often Ἀχιλεὺς, Ὀδυσεύς.

For some cases in IIm. (καδδῦσαι, ὑββάλλειν, etc.), in which a middle mute is found doubled, see 73 D.

43. Rho (ρ) at the beginning of a word is doubled, when, by formation or by composition, a simple vowel is brought before it : $\rho\acute{\epsilon}\omega$ *to flow*, $\epsilon\text{-}\rho\rho\acute{\epsilon}\iota$ *was flowing*, $\kappa\alpha\tau\alpha\text{-}\rho\rho\acute{\epsilon}\omega\upsilon$ *flowing down*.—After a *diphthong*, ρ remains single : $\epsilon\upsilon\text{-}\rho\omicron\omicron\varsigma$ *fair-flowing*.

REM. a. In other cases, $\rho\rho$ is the later Attic form, for $\rho\sigma$ in the earlier Attic and the other dialects : $\kappa\omicron\rho\rho\eta$ *temple*, $\delta\acute{\alpha}\rho\rho\omicron\varsigma$ *courage*, for $\kappa\omicron\rho\sigma\eta$, $\delta\acute{\alpha}\rho\omicron\varsigma$.

Consonant-Changes.

MUTES BEFORE MUTES.

44. Before a τ -mute, a π - or κ -mute becomes co-ordinate. Thus,

$\beta\tau$ and $\phi\tau$ become $\pi\tau$	$\gamma\tau$ and $\chi\tau$ become $\kappa\tau$
$\pi\delta$ “ $\phi\delta$ “ $\beta\delta$	$\kappa\delta$ “ $\chi\delta$ “ $\gamma\delta$
$\pi\zeta$ “ $\phi\zeta$ “ $\phi\zeta$	$\kappa\zeta$ “ $\gamma\zeta$ “ $\chi\zeta$
$\tau\acute{\epsilon}\tau\tau\iota\pi\tau\alpha\iota$ for $\tau\epsilon\tau\tau\iota\beta\text{-}\tau\alpha\iota$	$\lambda\acute{\epsilon}\lambda\epsilon\kappa\tau\alpha\iota$ for $\lambda\epsilon\lambda\epsilon\gamma\text{-}\tau\alpha\iota$
$\gamma\acute{\epsilon}\gamma\tau\alpha\pi\tau\alpha\iota$ $\gamma\epsilon\gamma\tau\alpha\phi\text{-}\tau\alpha\iota$	$\delta\acute{\epsilon}\delta\epsilon\kappa\tau\alpha\iota$ $\delta\epsilon\delta\epsilon\chi\text{-}\tau\alpha\iota$
$\gamma\acute{\alpha}\beta\delta\eta\nu$ $\gamma\tau\alpha\phi\text{-}\delta\eta\nu$	$\pi\lambda\acute{\epsilon}\gamma\delta\eta\nu$ $\pi\lambda\epsilon\kappa\text{-}\delta\eta\nu$
$\epsilon\lambda\epsilon\iota\phi\zeta\eta\nu$ $\epsilon\lambda\epsilon\iota\pi\text{-}\zeta\eta\nu$	$\epsilon\pi\lambda\acute{\epsilon}\chi\zeta\eta\nu$ $\epsilon\pi\lambda\epsilon\kappa\text{-}\zeta\eta\nu$
$\epsilon\tau\acute{\rho}\iota\phi\zeta\eta\nu$ $\epsilon\tau\tau\iota\beta\text{-}\zeta\eta\nu$	$\epsilon\lambda\acute{\epsilon}\chi\zeta\eta\nu$ $\epsilon\lambda\epsilon\gamma\text{-}\zeta\eta\nu$

REM. a. The combinations allowed by this rule ($\pi\tau$, $\kappa\tau$, $\beta\delta$, $\gamma\delta$, $\phi\zeta$, $\chi\zeta$) and the double mutes in 40 ($\pi\pi$, $\pi\phi$, $\tau\tau$, $\tau\zeta$, $\kappa\kappa$, $\kappa\chi$), are the only combinations of mutes with mutes, which occur in Greek.

45. A τ -mute before another τ -mute is changed to σ .

$\iota\sigma\tau\epsilon$ for $\iota\delta\text{-}\tau\epsilon$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\tau\alpha\iota$ for $\pi\epsilon\pi\epsilon\iota\delta\text{-}\tau\alpha\iota$
$\iota\sigma\zeta\iota$ $\iota\delta\text{-}\zeta\iota$	$\epsilon\pi\acute{\epsilon}\iota\sigma\zeta\eta\nu$ $\epsilon\pi\epsilon\iota\delta\text{-}\zeta\eta\nu$

But $\tau\tau$ and $\tau\zeta$ stand without change, when both letters belong to the stem : $\tau\acute{\alpha}\tau\tau\omega$, $\text{'}\text{Α}\tau\tau\acute{\iota}\varsigma$.

MUTES BEFORE LIQUIDS.

46. Before μ , a π -mute becomes μ ;

a κ -mute	“ γ ;
a τ -mute	“ σ .

$\lambda\acute{\epsilon}\lambda\epsilon\iota\mu\mu\alpha\iota$ for $\lambda\epsilon\lambda\epsilon\iota\pi\text{-}\mu\alpha\iota$	$\delta\acute{\epsilon}\delta\epsilon\gamma\mu\alpha\iota$ for $\delta\epsilon\delta\epsilon\chi\text{-}\mu\alpha\iota$
$\tau\acute{\epsilon}\tau\tau\iota\mu\mu\alpha\iota$ $\tau\epsilon\tau\tau\iota\beta\text{-}\mu\alpha\iota$	$\pi\acute{\epsilon}\pi\alpha\sigma\mu\alpha\iota$ $\pi\epsilon\pi\alpha\tau\text{-}\mu\alpha\iota$
$\gamma\acute{\epsilon}\gamma\tau\alpha\mu\mu\alpha\iota$ $\gamma\epsilon\gamma\tau\alpha\phi\text{-}\mu\alpha\iota$	$\epsilon\psi\epsilon\upsilon\sigma\mu\alpha\iota$ $\epsilon\psi\epsilon\upsilon\delta\text{-}\mu\alpha\iota$
$\pi\acute{\epsilon}\pi\lambda\epsilon\gamma\mu\alpha\iota$ $\pi\epsilon\pi\lambda\epsilon\kappa\text{-}\mu\alpha\iota$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\mu\alpha\iota$ $\pi\epsilon\pi\epsilon\iota\delta\text{-}\mu\alpha\iota$

43 D. In Hm., ρ sometimes remains single, even after a simple vowel : $\epsilon\text{-}\rho\epsilon\zeta\omega$ from $\rho\acute{\epsilon}\zeta\omega$ *to do*, $\omega\kappa\upsilon\text{-}\rho\omicron\omicron\varsigma$ *swift-flowing*.

46 D. In Hm., a final κ -mute or τ -mute in the stem often remains unchanged before μ in the ending : $\iota\kappa\text{-}\mu\epsilon\nu\omicron\varsigma$ *favoring* (stem $\iota\kappa$: $\iota\kappa\acute{\alpha}\nu\omega$ *to come*), $\epsilon\kappa\alpha\chi\text{-}\mu\epsilon\nu\omicron\varsigma$ *sharpened* (stem $\alpha\kappa$ or $\alpha\chi$: Lat. *acuo*), $\omicron\delta\text{-}\mu\acute{\eta}$ Att. $\delta\sigma\mu\acute{\eta}$ *smell* (stem $\omicron\delta$: $\omicron\zeta\omega$ *to smell*, Lat. *odor*), $\iota\delta\text{-}\mu\epsilon\nu$ Att. $\iota\sigma\mu\epsilon\nu$ *we know* (stem $\iota\delta$: $\omicron\iota\delta\alpha$), $\kappa\epsilon\kappa\omicron\upsilon\delta\text{-}\mu\epsilon\nu\omicron\varsigma$ *equipped* (stem $\kappa\omicron\upsilon\delta$: $\kappa\omicron\upsilon\delta\sigma\sigma\omega$).

REM. a. This rule seldom fails, when a final mute in the stem is followed by μ in the ending: ἀκ-μή *acme*. In other cases it is not much observed: κέ-κμη-κα *am wearied out*, ἐ-τμή-ζην *was cut*, ῥυ-ζμός *rhythm* ἰ-σζμός *isthmus*.

REM. b. Before the other liquids, λ, ρ, ν, the mutes remain unchanged. Yet we find σεμνός *revered* for σεβ-νος (σείβ-ομαι *to revere*), and ἐρεμνός *murky* for ερεβ-νος (ἔρεβος *thick darkness*).

MUTES BEFORE Σ.

47. Before σ, a π-mute forms ψ (= πσ) ;

a κ-mute forms ξ (= κσ) ;

a τ-mute is dropped without further change.

λείψω for λειπ-σω	κόραξ for κορακ-ς	σώμασι for σωματ-σι
τρίψω τριβ-σω	φλόξ φλογ-ς	ἐλπίσι ελπιδ-σι
γράφω γραφ-σω	βήξ βηχ-ς	ὄρνισι ορνιθ-σι

REM. a. The preposition ἐξ (= εκς) in composition drops σ before any consonant (54), but undergoes no further change: ἐκ-βαίνω *to go out*, not ἐγβαίνω, ἐκ-στρατεύω *to march out*, not ἐστρατευω.

N AND Σ BEFORE OTHER CONSONANTS.

48. N before a labial becomes μ ;

before a palatal becomes γ (nasal) ;

before λ, ρ, is assimilated ;

before σ is dropped, and the preceding vowel is lengthened (31).

ἔμπας for εν-πας	συγκαίω for συν-καιω	ἐλλείπω for εν-λειπω
ἐμβαίνω εν-βαινω	συγγενής συν-γενης	συρρέω συν-ρεω
ἐμφανής εν-φανης	συγχέω συν-χεω	μέλας μελαν-ς
ἐμψυχος εν-ψυχος	ἐγξέω εν-ξέω	κτεῖς κτεν-ς
ἐμμένω εν-μενω		λύουσι λυον-σι

49. So also ντ, νδ, νθ, are dropped before σ (47), and the preceding vowel is lengthened (31).

δοῦς for δοντ-ς σπείσω for σπενδ-σω πείσομαι for πινθ-σομαι

50. Before σι of the dative plural, the vowel remains unchanged, when ν alone is dropped: μέλασι, λιμέσι, δαίμοσι, for μελάν-σι, λιμεν-σι, δαιμον-σι. But when ντ is dropped, the vowel is lengthened ; πᾶσι, θεῖσι, λύουσι, for παντ-σι, θεντ-σι, λυοντ-σι.

Exc. a. Adjectives (not participles) in -εις make -εσι, instead of -εισι, in the dative plural : χαρίεσι for χαριεντ-σι from χαρίεις *pleasing*.

51. a. Before μ in the endings of the perfect middle, ν is commonly changed to σ : πέφασμαι for πεφαν-μαι.

47 D. In Hm., a τ-mute is sometimes assimilated to a following σ : ποδ-σι for ποδ-σι Att. ποσί *to feet*.

b. Before σ in the endings of the perfect middle, ν retains its place. $\pi\acute{\epsilon}\phi\alpha\nu\text{-}\sigma\alpha\iota$. Similarly we find $\nu\varsigma$ in the nominatives $\acute{\epsilon}\lambda\mu\nu\varsigma$ *worm*, $\tau\acute{\iota}\rho\nu\varsigma$ *Tyrus*, for $\acute{\epsilon}\lambda\mu\nu\varsigma\text{-}\varsigma$, $\tau\acute{\iota}\rho\nu\varsigma\text{-}\varsigma$ (47).

52. In composition,

$\acute{\epsilon}\nu$ before ρ , σ , retains ν : $\acute{\epsilon}\nu\text{-}\rho\nu\varsigma\mu\omicron\varsigma$, $\acute{\epsilon}\nu\text{-}\sigma\acute{\tau}\acute{\alpha}\zeta\omega$.

$\pi\acute{\alpha}\nu$, $\pi\acute{\alpha}\lambda\iota\nu$, before σ , retain ν : $\pi\acute{\alpha}\nu\text{-}\sigma\omicron\phi\omicron\varsigma$;

or change ν to σ : $\pi\acute{\alpha}\lambda\iota\sigma\text{-}\sigma\nu\tau\omicron\varsigma$.

$\sigma\acute{\iota}\nu$, before σ with a vowel, becomes $\sigma\nu\sigma\text{-}$: $\sigma\nu\sigma\text{-}\sigma\acute{\iota}\tau\iota\omicron\nu$;

before σ with a cons., or ζ , becomes $\sigma\nu\text{-}$: $\sigma\nu\text{-}\sigma\tau\eta\mu\alpha$, $\sigma\nu\text{-}\zeta\nu\gamma\omicron\varsigma$.

53. N, brought by syncope before ρ , is strengthened by an inserted δ : this happens in the declension of $\acute{\alpha}\nu\eta\rho$ *man*: $\acute{\alpha}\nu\delta\rho\acute{\omicron\varsigma}$ for $\acute{\alpha}\nu\rho\omicron\varsigma$ for $\acute{\alpha}\nu\epsilon\rho\omicron\varsigma$. Similarly, μ before ρ is strengthened by an inserted β , in $\mu\epsilon\sigma\eta\mu\beta\rho\acute{\iota}\alpha$ *mid-day, south*, for $\mu\epsilon\sigma\eta\mu(\epsilon)\rho\acute{\iota}\alpha$ from $\mu\acute{\epsilon}\sigma\omicron\varsigma$ and $\eta\mu\acute{\epsilon}\rho\alpha$.

54. Sigma (σ) between two consonants is dropped: $\gamma\epsilon\gamma\rho\acute{\alpha}\phi\text{-}\theta\alpha\iota$ for $\gamma\epsilon\gamma\rho\alpha\phi\sigma\theta\alpha\iota$, $\acute{\epsilon}\kappa\beta\alpha\acute{\iota}\nu\omega$ for $\acute{\epsilon}\xi\text{-}\beta\alpha\iota\nu\omega$ (47 a).

Not so, however, when initial σ is brought by composition between two consonants: $\acute{\epsilon}\nu\text{-}\sigma\acute{\tau}\acute{\alpha}\zeta\omega$ not $\epsilon\nu\text{-}\tau\alpha\zeta\omega$.

55. When two sigmas are brought together by inflection, one of them is dropped: $\tau\acute{\epsilon}\iota\chi\epsilon\sigma\iota$ for $\tau\epsilon\iota\chi\epsilon\sigma\text{-}\sigma\iota$, $\acute{\epsilon}\sigma\pi\alpha\sigma\alpha\iota$ for $\epsilon\sigma\pi\alpha\sigma\text{-}\sigma\alpha\iota$.

56. The combination $\sigma\delta$, in some adverbs of place (204), passes into ζ : $\zeta\nu\rho\alpha\zeta\epsilon$ *out* for $\zeta\nu\rho\alpha\sigma\text{-}\delta\epsilon$.

For σ omitted, in the nom. sing. 3d decl., see 156; in the 1 Aor. of liquid verbs, see 382; in the verbs $\epsilon\acute{\iota}\mu\iota$ *to be* and $\eta\mu\alpha\iota$ *to sit*, see 406.

CONSONANTS AND VOWELS TRANSPOSED (*Metathesis*).

57. The *liquids* (especially ρ , λ) are subject to this change: $\theta\acute{\alpha}\rho\sigma\omicron\varsigma$ (43 a) *courage*, also $\theta\rho\acute{\alpha}\sigma\omicron\varsigma$; thus, too,

aorist $\acute{\epsilon}\text{-}\zeta\omicron\rho\text{-}\omicron\nu$, present $\zeta\rho\acute{\omega}\text{-}\sigma\kappa\omega$; present $\beta\acute{\alpha}\lambda\text{-}\lambda\omega$, perfect $\beta\acute{\epsilon}\text{-}\beta\lambda\eta\text{-}\kappa\alpha$;

" $\acute{\epsilon}\text{-}\zeta\acute{\alpha}\nu\text{-}\omicron\nu$, " $\zeta\nu\eta\text{-}\sigma\kappa\omega$; " $\tau\acute{\epsilon}\mu\text{-}\nu\omega$, " $\tau\acute{\epsilon}\text{-}\tau\mu\eta\text{-}\kappa\alpha$.

In the last four examples the vowel is also lengthened.

53 D. In a few Epic words, μ before ρ or λ is strengthened by an inserted β : $\mu\acute{\epsilon}\text{-}\mu\beta\lambda\omega\text{-}\kappa\alpha$ *have gone* (from stem $\mu\omicron\lambda$, by transposition $\mu\lambda\omicron$, $\mu\lambda\omega$, 57). At the beginning of a word, μ before ρ or λ becomes β : $\beta\lambda\acute{\omega}\sigma\kappa\omega$ *to go*, from stem $\mu\omicron\lambda$ (cf. $\delta\omicron\acute{\omega}\sigma\kappa\omega$ from stem $\delta\omicron\rho$, 57); $\beta\rho\omicron\tau\acute{\omicron\varsigma}$ *mortal*, from stem $\mu\omicron\rho$, $\mu\rho\omicron$ (57), Lat. *mor-ior*, *mor-tuus*.

55 D. In Hm., both sigmas are often retained: $\acute{\epsilon}\pi\epsilon\sigma\text{-}\sigma\iota$ Att. $\acute{\epsilon}\pi\epsilon\sigma\iota$ *to words*, $\acute{\epsilon}\sigma\text{-}\sigma\iota$ Att. $\epsilon\acute{\iota}$ *thou art*.

56 D. The Aeolic has $\sigma\delta$ for ζ in the middle of a word; this is often found in Theocritus: $\mu\epsilon\lambda\acute{\iota}\sigma\delta\omega$ Att. $\mu\epsilon\lambda\acute{\iota}\zeta\omega$ *to make melody*.

57 D. Metathesis is very frequent in Hm.: $\kappa\alpha\rho\tau\epsilon\rho\acute{\omicron\varsigma}$ and $\kappa\rho\alpha\tau\epsilon\rho\acute{\omicron\varsigma}$ *powerful*, $\kappa\acute{\alpha}\rho\tau\iota\sigma\tau\omicron\varsigma$ = Att. $\kappa\rho\acute{\alpha}\tau\iota\sigma\tau\omicron\varsigma$ *most powerful, best*, from $\kappa\rho\acute{\alpha}\tau\omicron\varsigma$ *power*; $\acute{\alpha}\tau\alpha\rho\acute{\omicron\varsigma}$ Att. $\acute{\alpha}\tau\rho\acute{\alpha}\pi\acute{\omicron\varsigma}$ *path*, $\tau\rho\alpha\pi\acute{\epsilon}\iota\omicron\mu\epsilon\nu$ for $\tau\alpha\rho\pi\acute{\epsilon}\iota\omicron\mu\epsilon\nu$ (stem $\tau\epsilon\rho\pi$: $\tau\acute{\epsilon}\sigma\pi\omega$ *to delight*): similarly, $\acute{\epsilon}\delta\rho\alpha\kappa\omicron\nu$ from $\delta\acute{\epsilon}\rho\kappa\text{-}\omicron\mu\alpha$ *to see*, $\acute{\epsilon}\pi\rho\alpha\delta\omicron\nu$ from $\tau\acute{\epsilon}\phi\omicron\delta\text{-}\omega$ *to destroy*.

CONSONANTS BEFORE I.

58. The close vowel *ι*, following a consonant, gives rise to various changes. Thus, frequently,

1. Iota, after *ν* and *ρ*, passes over to the preceding vowel and unites with it by contraction.

χείρων	for	χερ-ιων	τείνω	for	τεν-ιω
δότεира		δοτερ-ια	κρίνω		κρίν-ιω
μαίνομαι		μᾶν-ιομαι	σύρω		σύρ-ιω

REM. a. In like manner we have *-εις*, originally *-εσι*, in the second person singular of verbs: *λύεις* for *λυ-εσι*.

59. 2. Iota, after *λ*, is assimilated.

μάλλον	for	μαλ-ιον	ἄλλος	for	αλ-ιος	Lat. alius,
στέλλω		στελ-ιω	ἄλλομαι		ἄλ-ιομαι	Lat. salio.

60. 3. Iota, after *κ*-mutes (less often after *τ*, *θ*), forms with them *σσ* (later Attic *ττ*, 41).

ῥήσσω	for	ῥκ-ιων	ἐλάσσω	for	ελαχ-ιων
Θραῖσσα		Θρακ-ια	Κρήσσα		Κρητ-ια
τάσσω		ταγ-ιω	κορύσσω		κορυβ-ιω

For *πέσσω* to *κοοῖκ* from stem *πεπ*, see 429.

61. 4. Iota, after *δ* (sometimes after *γ*), forms with it *ζ*.

ἐλπίζω	for	ελπιδ-ιω	μείζων	for	μεγ-ιων
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For *νίζω* to *wash* from stem *νιβ*, see 429.

62. 5. Tau, before *ι*, often passes into *σ*.

δίδωσι, originally διδωτι	πλούσιος	for	πλουτ-ιος	from	πλουτος
λύουσι for λυονσι, orig. λύντι	στάσις	for	στατις	Lat. statio.	

REM. a. The same change occurs, though rarely, before other vowels. *σύ*, *σοί*, *σέ*, originally *τύ*, *τοί*, *τέ*, *σήμερον* to-day for *τήμερον*.

Σ WITH VOWELS.

63. Sigma, when not supported by a consonant before or after it, often disappears. Thus, in many cases,

1. Initial sigma, followed by a vowel, goes into the rough breathing: *ῡς* for *σῡς* Lat. *sus*, *ῖστημι* for *σιστημι* Lat. *sisto*.

64. 2. Sigma between two vowels is dropped:

Thus *λύη* contracted from *λύειαι* for *λυεσαι*, *λύσαιο* for *λυσαισο*, *γένους* contracted from *γένεος* for *γενεσος* Lat. *generis*.

REM. a. Similarly, *ν* in some forms of the comparative is dropped between two vowels: *μείζω* contracted from *μειζοα* for *μείζονα*.

62 D. The Doric often retains the original *τ*: *δίδωτι*, *λύντι*, *τύ*, *τοί*, *τέ*. Even the older Attic retains it in *τήμερον* and a few other words.

ASPIRATION REJECTED OR TRANSFERRED.

65. To avoid the harshness felt when two successive syllables begin with rough sounds, a change was often made in one of them. Thus,

a. Reduplications change a rough mute to the cognate smooth: *πέ-φυ-κα* for *φε-φυ-κα*, *τί-θη-μι* for *θι-θη-μι*, *ἐ-κε-χύ-μην* for *ε-χε-χυ-μην*, *Hm. ἀκ-άχη-μαι* for *αχ-αχη-μαι*.

b. The imperative ending *θι* becomes *τι* after *θη* in the first aorist passive: *λύ-θη-τι* for *λυ-θη-θι*.

c. The stems *ζε*, *zu*, of *τίzzημι* to *put*, *ζύω* to *offer*, become *τε*, *τυ*, before *ζη* in the first aorist passive: *ἐ-τέ-ζην*, *ἐ-τύ-ζην*.

d. Single instances are *ἀμπέχω*, *ἀμπίσχω*, to *clothe*, for *αμφ.*, *ἐκεχειρία* *truce* for *εχε-χειρία* (from *ἔχω* and *χείρ*), and a few other words.

e. To the same rule we may refer *ἔχω* to *have, hold*, for *έ-χω* (future *ἕξω*) originally *σεχω* (424, 11), and *ἴσχω* for *ισχω* orig. *σι-σ(ε)χω*.

66. Transfer of aspiration is found in a few stems which begin with *τ* and end with *φ* or *χ*. When, for any cause, the rough sound is lost at the end of the stem, it appears in the first letter, changing *τ* to *ζ*. This occurs,

a. In the substantive-stem *τριχ* *hair* (gen. sing. *τριχός*, nom. plur. *τρίχες*, but) nom. sing. *τριξ*, dat. plur. *τριξι*.

b. In the adjective *ταχύς* *swift*, superlative *τάχιστος*, but comparative *ζάσσων* (*ζάττων*) for *ταχίων* (222).

c. In the verb-stems,

<i>τρέφ</i> , pres.	<i>τρέφω</i> to nourish,	fut. <i>τρέψω</i> ,	subst. <i>τρέμμα</i> nursing;
<i>ταφ</i> ,	<i>τάπτω</i> to bury,	" <i>τάψω</i> ,	" <i>τάφος</i> tomb;
<i>τρέχ</i> ,	<i>τρέχω</i> to run,	" <i>τρέξομαι</i> ,	
<i>τρυφ</i> ,	<i>τρύπτω</i> to weaken,	" <i>τρύψω</i> ,	" <i>τρυφή</i> delicacy;
<i>τυφ</i> ,	<i>τύφω</i> to smoke,	perf. <i>τέθυμαι</i> .	

REM. d. We find *ἐζρέφζην* in the aorist passive, *τεζράφzαι* in the perfect middle infinitive. In these forms, *ζ* was used as the first letter of the stem, because the last letter was supposed to be properly a *π*, but changed to *φ* by 44. The same remark applies to the other stems in c.

For the aspiration of a smooth or middle mute in the formation of the second perfect active, see 341, cf. 392.

65 D. *Hm.* often has a smooth breathing, where the *Attic* has the rough: *Ἄϊδης* (from *a* privative and *ιδεῖν* to see) *Att. Ἄϊδης* the god *Hades*, *ἄμαξα* *Att. ἄμαξα* wagon, *ἥλιος* *Att. ἥλιος* sun, *ἥώς* (so *Hd.*) *Att. ἕως* dawn, *ἡρξ* (so *Hd.*, cf. 32 D e) *Att. ἰέραξ* hawk. Cf. *Hd. οἶπος* *Att. ὅπος* boundary.—A smooth mute used instead of a rough, is seen in *αἶττις* (*Hm. Hd.*) *Att. αἶττις* again, *οἶνκ* (*Hm. Hd.*) *Att. οὐκί* not, *δέχομαι* (*Hd.*) *Att. δέχομαι* to receive.

66 D. *Hd.* shows a transfer of aspiration in *κιδών* *Att. χιτών* tunic, and *ἐξᾶντα* there, *ἐνδεῦθεν* thence, *Att. ἐνταῦθα*, *ἐντεῦθεν*.

SPECIAL EUPHONY OF FINAL SOUNDS.

67. **HIATUS.** When a word ending with a vowel and another beginning with a vowel are pronounced in immediate succession, the result is a *hiatus*. This, though not agreeable to the Attic ear, was often endured in prose: often, however, it was obviated by *crasis* or *elision* or the addition of a *movable consonant*. Crasis and elision occur especially when the first of the two words is short and unimportant, or when the two words are often used together.

Crisis.

68. Crasis (*mingling*) is a *contraction* of the final and initial vowels in two successive words. The two words are then written as one, with a *corōnis* (hook) ' over the vowel in which they join. Thus τοῦναντίον for τὸ ἐναντίον, τοῖμάτιον (72) for τὸ ἱμάτιον, προῦργου for πρὸ ἔργου, ὡγαθέ for ὦ ἀγαθέ.

Crisis is used chiefly after forms of the article, the relative pronouns *ὃ, ἃ*, the preposition *πρό*, the conjunction *καί*, and the interjection *ὦ*. It follows, generally, the rules already given for contraction.

REM. a. If the first word *ends* in a *diphthong*, its last vowel disappears in crasis; if the second word *begins* with a *diphthong*, its last vowel remains (as *ι* subscript or *υ*): *κάν* for *καὶ ἐν*, *κᾶν* for *καὶ ἄν* or *καὶ εἰν*, *κᾶτα* for *καὶ εἴτα*, *καυτή* for *καὶ αὐτή* (χῶ, χῶς, poetic for *καὶ ὅ*, *καὶ οἱ*), *ἐγῶμαι* for *ἐγὼ οἶμαι*.

67 D. HIATUS IN EPIC POETRY. In Epic poetry, the hiatus is allowed in many cases; the most important are the following:

a. when the second word begins with digamma: κατὰ οἶκον = κατὰ φαῖκον
in the house. Here the hiatus is only *apparent*.

b. when the first word ends in a close vowel (ι, υ) and seldom or never suffers elision : παιδί ὕπασσε *he bestowed on his son*.

c. when the two words are separated by a mark of punctuation: κἀθησο, ἐμῷ δ' ἐπιτελεῖσο μύθη sit down, and comply with my saying.

d. *τῶν* *οἱ* | *ἐξ* *ἐγέ-* | *νοντο* *ἐ-* | *νὺ* *μεγά-* | *ροισι* *γε-* | *νέδλη*. The two words are then separated by the *feminine caesura* of the third foot (910).

e. when a long vowel or diphthong at the end of the first word gives up a part of its quantity, and becomes short before the following initial vowel: Ἀτρεΐδαι τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί (— — — — —). This is regarded as a *weak* (improper) hiatus, being relieved by the sacrifice of quantity.

68 D. Crasis is rare in Hom.; in Hdt., it is not frequent. It is most extensively used in Attic poetry. In cases where a short initial vowel is swallowed up by a final long vowel or diphthong, the two words are sometimes written separately, with an apostrophe in place of the initial vowel: *μη' γω* for *μη ἐγω*. *ἦδη' ξέρχεται* for *ἦδη ἐξέρχεται*.

REM. b. The *rough breathing* of the article or relative pronoun, if these stand first, is retained, and takes the place of a coronis: ἄν for ἅ ἄν (οὐκ, οὐπί, poetic for ὁ ἐκ, ὁ ἐπί, οὐνεκα poetic for οὐ ἔνεκα).

REM. c. In crasis of the *article*, its final vowel or diphthong, when followed by initial *a*, disappears in it: ἀνὴρ (ā) for ὁ ἀνὴρ(ā), τάνδρι for τῷ ἀνδρί, ταῦτό, ταῦτά, ταῦτοῦ, for τὸ αὐτό, τὰ αὐτά, τοῦ αὐτοῦ. The particle τοί in this respect follows the article: μεντάν for μέντοι ἄν.

Ἴτερος *other* enters into crasis under the form ἄτερος (ā): thus ἄτερος (ā) for ὁ ἕτερος, ἑάτερον, ἑατέρου, for τὸ ἕτερον, τοῦ ἑτέρου.

69. SYNIZESIS (37). Sometimes the final and initial vowels, though not contracted by crasis, were so far united in pronunciation, as to serve in poetry for one syllable. This occurs only after a long vowel or diphthong; especially after the conjunctions ἐπεὶ *since*, ἢ *or*, ἦ *interrogative*, μή *not*, and the pronoun ἐγώ *I*: thus ἐπεὶ οὐ, as two syllables; and so μὴ ἄλλοι, ἐγὼ οὐ.

Elision.

70. Elision is the *cutting off* of a final *short* vowel before a following initial vowel. The place of the elided vowel is marked by an *apostrophe*. Thus ἐπ' αὐτῷ for ἐπὶ αὐτῷ.

The following words are generally subject to elision :

- Words of one syllable in *ε*, as γέ, δέ, τέ.
- Prepositions and conjunctions of two syllables; except περί, ἄχρι, μέχρι, ὅτι.
- Some adverbs in common use, such as ἔτι, ἅμα, εἴτα, μάλα, τάχα.

Exempt from elision are

- The vowel *υ*.
- Final *a*, *ι*, *ο*, in words of one syllable.
- Final *a* in the nominative of the first declension, and *ι* in the dative of the third.

REM. g. Forms, which can take *ν* movable (79), are not affected by elision in prose, except only ἐστὶ *is*.

Remark c is nearly confined to the Attic. IIm. has ἑριστος, αὐτός (with coronis in place of the rough breathing) for ὁ ἑριστος, ὁ αὐτός. IId. has ὦνῃρ for ὁ ἀνὴρ, τᾶλῃθές for τὸ ἀληθές, ὠνδρωποι for οἱ ἄνθρωποι (yet τάνδρωπου for τοῦ ἀνθρώπου), αὐτός, αὐτοί, ταῦτοῦ (cf. 11 D), for ὁ αὐτός, οἱ αὐτοί, τοῦ αὐτοῦ, τοῦτερον for τὸ ἕτερον.

70 D. Elision is less frequent in IId. than in Attic prose. It is most extensively used in poetry, even in Epic poetry, being applied not only to short vowels, but even to the diphthongs *αι* and *οι* in the verb-endings *μαι*, *σαι*, *ται*, *σθαι*, and in the forms *μοί*, *τοί*.

“Ὅτι is subject to elision in IIm., never in Attic poetry. The same is true of *ι* in the dative (sing. and plur.) of the third declension. Many forms, which might take *ν* movable, suffer elision in poetry: and so, further, the particle *ῥά* (only used in Epic, cf. 865), the possessive pronoun *σά*, and the nom. sing. in *ᾶ* of the first declension.

71. Elision occurs also in the formation of *compound* words, but then without the apostrophe to mark it: ἀπαιτέω from ἀπό and αἰτέω, οὐδείς from οὐδέ and εἰς, διέβαλον from διά and ἔβαλον, ἀμπέχω (cf. 65 d) from ἀμφί and ἔχω.

72. A *smooth mute* and *rough breathing*, brought together by elision, give the cognate *rough mute*:

ἀφ' ἐστίας for ἀπ(δ) ἐστίας, κας' ἡμέραν for κατ(ὰ) ἡμέραν,
ἡδίκηχ' ὑμᾶς for ἡδίκηκ(α) ὑμᾶς, νύχ' ὄλην for νύκτ(α) ὄλην (44).

So also in *compound* words:

ἀφαιρέω from ἀπό and αἰρέω, κασίγημι from κατά and ἱγημι,
δέχημερος from δέκα and ἡμέρα, ἐφθήμερος from ἐπτά and ἡμέρα.

The same effect is seen also in *crasis*: ἑττερον for τὸ ἕτερον (poet. χὼ for καὶ ὁ, ὁσοῦνεκα for ὅτου ἕνεκα).

REM. a. The same change of mute takes place, notwithstanding an intervening ρ, in φρουδος (from πρό and ὁδός), φρουρός (from πρό and ὀράω), ῥέτριπος (from τέτταρα and ἵππος).

Final Consonants.

74. At the end of a Greek word,

- the only consonants allowed to stand are ν, ρ, σ;
- the only combinations of consonants are ψ (πς), ξ (κς), and γξ (νχ).

Exc. c. Ἐκ from (80 c) and οὐκ, οὐχ *not* (80 a) have no accent of their own, and were hardly felt to be separate words.

Exc. d. Final λς, νς, are found only in the nominatives ἄλς *salt, sea* ἑλμυς *worm* and Τίρυνς *Tiryns* (51).

72 D. In the New Ionic (Hd.), the smooth mute remains unchanged before the rough breathing: ἀπ' οὐδ for ἀφ' οὐδ, οὐκ οὕτως for οὐχ οὕτως, κασίγημι for κασίγημι, τοῦτερον for τὸ ἕτερον.

73 D. APOCOPE. Similar to elision, but confined to poetry, is apocope, the cutting off of a final short vowel before an initial *consonant*. In Hm., this is seen in the conjunction ἄρ for ἄρα, the prepositions ἔν, κάτ, πάρ, for ἀνά, κατά, παρά (and rarely in ἀπ, ὑπ for ἀπό, ὑπό). The apocope forms are used both as separate words and in composition. The ν of ἔν is subject to the rules in 48. The τ of κάτ is assimilated to the following consonant; but before two consonants it is dropped. Thus τίς τ' ἄρ τῶν, παρμένετε for παραμένετε, ἔμ πεδίον for ἀνά πεδίον, ἀλλύω for ἀναλύω, κάρ ρόν for κατὰ ρόν, κὰκ κορυφήν for κατὰ κορυφήν, κὰγ γόνυ (pronounced *kag gonu*) for κατὰ γόνυ, κὰδ δέ for κατὰ δέ, καδδῦσαι for καταδῦσαι, κὰπ φάλαρα (40 b) for κατὰ φάλαρα, κατθανεῖν for καταθανεῖν, κὰκτανε for κατέκτανε (ἀππέμψει for ἀποπέμψει, ὑββάλλειν for ὑποβάλλειν).—Compare κάμμορος (Hm.) *ill-fated* for κακ-μορος for κακο-μορος.—Here belongs also Dor. πότ (only before the article) for ποτί = Att. πρόσ: thus πὸτ τὰν (or ποττὰν) *matéria*.

74 D. For some apparent exceptions (ἔμ πεδίον, κὰγ γόνυ, etc.), see 73 D.

75. Other consonants at the end of a word are *dropped*:

σῶμα <i>body</i> ,	for	σωματ,	genitive	σώματ-ος,
μέλι <i>honey</i> ,		μέλιτ,	"	μέλιτ-ος,
γάλα <i>milk</i> ,		γάλακτ,	"	γάλακτ-ος,
ἦσαν <i>were</i> ,		ἦσαντ,	cf. Lat.	<i>erant</i> ,
παῖ <i>O boy</i> ,		παῖδ,	genitive	παιδ-ός,
γύναι <i>O woman</i> ,		γυναικ,	"	γυναικ-ός.

76. A final τ-mute is also changed to σ:

τέρας <i>prodigy</i> ,	for	τερατ,	genitive	τέρατ-ος,
πρός <i>to</i> ,		πρωτ,	from	πρωτί (Hm.),
δός <i>give</i> ,		δοσ,	from	δοσι.

77. A final μ is changed to ν, but after α it is often dropped:

ἐτίθην <i>I placed</i> ,	originally	ετισημ,	present	τίσῃμι,
μήλον <i>apple</i> ,	"	μηλομ,	cf. Lat.	<i>malum</i> ,
νύκτα <i>night</i> ,	"	νυκταμ,	cf. Lat.	<i>noctem</i> ,
ἔλυσα <i>I loosed</i> ,	"	ελυσαμ.		

Movable Consonants.

78. N MOVABLE. Some words ending in a vowel annex ν,

- before a word beginning with a vowel, and
- at the end of a sentence.

Thus, a. πᾶσιν ἔδωκα, b. ἔδωκα πᾶσιν, *I gave to all*: but, before a consonant, πᾶσι διδωμι *I give to all*.

REM. c. This ν is also called ἐφελκυστικόν (*dragging after*): in the first case (a), it obviates hiatus: in the second (b), it gives a fuller close. The poets, for the latter reason, use it generally at the end of a line or verse. Often, also, they use it before a *consonant*, thus making a final short syllable long by position (86). Even in prose, it would seem, from many inscriptions and old manuscripts, that ν movable was often used before a consonant.

79. N movable is added,

- after ε in the third person singular: ἔδωκε(ν) *he gave*,
- after σ in all words, viz.

(a) in the third person singular and plural: δίδωσι(ν) *he gives*, διδύσασσι(ν) *they give*. So, also, ἐστί(ν) *is*.

78 D. In the New Ionic (Hd.), which does not avoid a concurrence of vowels, ν movable is not used.

79 D. In Hm., the pronoun ἐγώ(ν), and the plural datives (233 D) ὑμῖν(ν), σφί(ν), have ν movable. So also forms with the suffix φι (206 D): δεόφι(ν) *to gods*. Likewise most adverbs of place in δέν (203): ἀνευθε(ν) *away from, without*, παρῶθε(ν) *before* (in place or time). Further νόσφι(ν) *apart*, and the enclitic particles κέ(ν) = Att. ἄν, and νύ(ν) *now*.

In Hd., some adverbs in δέν reject ν: so πρόσδε *before*, ὑπισδε *behind*, ὑπερδε *above*, ἑνερδε *below*.

(β) in the dative plural: *πᾶσι(ν) to all.*

(γ) in adverbs of place: *Ἀθήνησι(ν) at Athens.*

(δ) in *εἴκοσι twenty, πέρυσι last year, παντάπασι altogether.*

80. a. The adverb *οὐ not*, before a vowel, becomes *οὐκ*, but before the rough breathing, *οὐχ* (cf. 72): *οὐ λέγω, οὐκ αὐτός, οὐχ οὕτως.*

b. *Μή not* follows the analogy of *οὐ*, only in the compound *μηκέτι*, like *οὐκέτι, no longer.*

c. *Ἐξ (εξ) from* and *οὕτως thus* drop *ς* before consonants: *ἐξ ἀκρα- πώλεως*, but *ἐκ τῆς πόλεως* (cf. 47 a); *οὕτως ἀπέβη*, but *οὕτω δεινός.*

SYLLABLES.

81. Every single vowel or diphthong, whether with or without consonants before or after it, makes a distinct syllable. Thus *ὕγεια* has four syllables.

82. In the division of syllables,

a. Consonants at the *beginning* of a word connect themselves with the following vowel; at the *end* of a word, with the preceding vowel: *προ-εδρεῖ-αν, στρο-φά-λιγξ* (Hm.).

b. Consonants in the *middle* of a word, between two vowels, are assigned to the following vowel. This is always the case with *one* consonant, even if it be a double consonant: *ι-κα-νός, ὄ-ψο-μαι*. It is the case also with most *combinations* of two or more consonants: *ἔ-σχον, ι-σχυμός, ἑ-χθρός, ῥά-βδος, ᾄ-μνός.*

83. But in a combination of two or more consonants, the first connects itself with the *preceding* vowel,

a. when it is a *liquid* or a *nasal*: *ἄρ-μα, ἐλ-πίς, ἐν-δόν, καγ-χάζω*. Only *μν* go together: *κά-μνω*.

b. when the same consonant is *doubled*: *ζάσ-σων, ἦπ-πος*: so too *ζαπ-φώ, Ἄτ-ζις, Βάκ-χος* (40 b).

84. Further, in the division of syllables,

a. Words connected by *elision* are treated as a single word: *ἀλ-λ' ἀν-θ' ὁ-του*. So in *composition*: *ἐ-πα-νά-γειν* from *ἐπί, ἀνά, ἄγειν*.

b. *Compounds* formed *without elision* are treated as if their elements were separate words: *προ-εκ-τίνω*, not *προ-σε-κτινω*.

85. a. *Pure Vowels and Syllables.* When two successive vowels of a word belong to different syllables, the second vowel and syllable are said to be *pure* (not mixed with a preceding consonant): *ταμί-ας, βουλεύ-ω*.

80 D. A movable *ς* is found, though used with little reference to euphony, in the following adverbs: *ἔμφι about*, Hm. also *ἐμφίς*; *ἀντικρυς right opposite*, Hm. only *ἀντικρύ*; *ἄπρέμα* and *ἀπρέμας quietly*, mostly poet.; *ἄχρι, μέχρι, until*, rarely *ἄχρις, μέχρις*; *εὐθύ (Hd. ἰθύ) straight towards*, *εὐθύς (Hd. ἰθύς) straight-way*, but in Hm. only *ἰθύς straight towards*; *μεσηγύ* and *μεσηγύς between* (Hm. *μεσσ.*); *πολλάκις often*, Ion. also *πολλάκι* (Hm. Hd.).

b. *Ultima, Penult, Antepenult.* The last syllable of a word is called the *ultima*; the one next to the last, *penult* (penultima); the one before the penult, *antepenult* (antepenultima).

Quantity.

86. A syllable is long by *nature*, when it has a long vowel or diphthong: κρῖ-νοί-μην.

A syllable is long by *position*, when its vowel is followed by two consonants or by a double consonant: ὄμ-φαξ.

The consonants, which make a *final* syllable long by position, may be partly or wholly in the *following* word: thus the second syllable in ἄλλος τόπος, and in ἄλλο στόμα, is long by position.

REM. a. In a syllable long by position, the vowel was sounded long or short, according to its natural quantity, without reference to the following consonants. Thus the first vowel was sounded *short* in λέξω, κάλλος, πίπτε, *long* in λήξω, μάλλον, ῥίπτε, though the first *syllable* in all these words was long.

87. When a vowel naturally short is followed by a *mute and liquid*, the syllable is *common*, that is, it may be used as *long* or *short*, at pleasure: thus in τέκνον, τυφλός, τί δρᾶς, the first syllable is common. But,

a. The mute and liquid must be in the *same word*. Hence the preposition ἐκ before a liquid always (even in composition) makes a long syllable: ἐκ νεῶν, ἐκλέγειν.

b. The rule applies to *middle* mutes (β, δ, γ) only before ρ; before λ, μ, ν, they always make a long syllable: thus in βίβλος, τάγμα, ἔδνα, the first syllable is always long.

86 D. A long vowel or diphthong at the end of a word makes a short syllable, when the next word begins with a vowel: εἰ δὲ ὁμοῦ (—υυ—), καί μοι ὕμοσσον (—υυυ—υ), see 67 D c. This rule is observed in epic poetry, and in the choruses of the dramatic poets.——But the long vowel or diphthong remains long: (1) when the rhythmic accent falls upon it (in *arsis*, 894): ἐν μεγάλῳ ἀδύτῳ (—υυ—υυ—υ); (2) when the next word began with the digamma: ἑκατὸν καὶ εἴκοσι (υυ—υ—υυ); (3) when it is followed by a pause in the sense.——A long vowel or diphthong is rarely made short before a vowel in the *same* word: Ἦμ. οἶος (υυ), βέβληται οὐδ' (—υυ—).

One of the consonants, which make position, may be the (unwritten) digamma: τοῖόν οἱ πῦρ = τοῖόν Ϟοι πῦρ (—υ—υ—).

87 D. In *Ihm.*, a short vowel before a mute and liquid, generally makes a syllable long by position: τέκνον, τί κλαίεις (—υ—υ—υ), ὕπνος πανδαμάτωρ (—υ—υυ—υ).——Even before a simple liquid at the beginning of a word, a final short vowel often makes a long syllable: καλὴν τε μεγάλην τε (—υ—υυυ—υ). So too before a digamma: ἀπὸ ἔο = ἀπὸ Ϟέο (υ—υυυ). So also before δ in the stem δει (409 D, 5) and in δῆν *long*. In such cases, the liquid or digamma was perhaps doubled in pronouncing: δει and δῆν seem to have begun with δϞ.

88. The quantity of most syllables is obvious at once. Thus, syllables

- a. with η, ω, or a diphthong, are always long.
- b. with ε, ο, before a vowel or single consonant, are short.
- c. with ε, ο, before two cons. or a double cons., are long.
- d. with α, ι, υ, before two cons. or a double cons., are long.

Rules c and d are liable to the exception in 87. There remain, then, subject to uncertainty, only the syllables with α, ι, υ, before a vowel or single consonant. Even these are long,

- e. when they have the *circumflex* accent: κρῖνε.
- f. when they arise from a *contraction*: ᾠκων from ᾠέκων.
- g. when ν or ντ is *dropped* after the vowel: λελύκᾱσι for λελυκανσι, δεικνῦς for δεικνυντς: but see 50.

REM. h. The quantity of α, ι, υ, so far as it is connected with inflection, will be noticed in the course of the grammar. In other cases, it may be learned by consulting the lexicons, or by observing the usage of Greek poets.

Accent.

89. The accent of a word is indicated by a mark placed over the vowel of the accented syllable. The marks used for this purpose are themselves called accents; they are the *acute* ´, the *circumflex* ^, and the *grave* `: λύσω, λῦσον, λελυκῶς.

In case of a *diphthong*, the accent stands over the *second* vowel; but over the *first* vowel of an *improper* diphthong (cf. 14): αὐτούς, αὐτοῖς, αὐτῶ.

The accent *follows* the breathing, when both belong to the same vowel: ὅλος, αἶρω; but the circumflex is placed *above* the breathing: ἦγε, οὔτος. When they belong to a capital letter, they are placed *before* it: Ἑλλην, Ὠτος. When a vowel, which has the diacresis, is accented, the acute and grave are placed *between* the points, the circumflex *above* them: αἰῶδιος, βοῖ, πρᾶϊναί.

90. To the Latin terms *accent*, *acute*, *circumflex*, *grave*, correspond the Greek τόνος *tone* (straining or raising of the voice), ὀξύς *sharp*, περισπῶμενος *twisted round* (in reference to the *form* of the circumflex accent), and βαρύς *heavy*, *flat*. From these words, together with the prepositions παρά *near* and πρό *before*, are derived the names in the following section.

SS D. The quantity of α, ι, υ, varies in many words, especially in Hm.; they often become long under the rhythmic accent (in *arsis*, see §94), when otherwise they would be short: ᾠμεν or ᾠωμεν *let us go*, ᾠpes, ᾠpes, βοοῦ-
λοιγε (ᾠ υ υ υ ᾠ υ υ ᾠ υ).

91. The acute can stand only on one of the last three syllables of a word, the circumflex on one of the last two. A word which has the *acute*

on the <i>ultima</i>	is called	<i>oxytone</i> : βασιλεύς.
on the <i>penult</i>	"	<i>paroxytone</i> : βασιλεύων.
on the <i>antepenult</i>	"	<i>proparoxytone</i> : βασιλεύοντος.

A word which has the *circumflex*

on the <i>ultima</i>	is called	<i>perispomenon</i> : ἀγαγεῖν.
on the <i>penult</i>	"	<i>properispomenon</i> : ἀγαγοῦσα.

A word which has *no accent* on the *ultima* is called *barytone*. This name, of course, belongs alike to paroxytones, proparoxytones, and properispomena.

92. The *acute* over a vowel shows that it was uttered on a higher (*sharper*) key than other vowels. The *circumflex* (made up of the *acute* and *grave* ^ ~) shows that the vowel commenced upon a higher key, but ended on the general pitch. The *grave* (flat) belonged in theory to every vowel that did not rise above the general pitch, i. e. to every vowel that had not the acute or circumflex. It was, therefore, the negation of an accent, and in general was not written; not even over the last vowel of a *barytone*, although that name implies a grave accent on the *ultima*: thus ἀνζρωπος, not ἀνζρώπος. In actual use, it occurs only as a substitute for the acute, when the last vowel of an oxytone, in close connection with following words, sinks from its proper key (101).

ACCENT AS AFFECTED BY QUANTITY.

93. a. The acute stands on long and short syllables alike, the circumflex only on syllables long by nature.

b. If the *ultima* is long by nature, the acute cannot stand on the *antepenult*, nor the circumflex on the *penult*.

c. Final ξ and ψ, after a short vowel, exclude the acute from the *antepenult*, but not the circumflex from the *penult*: thus we have ἡλιξ, but νυκτοφύλαξ instead of νυκτόφυλαξ.

94. Using now the words *long* and *short* to denote *natural* quantity (of vowel-sounds) without regard to position, we have the following rules.

A word with *short ultima*, if accented

- on the *antepenult*, has the *acute*: λυόμεθα, λυέτωσαν.
- on a *short penult*, has the *acute*: λελυκός.
- on a *long penult*, has the *circumflex*: λελυκυῖαν.
- on the *ultima*, has the *acute*: λελυκός.

A word with *long ultima*, if accented

- on the *penult*, has the *acute*: λελυκότων, λελυκυίας.
- on the *ultima*, has either the *acute* or the *circumflex*: λελυκός, λελυκυῖον.

g. The foregoing rules include every admissible variety of accent. But an acute on the ultima may become grave (see 101); and a word, in addition to its proper accent, may receive another (see 107).

95. It is important to observe, that

a. Final *αι* and *οι* have the effect of *short* vowels on the accent of the penult and antepenult: *λύονται*, *λνόμενοι* (94 a), *τοσοῦτοι*, *τοσαῦται* (94 c).

b. Not so, however, in the *optative* mode: *παιδεύει*, *παιδεύσαι* (94 c); and the adverb *οἶκοι* *at home*.

96. *Exceptions to 93 b.* Some words which have *ω* lengthened from *ο*, in the ultima, with *ε* in the penult, are accented on the antepenult: *ἀνώγειν*, *πόλεως*, *δύσερως*.

Exceptions to 94 c. Some apparent exceptions (such as *ὥστε*, *ἦδε*, etc.) are explained by the rules for enclitics (110).

REM. a. The preceding rules enable us often to determine the quantity of vowels from the accent. Thus the ultima must be short in *πέλεκυς*, *πράξις* (93 b), and long in *δώρα* (94 c): the penult must be short in *τίνες*, for, if long, it would be written *τῖνες* (94 c).

97. The accent of words must be learned, to a great extent, from the lexicons, or by observation in reading. In the majority of words, it recedes as far from the end as the foregoing rules allow; when thus placed, it may be called *recessive* accent. It is the accent of verbs, almost uniformly, in their personal forms (that is, *all* forms except infinitives and participles). It is also the accent of most compound substantives and adjectives.

ACCENT AS AFFECTED BY VOWEL-CHANGES.

98. *Contraction.* If either of the syllables contracted had an accent, the contract syllable receives one. For a contract *penult* or *antepenult*, the accent is determined by the rules in 94. A contract *ultima* receives the *acute*, if the ultima had it before contraction; otherwise, it takes the *circumflex*.

τιμώμενος from *τιμα-όμενος*

φιλεῖσθαι

δηλούσῳ

φιλέ-εσθαι

δηλο-έσῳ

τιμᾶ from *τιμά-ει*

ὀστῶ

έστῳς

ὀστέ-ω

έστα-ῶς

If neither of the syllables contracted had an accent, the contract syllable receives none: *τίμᾶ* from *τίμα-ε*.

99. *Crasis.* In crasis, the accent of the first word disappears; that of the last remains unchanged: *τάγαζά* from *τὰ ἀγαζά*.

But the lengthening of an accented penult by crasis may require a change from acute to circumflex (94 c): *τᾶλλα* from *τὰ ἄλλα*.

97 D. The Aeolic dialect has recessive accent in *all* words: *πόταμος*, *ποτάμου*, *τᾶρχυς*, *λέλειφθαι*, for *ποταμός*, *ποταμοῦ*, *τᾶρχύς*, *λελείφθαι*. But in the accent of prepositions and conjunctions, it agrees with the other dialects: *περί*, *ἄταρ*.

100. *Elision*. In elision, oxytone prepositions and conjunctions lose their accent; other oxytone words throw it back on the penult: ἐπ' αὐτῷ (ἐπὶ on), οὐδ' ἐδυνάμην (οὐδέ neither), εἴμ' Ὀδυσσεύς (εἰμί I am), ἔπτ' ἦσαν (ἑπτά seven).

ACCENT AS AFFECTED BY CONNECTION IN DISCOURSE.

101. *Change of Acute to Grave*. The acute, standing on an oxytone followed by other words in close connection with it, changes to the grave: ἀπό from, but ἀπὸ τούτου from this, βασιλεύς king, but βασιλεὺς ἐγένετο he became king.

REM. a. The proper accent of an oxytone appears only when it stands before a pause in the discourse, or is used as an unconnected word.

102. *Anastrophe*. Oxytone prepositions of two syllables sometimes shift their accent from the ultima to the penult. This is called anastrophe (retraction of the accent). It occurs,

a. when such a preposition takes the place of a verb (ἐστί being omitted): πάρα for πάρεστι it is permitted (as prep. παρὰ); ἐνὶ for ἐνεστι it is possible (as prep. ἐνὶ poetic for ἐν).

b. when περί follows the genitive which it belongs to: τούτων πέρι instead of περὶ τούτων.

103. *PROCLITICS*. A few words of one syllable attach themselves so closely to a following word as not to have a separate accent. They are called *proclitics* (leaning forward); also *atōna* (unaccented words). They are

a. The forms ὁ, ἡ, οἱ, αἱ, of the article.

b. The prepositions ἐν in, εἰς (or ἐς) into, ἐξ (ἐκ) from.

c. The conjunctions εἰ if, ὥς as, that (also as prepos. to).

d. The adverb οὐ (οὐκ, οὐχ, 80) not.

REM. e. Οὐχί, a more emphatic οὐ, is always accented.

104. *Proclitics take an accent*,

a. when there is no following word to which they can attach themselves: thus at the end of a sentence, as φῆς ἢ οὐ sayest thou so, or not? —or when placed after the words which they belong to, as κακῶν ἐξ (Hm.) out of evils, Σεὺς ὥς (Hm.) as a god.

b. when the following word is an *enclitic* (107 c).

100 D. The preposition with elided vowel loses its accent, even when it follows the word which it belongs to: τῇσι παρ' εἰνάετες for τῇσι πάρα (102) with them.

102 D. a. In poetry, we have πάρα for πάρεσι, and even for other forms of the compound verb: thus ἐγὼ πάρα (for πάρεμι) I am present. Hm. has also ἐνὶ for ἐνεσι.

b. In poetry, all oxytone prepositions of two syllables (except ἀμφί, ἀντί, ἀνά, διὰ) suffer anastrophe, when placed after their cases; and (in Hm.) when placed after verbs, to which they belong in composition: ἀλέσας ἄπο for ἀπολέσας. —ἀνά suffers anastrophe in the form ἀνα up! arise! (= ἀνάστηθι).

105. ENCLITICS. Some words of one or two syllables attach themselves so closely to a preceding word, as to give up their separate accent. They are called *enclitics* (leaning on another word). They are

a. The pronouns of the first person, *μοῦ, μοί, μέ*; of the second, *σοῦ, σοί, σέ*; of the third, *οὔ, οἱ, ἐ, and σφίσι*.

b. The indefinite pronoun *τις, τὶ*, in all its forms (including *τοῦ, τῷ, for τινός, τινί*); and the indefinite adverbs *ποῦ* (or *ποῖ*), *πῇ, ποί, πόθεν, ποτέ, πῶ, πῶς*. Used as interrogatives, these words are *orthotone* (erect in accent, not enclitic): *τίς, τί, ποῦ (ποῖ), πῇ, ποί, πόθεν, ποτέ, πῶς*.

c. The present indicative of *εἰμί to be* and *φημί to say*, except the second person singular, *εἶ, φής*.

d. The particles *γέ, τέ, τοί, πέρ*, and the inseparable *δε* (not the conjunction *δέ but, and*).

106. The usual effect of an enclitic on the word preceding it was this, that, in uttering its ultima, the voice was raised above the general pitch. Hence we find on that syllable either the acute accent or the circumflex; —the latter, only when the word was usually perispomenon. But a paroxytone was not required to sustain the acute or higher pitch through two successive syllables: its ultima, therefore, was not affected by a following enclitic: in this case, indeed, the enclitic, if of two syllables, retained its separate accent. Hence we have the following rules:

—107. 1. The word before an enclitic

a. preserves its proper accent, and never changes an acute to grave: *ἀγαθόν τι, αὐτός φησι*.

b. if proparoxytone or properispomenon, adds an acute on the ultima: *ἄνθρωπός τις, παῖδες τινες*.

c. if proclitic, takes an acute: *εἶ τις, οὗ φησι*.

108. 2. The enclitic loses its own accent; except an enclitic of two syllables after a paroxytone: *λόγος τις, λόγοι τινές*.

REM. a. A properispomenon ending in *ξ* or *ψ* is treated like a paroxytone: *φοῖνιξ τις, φοῖνιξ ἐστί*.

109. 3. Of several enclitics in succession, each one takes an acute from the succeeding, only the last appearing without accent: *εἶ τίς μοί φησὶ ποτε*.

110. In some cases, a word is combined so often with a following enclitic, that the two are regarded as one word: *ὥστε* for *ὥς τε, εἴτε, μήτε, οἷός τε, ὅστις, ἥτοι, καίτοι*. The enclitic *δε* is always treated thus: *ὅδε, τοῦςδε, οἴκαδε*. So *πέρ*, in prose, almost always: *ὥς περ*. Most of these are apparent exceptions to 94 c.

REM. a. *Εἴθε, ναίχι* from *εἶ, ναί*, are accented as if *ζε* and *χι* were enclitic particles.

105 D. The personal pronouns *μίν, νίν, σφί, and σφέ* are enclitic. So too the Ionic *εἰς* and Epic *ἐσσί thou art*. To enclitic particles belong the poetic *νό* or *νόν*, and Epic *κέ* or *κέν, δήν*, and *ρά* (for *ἔρα*).

111. The enclitics in some cases *retain* their accent (are *orthotone*)

a. when there is no preceding word to which they can attach themselves, as at the opening of a sentence: *τινὲς λέγουσι* *some say*. This, however, is *not* often the case.

b. when there is an *emphasis* on the enclitic: *ἀλλὰ σὲ λέγω* *but thee I mean* (no other). For the personal pronouns, cf. 232; for *ἔστι* as orthotone, 406, 1 b.

c. after *elision*, when the vowel to be affected by the enclitic is cut off: *ταῦτ' ἔστι ψευδῆ* *for ταῦτά ἐστι*.

d. enclitics of two syllables after a paroxytone; see 108.

112. The following particles are *distinguished* by the accent: *ἀνὰ* preposition *over*, from poetic *ἀνα up!* (102 D b); *ἄρα* *therefore*, from *ἄρα* interrogative; *ἤ* *or, than*, from *ἦ truly*, and *ἦ* interrogative; *νῦν* *now*, at present, from poetic *νύ(ν)*, enclitic, *now* (inferential conjunction); *οὐκοῦν* *not therefore*, from *οὐκοῦν therefore*; *περί* *round, about*, from poetic *περι exceedingly*; *ὥς* relative *as, that*, from *ὥς demonstrative thus*.

PUNCTUATION.

113. The *comma*, *period*, and *mark of exclamation*, are the same as in English; but the last is rarely used. The *colon*, a point above the line, takes the place alike of the colon and semicolon: *ἑσπέρα ἦν · τότε ἦλθεν ἄγγελος* *it was evening: then came a messenger*. The *mark of interrogation* is like the English semicolon: *τί εἶπας;* *what saidst thou?*

REM. a. The *Diastöle* or *Hypodiastöle*, though it has the form of a comma, is not a mark of punctuation. It is placed between the parts of certain compound pronouns, merely to distinguish them from particles of the same sound: thus *ὅ,τι* and *ὅ,τε* *which*; but *ὅτι* *that*, *ὅρα* *because*, *ὅτε* *when*. At present, however, this mark is generally omitted, a space being left instead: *ὅ τι* and *ὅ τε*.

PART SECOND.

INFLECTION.

NOUNS.

114. Inflection belongs to *nouns* (both *substantive* and *adjective*), *pronouns*, and *verbs*. It gives to the same word different forms according to its different relations in the sentence. These forms have a common *stem* followed by different *endings*.

The inflection of nouns and pronouns is called *declension*. Their endings are called *declension-endings*, or more commonly *case-endings*, since they mark the different cases.

115. The Greek distinguishes in its declension,

a. three GENDERS: *masculine*, *feminine*, and *neuter*.

b. three NUMBERS: the *singular* in reference to one object, the *plural* to more than one, the *dual* to two only.

c. five CASES: *nominative*, *genitive*, *dative*, *accusative*, and *vocative*. In the singular, the *vocative* is often like the *nominative*; in the plural, it is always so. In *neuter* words, the *nominative* and *vocative* are always like the *accusative*, and in the plural always end in *a*. The *dual* has but two forms, one for the *nominative*, *accusative*, and *vocative*, the other for the *genitive* and *dative*.

116. The *nominative singular* is not to be confounded with the *stem*. Often they are alike: thus *χώρα* *land* is at once the stem and the *nominative singular*. But oftener they are different: thus *ἄνθρωπος* *man* is the *nominative singular* of the stem *ἄνθρωπο*.

In distinction from the *nominative* and *vocative* (*casus recti*), the other cases are termed *oblique* (*casus obliqui*).

117. GENDER. Words which designate males are, of course, *masculine*; those which designate females, *feminine*. Further,

a. *Masculine* are names of *winds* (like *ὁ ἄνεμος* *the wind*), of *rivers* (*ὁ ποταμός* *the river*), and of *months* (*ὁ μῆν* *the month*).

b. *Feminine* are names of *trees* (*ἡ δρῦς* *the oak*), *lands* (*ἡ γῆ* *the land*), *islands* (*ἡ νῆσος* *the island*), and most *cities* (*ἡ πόλις* *the city*).

Also, most *abstract* words are *feminine*; that is, words which express *quality*, *state*, or *action* (bodily or mental): thus *ταχυτής* *swiftness*, *δικαιοσύνη* *justice*, *ἐλπίς* *hope*, *νίκη* *victory*.

c. Neuter are many names of *fruits* (τὸ σῦκον *the fig*); also, most *diminutives*, even when designating males or females: τὸ γερόντιον *dim. of ὁ γέρων the old man*, τὸ γύναιον *dim. of ἡ γυνή the woman*. The names of the *letters* are neuter: τὸ ἄλφα, τὸ σίγμα.

Any word may be neuter, when the object to be thought of is the *word itself*, rather than the thing which it signifies: τὸ ἄνθρωπος *the name man*, τὸ δικαιοσύνη *the term justice*.

REM. The gender may often be known by the final letter of the stem: see 152.

118. *Common Gender*. Some nouns are either masculine or feminine, according as they designate males or females: ὁ, ἡ θεός *the divinity, god or goddess*, ὁ, ἡ ἄνθρωπος *the human being, man or woman*. These are said to be of *common gender*.

Epicoene. In many names of animals, the same word with the same gender is used for both sexes: ἡ ἀλώπηξ *the fox, male or female*. These are said to be *epicoene*.

119. *ARTICLE*. Forms of the article ὁ, ἡ, τό, *the*, are often used with nouns in the grammar to mark the genders and cases. We therefore give here the inflection of the article.

Sing. Masc. Fem. Neut.	Dual. Masc. Fem. Neut.	Plur. Masc. Fem. Neut.
Nom. ὁ ἡ τό	N. A. τῶ τή τῷ	Nom. οἱ αἱ τά
Gen. τοῦ τῆς τοῦ	G. D. τοῖν ταῖν τοῖν	Gen. τῶν τῶν τῶν
Dat. τῷ τῇ τῷ		Dat. τοῖς ταῖς τοῖς
Acc. τόν τήν τό		Acc. τοὺς τάς τά

REM. a. In the dual feminine, τοῖν is often used for ταῖν, and τῶ almost always for τή (cf. 521).

REM. b. The interjection ὦ is commonly used with the *vocative*: ὦ γύναι *O woman* (cf. 543 a).

120. *ACCENT*. The accent of a noun remains, in all the forms, on the same syllable as in the nominative singular, or as near that syllable as the general laws of accent allow: ἄνθρωπος *man*, acc. sing. ἄνθρωπον, nom. pl. ἄνθρωποι; but gen. sing. ἀνθρώπου (93 b), dat. pl. ἀνθρώποις: ὄνομα *name*, gen. sing. ὀνόματος (91), gen. pl. ὀνομάτων (93 b).

121. An *accented ultima*, in general, takes the *acute*: but in the *genitive* and *dative* of all numbers, a *long ultima*, if accented, takes the *circumflex*: ποταμός *river*, gen. sing. ποταμοῦ τιμή *honor*, dat. sing. τιμῇ, πούς *foot*, gen. pl. ποδῶν, μήν *month*, gen. and dat. dual μηνῶν.

REM. a. The nominative and accusative have a circumflex on the ultima, only in contracted forms, as ὅστων *bone* for ὀστέων, pl. ὀστᾶ for ὀστέα; and in some words of one syllable, as μῦς *mouse*, acc. μῦν.

122. DECLENSIONS. Nouns are declined in two principal ways, which, however, were originally one. These are

1. The *Consonant-Declension*, for stems ending in a *consonant* or *close vowel*.

2. The *Vowel-Declension*, for stems ending in an *open vowel*.

The vowel-declension divides itself into two forms, according as the stem ends in *o* (ω) or *a*. Hence we have

I. The *Vowel-Declension*, including

The *A-Declension*, commonly called *First Decl.* (a), and

The *O-Declension*, commonly called *Second Decl.* (b).

II. The *Consonant-Decl.*, commonly called *Third Decl.* (c).

REM. d. These three correspond to the *first*, *second*, and *third* declensions in Latin. The Latin *fourth* and *fifth* declensions are only modifications of the *third* and *first* respectively.

FIRST DECLENSION (*A-Declension*).

123. To this declension belong all stems (both *masculine* and *feminine*) that end in *a*. The gender may be known from the nominative singular, where the masc. takes a case-ending *s*, which is wanting in the fem. Thus the nom. sing. of *feminines* ends in *a* or *\eta*; of *masculines*, in *as* or *\eta s*.

124.

I. FEMININES.

Example. Stem.		ἡ χώρα <i>land</i> χώρα	ἡ γλῶσσα <i>tongue</i> γλῶσσα	ἡ τιμή <i>honor</i> τίμα
Sing. Nom.	ἡ	χώρα	γλῶσσά	τιμή
Gen.	τῆς	χώρας	γλώσσης	τιμῆς
Dat.	τῇ	χώρα	γλώσση	τιμῇ
Acc.	τὴν	χώραν	γλῶσσαν	τιμήν
Voc.	ὦ	χώρα	γλῶσσά	τιμή
Du. N. A. V.	τὰ	χώρα	γλῶσσά	τιμά
G. D.	ταῖν	χώραν	γλώσσαιν	τιμαῖν
Plur. Nom.	αἱ	χώραι	γλῶσσαι	τιμαί
Gen.	τῶν	χωρῶν	γλωσσῶν	τιμῶν
Dat.	ταῖς	χώραις	γλώσσαις	τιμαῖς
Acc.	τάς	χώρας	γλώσσας	τιμάς
Voc.	ὦ	χώραι	γλῶσσαι	τιμαί

Other examples: βία *force*, σκιά *shadow*, ἡμέρα *day*,—δόξα *opinion*, ἄκανθα *thorn*,—πύλη *gate*, γνώμη *judgment*, διαθήκη *testament*.

125. A OR η IN THE SINGULAR. In the singular, the final *a* of the stem is often *changed* to η . In reference to this, we have the following rules (125-7).

In the *Nominative Singular*,

- a. after ε, ι, ρ, the α is retained (29 a) ; so also
- b. after σ (ξ, ψ, σσ or ττ), ζ, λλ, αυ; but
- c. after other letters, α is changed to η.

Thus, a. γενεά *generation*, φιλία *friendship*, θύρα *door*;—b. Μοῦσα *Muse*, ἄμαξα *wagon*, δίψα *thirst*, θάλασσα, later Attic θάλαττα (41), *sea*, ρίζα *root*, ἀμιλλα *contest*, λέαινα *lioness*;—c. βοή *cry*, ὕλη *wood*, ἡδονή *pleasure*, ἀρετή *virtue*.

Exc. d. The principal exceptions are,—to a. κόρη *maiden*, δέρη *neck*;—to b. ἔρη *dew*, κόρη (later Attic κόρη, 43 a) *temple*;—to c. στοά *pillar-hall*, χροά *color*, τόλμα *courage*, διαίτα *mode of living*.

126. The *Genitive* and *Dative Singular* have α, when the nominative has α pure (85 a) or ρα (125 a) ; otherwise, they have η : nom. γενεά, gen. γενεᾶς, dat. γενεᾷ ; so στοά, στοᾶς, στοᾷ ; θύρα, θύρας, θύρᾳ ; but nom. Μοῦσα, gen. Μούσης, dat. Μούσῃ ; διαίτα, διαίτης, διαίτῃ.

Exc. a. A few proper names with long α are exceptions : Ἀήδᾶ, gen. Ἀήδας, dat. Ἀήδᾳ.

127. The *Accusative* and *Vocative Singular* have the same vowel as the nominative : thus acc. χώραν, γλώσσαι, τιμήν, from nom. χώρα, γλῶσσα, τιμή.

128. The *Genitive Plural* has the ending ων, which with α of the stem makes αων, contracted ων. Hence it comes, that in all words of this declension the *Genitive Plural* is *perispomenon*. Thus χώρα, gen. pl. (χωράων, 93 b) χωρῶν (98). For exceptions, see 137 and 207 b.

129. The *Dative Plural* had at first the ending σι, before which an ε was added to the α of the stem, making αισι. This was shortened to αις ; yet αισι is often found in Attic poetry, rarely in Attic prose. Cf. 143.

125-7 D. 1. In the Doric, ᾱ remains unchanged : τιμά, τιμᾶς, τιμᾷ, τιμᾶν.

2. In the Ionic, ᾱ is changed to η in all cases of the sing. : γενεή, φιλήνη, βασιλείης, μοίρη.—Short α generally remains unchanged : βασιλείᾱ, μοῖρᾱν. But abstract words in εἶᾱ, οἶᾱ change it to η : ἀληθείη Att. ἀλήθειᾱ *truth*, εὐπλοῖη *favorable voyage* ; the same change occurs also in κνίσση *smoke of burnt fat*, and in Σκύλλη.—Hm. retains ᾱ in θεά *goddess* and a few proper names.

3. From νύμφη *maiden, bride*, Hm. has Voc. Sing. νύμφᾱ.

128 D. In the *Genitive Plural*, Hm. has

a. -ᾶων, the original form : κλισιάων *of tents*.

b. -έων, the Ionic form (26 D) : πνλέων *of gales*. This -έων in Hm. is usually sounded as one syllable, by synizesis (37).

c. -ῶν, the Attic form, mostly after vowels : παρειῶν *of checks*.

The Doric form -ᾶν, a contraction of -ᾶων (32 D h), is used also in the dramatic choruses : θεᾶν *of goddesses*.

129 D. In the Dat. Pl., Hm. has—(a) the Ion. form -ησι(ν) : κλισίῃσι ; —(b) also often -ης : πέτρῃς *to rocks* ; —(c) rarely the Att. -αῖς : θεαῖς.

130. QUANTITY. In the Nominative Singular,—a. *a*, after a vowel or *ρ*, is generally long;—b. after other consonants, it is short: σοφία *wisdom*, πέτρᾱ *rock*, μέλισσᾱ *bee*.

Exc. c. The only exceptions to b are a few proper names, as Ἀθήνᾱ. To a, the principal exceptions are,—1. Female designations in τρια and εια: βασιλεῖᾱ *queen* (but βασιλειᾱ *kingdom*).—2. Most compounds in εια and οια: ἀ-λήθειᾱ *truth*, εὖ-νοιά *good-will*.—3. Most words in ρα after *σ* or a diphthong: ἄγκυρᾱ *anchor*, μοῖρᾱ *fate*.

REM. d. The quantity of a pure and ρα may always be known by the accent, it being true for these, that

In oxytones and paroxytones, *a* is long; while in proparoxytones and properispomena, it is of course short (93 b).

131. In the Accusative and Vocative Singular, *a* has the same quantity as in the Nominative; in the other cases (gen. sing., acc. pl., nom., acc., voc., dual), it is always long.

132. Contract Substantives and Adjectives. These follow the rule in 36 a: thus μῆᾱ, μῆᾱς, μῆᾱ, μῆᾱν (for μῆᾱ-α, etc.) *mina*, γῆᾱ, γῆᾱς, γῆᾱ, γῆᾱν (for γε-α or γα-α) *land*. See Ἑρμῆς (133), βορρᾱς (136 d), and cf. 208.

133.

II. MASCULINES.

Example. Stem.	ὁ νεᾱνίας young man νεᾱνία		ὁ πολίτης citizen πολίτα	ὁ Ἑρμῆς <i>Hermes</i> Ἑρμᾱ (for Ἑρμεᾱ)
Sing. Nom.	ὁ	νεανιά-ς	πολίτη-ς	Ἑρμῆ-ς
Gen.	τοῦ	νεανίου	πολίτου	Ἑρμοῦ
Dat.	τῷ	νεανίᾳ	πολίτῃ	Ἑρμῇ
Acc.	τόν	νεανιά-ν	πολίτη-ν	Ἑρμῆ-ν
Voc.	ὦ	νεανίᾱ	πολίτᾱ	Ἑρμῇ
Du. N. A. V.	τῶ	νεανίᾱ	πολίτᾱ	Ἑρμᾱ <i>images</i>
G. D.	τοῖν	νεανίαιν	πολίταιν	Ἑρμαῖν [<i>of II.</i>]
Plur. Nom.	οἱ	νεανίαι	πολίται	Ἑρμαῖ
Gen.	τῶν	νεανιῶν	πολιτῶν	Ἑρμῶν
Dat.	τοῖς	νεανίαῖς	πολίταις	Ἑρμαῖς
Acc.	τούς	νεανιάς	πολίτας	Ἑρμᾶς
Voc.	ὦ	νεανίαι	πολίται	Ἑρμαῖ

So ταμίας *steward*, Νίκιας,—κριτής *judge*, στρατιώτης *soldier*, παιδο-
τρίβης *gymnastic-master*,—ἀδολέσχης *prater*, Ἀλκιβιάδης.

134. In the Singular of masculines, *a* is retained after a vowel or *ρ*; and is always long (but see 135). After other letters, it is changed to *η*.

132 D. The Ion. generally has the uncontracted forms. Id. uses γῆ (Hm. γᾱᾱ or αῖᾱ); but has μνῆᾱ for μῆᾱ.

134 D. The Ion. has *η* for *ᾱ* through the Sing. (125 D, 2). The Dor. has *ᾱ* for *η*; and, in the Gen. Sing., has -ᾱ (contr. from -αο, 32 D h) for -ον: Ἀτρεῖδα

135. The *Vocative Singular* takes a short, when the nominative ends in *ης*: thus πολῖτᾶ (nom. πολίτης *citizen*).

So, too, in names of *nations* and *compound* words, which make the nom. in *ης*: Πέρσᾶ (nom. Πέρσης *Persian*), γεω-μέτρᾶ (nom. γεω-μέτρης *land-measurer*). Other words in *ης* have *η* in the voc.: Κρονίδη (nom. Κρονίδης *son of Cronus*).

REM. a. Δέσποτα, voc. of δεσπότης *master*, has irregular accent (120).

136. The declension of masculines differs in only two points from that of feminines:

a. The Nom. Sing. takes the case-ending *s*.

b. The Gen. Sing. ends in *ου*.

REM. c. In the Gen. Sing. of masculines, the proper ending is *ο*, which with *a* of the stem gives *ao* (as in Homer); from this, by weakening *a* to *ε* (25), and then contracting (32 d), comes *ου* the common form: πολί-τα-ο (πολίτεο) πολίτου.

REM. d. In the Gen. Sing. of βορῤῥᾶς (contracted from βορέας *north wind*), the original *ao* has the Doric contraction to *ā*: βορῤῥᾶ. This occurs also in some Doric and Roman proper names, and in a few other words: Σύλλας *Sulla*, ὀρνυσοζήρας *bird-catcher*, G. S. Σύλλᾶ, ὀρνυσοζήρᾶ.

137. Two masculines have an *irregular accent* in the Gen. Pl. (128): χρήστης *usurer*, G. P. χρήστων (but χρηστῶν G. P. of the adj. χρηστός *good*), and ἑτησῖαι *annual winds*, G. P. ἑτησίων. So also the fem. ἀφύη *anchovy*, G. P. ἀφύων (but ἀφυνῶν G. P. of the adj. ἀφύης *dull*).

SECOND DECLENSION (*O-Declension*).

138. To this declension belong stems that end in *ο*. They are chiefly *masculine* and *neuter*, with a few *feminines*.

The masculines and feminines have *ος* in the Nom. Sing., the neuters *ον*. The feminines are declined like the masculines: the neuters differ from them in two respects:

a. The Nom. and Voc. Sing. take *ν*, the accusative-ending.

b. The Nom., Acc., and Voc. Plur. end in *ᾶ*.

136 D. a. In some masculine words, Hm. has a Nom. Sing. in τᾶ for *της*: ἱππῶτᾶ for ἱππότης *horseman*, αἰχμητᾶ for αἰχμητής *spearman*, etc.: also, with accent thrown back, μητίετα *counsellor*, ἀκἀκητα *favorer*. So too εὐρύοπα *far-sounding*. Cf. Lat. poeta, scriba.

b. In the Gen. Sing., Hm. has

1. -ᾶο, the original form: Ἀτρείδᾶο.

2. -εω, the Ionic form (26 D): Ἀτρείδεω. This -εω in Hm. is always sound ed as one syllable (37). The accent remains as in the original form (96).

3. -ω, a contraction of ᾶο, used after vowels: Ἐμείω (nom. Ἐμείας Att. Ἐμῆς), Βορέω (nom. Βορέας, 136 d).

Example. Stem.	ὁ ἄνθρωπος <i>man</i> άνθρωπο		ἡ ὁδός <i>way</i> ὁδο		τὸ δῶρον <i>gift</i> δωρο	
Sing. Nom.	ὁ	ἄνθρωπο-ς	ἡ	ὁδό-ς	τὸ	δῶρο-ν
Gen.	τοῦ	ἀνθρώπου	τῆς	ὁδοῦ	τοῦ	δώρου
Dat.	τῷ	ἀνθρώπῳ	τῇ	ὁδῷ	τῷ	δῶρῳ
Acc.	τὸν	ἄνθρωπο-ν	τὴν	ὁδό-ν	τὸ	δῶρο-ν
Voc.	ὦ	ἄνθρωπε	ὦ	ὁδέ	ὦ	δῶρο-ν
Du. N. A. V.	τὼ	ἀνθρώπω	τὰ	ὁδῶ	τὼ	δῶρω
G. D.	τοῖν	ἀνθρώποιν	ταῖν	ὁδοῖν	τοῖν	δώροιιν
Plur. Nom.	οἱ	ἄνθρωποι	αἱ	ὁδοί	τὰ	δῶρα
Gen.	τῶν	ἀνθρώπων	τῶν	ὁδῶν	τῶν	δώρων
Dat.	τοῖς	ἀνθρώποις	ταῖς	ὁδοῖς	τοῖς	δώροις
Acc.	τούς	ἀνθρώπους	τάς	ὁδοὺς	τὰ	δῶρα
Voc.	ὦ	ἄνθρωποι	ὦ	ὁδοί	ὦ	δῶρα

So νόμος *law*, κίνδυνος *danger*, ταῦρος *bull*, ποταμός *river*, πόνος *labor*, βίος *life*, θάνατος *death*, θεός *god* (141),—νῆσος (fem.) *island*,—σῦκον *fig*, μέτρον *measure*, ἱμάτιον *outer garment*.

139. The *feminines* may be known, in part, by the general rules (117): ἡ φηγός *kind of oak*, ἡ ἄμπελος *vine*, ἡ ἡπειρος *mainland*, ἡ Σάμος (the island) *Samos*, ἡ Κόρινθος (the city) *Corinth*.

Of the remaining *feminines*, the most important are

a. Several names of *mineral* or *earthy* substances: ψάμμος *sand*, γύψος *chalk*, πλίνθος *brick*, σποδός *ashes*, κόπρος *dung*, ψῆφος *pebble*, βάσα-νος *touch-stone*.

b. Several words that denote something *hollow*: χηλός *coffer*, γνά-ζος *jaw*, κιβωτός *chest*, σορός *coffin*, ληνός *wine-press*, κάρδοπος *kneading-trough*, κάμινος *oven*. So τάφρος *trench*.

c. Several words for *way*: ὁδός, κέλευθος; ἀτραπός *foot-path*, ἡμαξίτις *wagon-road*; but ὁ στενωπός *narrow passage*.

d. Several *adjectives* used as *substantives*: ἡ διάμετρος (sc. γραμμή *line*) *diameter*, σύγκλητος (sc. βουλή *council*) *legislative assembly*.

e. Further, βιβλος *book*, ῥάβδος *staff*, διάλεκτος *dialect*, νόσος *disease*, δρύς *oak*, δοκός *beam*.

140. In the *Genitive Singular*, the proper ending is *ο*, which, by contraction with *ο* of the stem, gives *ου*: ἄνθρωπο-ο, ἀνθρώπου.

141. In the *Vocative Singular* of masculines and feminines, *ο* of the stem becomes *ε* (25). But the *Nominative* is often used in place of the *Vocative*; in θεός *god*, it is always so: ὦ θεός (Lat. *deus*).

REM. a. The *vocative singular* of ἀδελφός *brother* is ἀδελφε, with irregular accent (120).

140 D. In the *Gen. Sing.*, Hom. has two forms, -ου and -οιο; in the latter of the stem is combined with an earlier ending *ιο*: ἀνθρώποιο.——The Doric (but not Pindar) has sometimes *ω* for *ου* (24 D d).

Other peculiarities of dialect are the following:

a. In the *Gen. Dat. Du.*, Hom. has οἰν for οῖν: ὤμου from ὤμος *shoulder*

142. In the *Genitive Plural*, *o* of the stem is always lost in the ending *ων*: but this ending does not therefore (as in the *A-Declension*, 128) require the accent: *ανθρώπων, ἀνθρώπων*.

143. The *Dative Plural* (formed as in the *A-Declension*, 129) ended at first in *οισι*; and this ending is found, not only in the other dialects, but often in Attic poetry, rarely in Attic prose.

144. *Contract Substantives and Adjectives*. Words which have stems in *εο*, *οο*, suffer contraction. This takes place according to the rules in 32 and 36 a.

Example. Stem.	ὁ νοῦς <i>mind</i> νοο	τὸ ὄστον <i>bone</i> οστέο
Sing. Nom.	(νόο-ς) νοῦ-ς	(ὀστέο-ν) ὀστοῖ-ν
Gen.	(νόου) νοῦ	(ὀστέου) ὀστοῦ
Dat.	(νόῳ) νοῖ	(ὀστέῳ) ὀστέῳ
Acc.	(νόον-ν) νοῦ-ν	(ὀστέον-ν) ὀστοῦ-ν
Voc.	(νόε) νοῦ	(ὀστέο-ν) ὀστοῦ-ν
Du. N. A. V.	(νόω) νῶ	(ὀστέω) ὀστώ
G. D.	(νόοιν) νοῖν	(ὀστέοιν) ὀστοῖν
Plur. Nom.	(νόοι) νοῖ	(ὀστέα) ὀστᾶ
Gen.	(νόων) νῶν	(ὀστέων) ὀστῶν
Dat.	(νόοις) νοῖς	(ὀστέοις) ὀστοῖς
Acc.	(νόους) νοῦς	(ὀστέα) ὀστᾶ
Voc.	(νόοι) νοῖ	(ὀστέα) ὀστᾶ

So *πλοῦς* (from *πλόος*) *sailing*, *περίπλους* (*περίπλοος*) *circumnavigation*, *ῥοῦς* (*ῥόος*) *stream*, *κανοῦν* (from *κάνεον*, cf. 145 c) *basket* (of cane).

145. The *accent* of the contract forms is, in some points, inconsistent with the rules in 98:

a. The Nominative Dual, when accented on the ultima, is oxytone: *ὀστώ* (from *ὀστέω*) instead of *ὀστῶ*.

b. Compounds keep the accent on the same syllable as in the contract Nominative Singular: *περίπλους* (from *περίπλοος*), dat. sing. *περίπλω* (from *περιπλόῳ*) instead of *περιπλῶ*.

c. Contracts are made in *οῦς* from barytone adjectives of material in *εος*, and oxytone names of kindred in *έος*: *ἀργυροῦς* (not *ἀργύρους*, from *ἀργύρεος*) of *silver*, *ἀδελφιδοῦς* (not *-ιδούς*, from *-ιδέος*) *brother's son*.

Attic Second Declension.

146. The *O-Declension* includes a few stems ending in *ω*. This *ω* appears in all the cases; but takes *ι* subscript where the

b. In the Dat. Pl., *Hom.* usually has *οισι*, *Hom.* always so.

c. In the Acc. Pl., the Doric (not Pindar) has *ως* or *ος* for *ους*: *λύκως* *οι* *λύκος* for *λύκους* *olves*.

144 D. The Ionic generally has the *uncontracted* forms.

common ending has *ι*. This form of the O-Decl., though not confined to Attic writers, is known as the Attic Second Declension.

	ὁ νεώς <i>temple</i>			τὸ ἀνώγειω-ν <i>hall</i>		
	Sing.	Du.	Plur.	Sing.	Du.	Plur.
Nom. Voc.	νεώς-ς		νεῶ	ἀνώγειω-ν		ἀνώγειω
Gen.	νεῶ		νεῶν	ἀνώγειω		ἀνώγειων
Dat.	νεῶ		νεῶς	ἀνώγειω		ἀνώγειος
Acc.	νεῶ-ν		νεῶς	ἀνώγειω-ν		ἀνώγειω
N. A. V.	νεῶ			ἀνώγειω		
G. D.	νεῶν			ἀνώγειων		

So λεώς *people*, κάλως *cablé*.

147. Some of these words are produced by *contraction*: ἀγήρων, ἀγήρων *free from old age* (from ἀγήραος, -αον). Some appear under a *double form* with *αο* and *εω* (26): νεώς and νᾱός, λεώς and λαός.

148. Some words have *ω* or *ων* in the Accusative Singular: λαγώς *hare*, acc. sing. λαγώ or λαγών. So the proper names Ἀζως, Κῶς, Μίνως. Ἔως *dawn* has only ἔω.

149. The *accent* of these words is peculiar in two respects:

a. The long *ω* in the ultima does not exclude the accent from the antepenult (96): ἀνώγειων, Μενέλεως (= Μενέλαος) *Menelæus*.

b. The Gen. and Dat., when accented on the ultima, are oxytone (cf. 121); yet most editions give the circumflex, except in the gen. sing.

150. COMPARISON OF FIRST AND SECOND DECLENSIONS. The A- and O-Declensions, the two branches of the Vowel-Declension (122), have the following points in common:

Sing. Nom. Masculines take the ending *ς*.

Gen. Masculines take the ending *ο*.

Dat. All genders have a long vowel with *ι* subscript.

Acc. All genders take the ending *ν*.

Du. N. A. V. All genders end in the stem-vowel (lengthened, if short).

G. D. All genders add *ιν* to the stem-vowel.

Plur. Gen. All genders end in *ων*.

Dat. All genders take *σι* or *ς*, with preceding *ι*.

Nom. Masculines and feminines add *ι* to the stem-vowel.

Acc. Masculines and feminines take *ς* (originally *νς*), and lengthen a preceding short vowel on account of the omitted *ν* (48).

On the other hand, the two declensions differ from each other in the formation of the nominative and genitive singular of feminines, and in the accent of the genitive plural.

146 D. In the other dialects, this variety of declension is little used, except in proper names. For νεώς, λεώς, κάλως, λαγώς, Ilm. has νηός, λαός, κάλος, λαγαώς; Hd. νηός, λαός (or ληός), κάλος, λαγός. For Ἀζως, Κῶς, γάλως, Ilm. has Ἀδόως, Κόως, γαλόως. For ἔως, both Ilm. and Hd. have ἥως (182).

The orig. ending -ο of the Gen. is seen in Πετεῶ-ο Ilm., Nom. Πετεῶ-ς.

THIRD DECLENSION (*Consonant-Decleension*).

151. To this declension belong, not only stems ending in a *consonant*, but also those which end in a *close vowel* (ι, υ); together with a few in ο.

REM. a. In this declension, the form of the *nominative singular* is not sufficient to determine the other cases. It is often necessary to have also either the *stem* of the word, or the *genitive singular*, from which the stem may generally be found by dropping *ος* the ending.

152. GENDER. The gender may be known in many cases by the last letters of the stem.

The following rules relate only to *substantive* stems; and, where a stem is contracted, they apply to the primitive or *uncontracted* form.

Neuter are stems ending in

- a. ατ: as κέρας (κερατ) *horn*, ὕδωρ (ὕδατ) *water*.
- b. αρ: as νέκταρ *nectar*.
- c. ας, ες: as γένος (γενες) *race*, γῆρας *old age*.
- d. ι, υ, if σ is not added in the nom.: ἄστυ *city*.

Feminine are those ending in

- e. τητ: as ταχυτής (ταχυτητ) *swiftness*.
- f. δ, ζ: as ἀσπίς (ασπιδ) *shield*, poet. κόρυς (κορυζ) *helmet*.
- g. γον, δον: as σταγών (σταγον) *drop*, χελιδών (χελιδον) *swallow*.
- h. ο: as πεισώ (πεισο) *persuasion*.
- i. ι, υ: as πόλις *city*, ὀφρύς *brow*, ναῦς *ship*.

Except those under d and j.

Masculine are those ending in

- j. ευ: as γραφεύς *writer*.
- k. ντ: as ὀδούς (οδοντ) *tooth*, τένων (τενοντ) *tendon*.
- l. ητ, ωτ: as τάπης (ταπητ) *carpet*, ἔρως (ερωτ) *love*.

Except those in τητ.

m. ν: as κτεῖς (κτεν) *comb*, λειμών *meadow*. Exc. those in γον, δον.

n. ρ: as κρατήρ *mixing-bowl*. Except those in αρ.

o. Stems ending in a *labial* or *palatal* (π, β, φ, κ, γ, χ) are never neuter, but whether they are masculine or feminine cannot be determined by general rules.

REM. p. Several words which properly are masculine, especially words denoting *persons* or *animals*, are also sometimes used as feminine: as ὁ also ἡ μάρτυς (μαρτυρ) *witness*, ὁ also ἡ ἀλεκτρυών (αλεκτρυον) *cock* or *hen*, ὁ also ἡ αἰθήρ (αιθερ) *aether*.

153. *Exceptions*. The following are the principal exceptions to the rules above given: we omit those in which the gender is obvious from the meaning, as in ὁ, ἡ παῖς (παιδ) *boy, girl*, ἡ θυγάτηρ (θυγατερ) *daughter*.

Exceptions to b, ὁ ψάρ *starling*;—to f, ὁ πούς (ποδ) *foot*, ὁ, ἡ ὄρνις (ορνιζ) *bird*;—to i. masc. ἔχις *viper*, ὄρχις *testicle*, ὄφις *serpent*, βότρυς *cluster of grapes*, πρῆνυς *foot-stool*, ἰχθύς *fish*, μῦς *mouse*, νέκυς

porpse, στάχυ-*s ear of corn*, πέλεκυ-*s axe*, πῆχυ-*s fore-arm*: also ὁ, ἡ σῦ-*s hog*;—to *l*, ἡ ἐσζής (εσζητ) *dress*, τὸ φῶς (φωτ) *light*.

—to *m*, fem. φρήν (φρεν) *midriff*, *mind*, ἀκτίς (ακτιν) *ray*, γλῶχίς (γλωχιν) *point of arrow*, ἰς (ιν) *strength*, ῥίς (ριν) *nose*, ὠδὶς (ωδιν) *rang*; ἀλκυών (αλκυον) *halcyon*, εἰκών (εικον) *image*, ἡϊών (ἡϊον) *shore*, χζών (χζον) *earth*, χίων (χιον) *snow*, βλήχων *pennyroyal*, μήκων *porrpy*.

—to *n*, fem. γαστήρ (γαστερ) *belly*, κήρ *fate*, χεῖρ *hand*; neut. πῦρ (πῆρ) *fire*.

REM. *r*. The following in *τ* stand by themselves: fem. δαίς (δαιτ) *feast*, νίξ (νυκτ) *night*, χάρις (χαριτ) *favor*, and neut. γάλα (γαλακτ) *milk*, μέλι (μελιτ) *honey*.

—154. The CASE-ENDINGS are as follows:

		Masc. and Fem.	Neut.
Sing.	Nom.	s (or vowel lengthened)	none
	Gen.	ος	
	Dat.	ι	
	Acc.	ᾱ or ν	none
	Voc.	none (or like nom.)	none
Du.	N. A. V.	ε	
	G. D.	οιν	
Plur.	N. V.	ες	ᾱ
	Gen.	ων	
	Dat.	σιν(ν)	
	Acc.	ᾱς	ᾱ

155. The *nominative, accusative, and vocative singular* of NEUTER words are like the stem. Final *τ* of the stem is either dropped (75), or changed to *ς* (76): σῶμα (for σωματ) *body*, τέρας (for τερατ) *prodigy*.

156. The NOMINATIVE SINGULAR of masculines and feminines adds *s* to the stem. But stems in *ν, ρ, σ, ο, οτ, οντ*, reject the ending *s*, and lengthen *ε, ο*, to *η, ω*: thus

λιμήν (λιμεν) *harbor*, ῥήτωρ (ῥητορ) *orator*, τριήρης (τριηρες) *trireme*, πειζώ (πειζο) *persuasion*, λελυκώς (for λελυκωτ 76, st. λελυκοτ) *having loosed*, λέων (for λεωντ 75, st. λεοντ) *lion*.

For the euphonic changes caused by *s*, see 47–49.

153 D. n. Several poetic stems (most of them defective) in *ορ, ωρ*, are neuter: ἕορ *sword*, ἡτορ *heart*, ἔλωρ *prey*, τέκμωρ = τέκμαρ *bound*.

154 D. a. In the Gen. Dat. Dual, Hm. has οιν for οιν: ποδοῖν.

b. In the Dat. Pl., Hm. has both σι and εσσι: πᾶσι (for παντ-σι) and πάντ-εσσι; (rarely εσι: αἰγ-εσι.)

The *ε* of εσσι is sometimes omitted when the stem ends in a vowel: νέκυ-σσι, πελέκε-σσι. The irreg. ἔσσει (from ἔϊ-*s sheep*) should perhaps be written ἔϊ-σσι. But in forms like ἔπασσι, = ἐπασ + σι (55 D), the first *σ* belongs to the stem: εο in δέπασ-σι, and ποσσί = ποδ-σι (47 D), ἱρῖσσι = ἱριδ-σι.

Exc. a. Stems in *υ* take *s*, though some of them have both forms: *δελφίς* or *δελφίν* *dolphin*.

b. Participles in *οντ* take *s*, when *ο* belongs to the verb-stem: *δοῦς* (= *δο-ντ-s*) *giving*.

c. *s* appears also in *μέλας* (= *μελαν-s*) *black*; *τάλας* (= *ταλαν-s*) *wretch*-*ed*; *εἰς* (= *έν-s*) *one*; *κτεῖς* (= *κτεν-s*) *comb*; *ὀδοῦς* (= *οδοντ-s*) *tooth*.

157. The ACCUSATIVE SINGULAR of masculines and feminines adds *a* to stems ending in a consonant: *πούς* *foot*, acc. *πόδ-α*.

ν to stems ending in a vowel: *πόλις* *city*, acc. *πόλι-ν*.

Exc. a. Stems in *ευ* take *a*: *βασιλεύ-s* *king*, acc. *βασιλέ-α* (39).

For the acc. sing. of stems in *ο*, see 193-4. For *ν* in the acc. sing. of certain stems in *τ*, *δ*, *ζ*, see 171.

158. The VOCATIVE SINGULAR of masculines and feminines is regularly like the stem.

For dropping of a final consonant, see 75. But many words make the vocative singular like the nominative: thus

a. Stems of one syllable, not ending in a diphthong: nom. voc. *κί-s* *weevil* (but nom. *ναῦ-s* *ship*, voc. *ναῦ*).—Only *παῖς* (*παιδ*) *child* makes voc. sing. *παῖ* (75).

b. Oxytone stems ending in a liquid: nom. voc. *ποιμήν* (*ποιμεν*) *shepherd* (but *δαίμων* *divinity*, barytone, voc. *δαῖμον* like the stem).

For irregular vocative in *πατήρ* *father*, *άνήρ* *man*, see 173: also in *σωτήρ* *savior*, *Ἀπόλλων*, *Ποσειδών*, see 172 b.

c. Stems ending in a mute: nom. voc. *φύλαξ* (*φυλακ*) *watchman*.—But the following are exceptions, and use the stem as a voc. sing.:

Exc. d. A few stems in *ιδ*: voc. *Ἄρτεμι* (= *Ἀρτεμιδ*), nom. *Ἄρτεμις*. So voc. *παῖ* (= *παιδ*), nom. *παῖς* *child*. Also *γύναι* (= *γυναικ*) with irregular accent, nom. *γυνή* *woman*.

e. Substantive and adjective stems in *ντ*, unless oxytone: voc. *λέον* (= *λεοντ*), nom. *λέων* *lion*, *χαρίεν* (= *χαριεντ*), nom. *χαρίεις* *pleasing*.

Rem. f. All participles of this declension make the vocative singular like the nominative. So also the adjectives *πᾶς* (*παντ*) *all, every*, and *ἐκὼν* (*έκοντ*) *willing*.

For the vocative singular of stems in *ο*, see 194 a.

159. The DATIVE PLURAL of all genders adds *σι(ν)* to the stem. For the euphonic changes, see 47-49.

160. ACCENT. In the accent of this declension, we have the following special rule, contrary to 120:

156 D. c. For *ὀδοῦς*, Hd. has *ὀδών* according to the rule.

158 D. c. From *ἄναξ* *king*, Hm. has, beside the regular voc. sing. *ἄναξ*, a form *ἄνα* (for *ανακτ*, 75) used in addressing gods.—c. From some proper names in *-ās* (stem *-αντ*), he forms a voc. sing. in *-ā*: *Πουλυδάμā* (cf. 31), for *Πουλυδαμαν(τ)*, nom. *Πουλυδάμας* *Polydāmas*.

Stems of one syllable, in the Genitive and Dative of all numbers, throw the accent on the case-ending: if the case-ending is long, it receives the circumflex (121):

Thus πούς (ποδ) *foot*, acc. sing. πόδ-α, nom. pl. πόδ-ες; but genitives ποδ-ός, ποδ-οῖν, ποδ-ῶν, datives ποδ-ί, ποδ-οῖν, πο-σί.

Exc. a. All genitives and datives of *participles*: ὦν *being*, gen. ὄντος, ὄντων, dat. ὄντι, ὄντων, οὔσι.

b. The gen. and dat. plural of *pās all, every*: πάντων, πᾶσι.

c. The gen. dual and plural of *παῖς boy, girl*, δμῶς *slave*, ζῶς *jackal*, Τρώς *Trojan*, τὸ φῶς *light*, ἡ φῆς *blister*, ἡ δᾶς *torch*, τὸ οὖς *ear*, ὁ σῆς *moth*: παίδων, δμῶν, ζῶων, Τρώων, φῶτων, φῶδων, δᾶδων, ὤτων, σέων.

d. Some words in which a stem of two syllables is *contracted* to one: ἔαρ *spring*, gen. ἔαρος or ἤρος, dat. ἔαρι or ἤρι.

161. QUANTITY. Several stems lengthen a short vowel in *monosyllabic* forms: st. ποδ, nom. sing. πούς (for ποδ-ς) *foot*; st. παντ, neuter πᾶν *all*; st. πῦρ, nom. sing. πῦρ *fire*; st. σῦ, nom. sing. σῦ-ς *hog*.

162. The PARADIGMS of this declension will be given in the following order:

1. Stems ending in a labial or palatal (π, β, φ, κ, γ, χ).
2. a lingual mute (τ, δ, ζ).
3. a liquid (λ, ν, ρ).
4. the sibilant (σ).
5. a simple close vowel (ι, υ).
6. a diphthong (ευ, αυ, ου).
7. the open vowel ο.

163. I. Stems ending in a Labial or Palatal.

	ὁ φύλαξ (φῦλακ) <i>watchman</i>	ἡ φλέψ (φλεβ) <i>vein</i>	ἡ σάλπιγξ (σαλπιγγ) <i>trumpet</i>	ἡ ἑρίξ (τριχ) <i>hair</i>
Sing. Nom.	φύλαξ	φλέψ	σάλπιγξ	ἑρίξ
Gen.	φύλακ-ος	φλεβ-ός	σάλπιγγ-ος	τριχ-ός
Dat.	φύλακ-ι	φλεβ-ί	σάλπιγγ-ι	τριχ-ί
Acc.	φύλακ-ᾱ	φλέβ-α	σάλπιγγ-α	τριχ-α
Voc.	φύλαξ	φλέψ	σάλπιγξ	ἑρίξ
Du. N. A. V.	φύλακ-ε	φλέβ-ε	σάλπιγγ-ε	τριχ-ε
G. D.	φυλάκ-οιν	φλεβ-οῖν	σαλπίγγ-οιν	τριχ-οῖν
Plur. N. V.	φύλακ-ες	φλέβ-ες	σάλπιγγ-ες	τριχ-ες
Gen.	φυλάκ-ων	φλεβ-ῶν	σαλπίγγ-ων	τριχ-ῶν
Dat.	φύλαξι	φλεψί	σάλπιγξι	ἑριξί
Acc.	φύλακ-ας	φλέβ-ας	σάλπιγγ-ας	τριχ-ας

So ὁ γύψ (γῦπ) *vulture*, ὁ Αἰθίοψ (Αἰθιοπ) *Aethiopian*, ὁ Ἀραβ (Αραβ) *Arabian*, ὁ μύρμηξ (μυρμηκ) *ant*, ἡ μᾶστιξ (μαστιγ) *whip*, ἡ βήξ (βηχ) *cough*, ἡ φόρμιγξ (φορμυγγ) *lyre*.

For the gender, see 152 o. For the formation of the nominative, accusative, and vocative, singular, see 155-8. For the change of aspiration in *σρίξ*, *τριχός*, see 66 a.

164. The stem *αλωπεκ* makes nom. sing. *ἡ ἀλώπηξ* *fox* irregularly for *αλωπεξ* (gen. *ἀλώπεκος*, dat. *ἀλώπεκι*, etc.). On the contrary, the stems *κηρυκ*, *φοινῖκ*, make nom. sing. *ὁ κήρυξ* *herald*, *ὁ φοῖνιξ* *palm*, where the accent shows that *υ* and *ι* were sounded short (93 b): but many editors write *κήρυξ*, *φοῖνιξ*.

II. Stems ending in a Lingual Mute (τ, δ, θ).

165. A. Neuter Stems.

	τὸ σῶμα <i>body</i> (σῶματ)	τὸ ἦπαρ <i>liver</i> (ἦπατ)	τὸ κέρας <i>horn</i> (κεράτ)
Sing. Nom.	σῶμα	ἦπαρ	κέρας
Gen.	σώματ-ος	ἦπατ-ος	κέρατ-ος (κεραος) κέρως
Dat.	σώματ-ι	ἦπατ-ι	κέρατ-ι (κεραῖ) κέρῃ
Acc.	σῶμα	ἦπαρ	κέρας
Voc.	σῶμα	ἦπαρ	κέρας
Du. N. A. V.	σώματ-ε	ἦπατ-ε	κέρατ-ε (κεραε) κέρᾱ
G. D.	σωμάτ-οιν	ἦπάτ-οιν	κεράτ-οιν (κεραοιν) κερῶν
Plur. N. V.	σώματ-α	ἦπατ-α	κέρατ-α (κεραα) κέρᾱ
Gen.	σωμάτ-ων	ἦπάτ-ων	κεράτ-ων (κεραων) κερῶν
Dat.	σώμασι	ἦπασι	κεράσσι
Acc.	σώματ-α	ἦπατ-α	κέρατ-α (κεραα) κέρᾱ

So στόμα (στομάτ) *mouth*, ὄνομα (ονομάτ) *name*, δέλεαρ (δελεᾶτ) *baît*, τέρας (τεράτ) *prodigy*.

166. Here belong the stems in *ατ*, together with γάλα (γαλακτ) *milk*, μέλι (μελίτ) *honey*, and φῶς (φωτ) *light*. Of stems in *ατ*, by far the greater part end in *ματ*: these drop *τ* in the nom., acc., voc., sing. (75): *πράγμα* (πράγματ) *affair*.

167. Several in *ατ* have *αρ* in the nom., acc., voc., sing.: *φρέαρ* *well*, gen. *φρέατ-ος* (also contracted *φρητός*), *ἄλειφαρ* (also *ἄλειφᾱ*) *unguent*, gen. *ἀλείφατ-ος*. It is supposed that these ended originally in *αρτ*, and that *τ* has been dropped in the cases above named (75), but *ρ* in all the other forms. ὕδωρ (ύδατ) *water* and σκῶρ (σκατ) *filth* have *ω* irregularly for *α* in the same three cases.

168. A few in *ατ* have *ας* in the nom., acc., voc., sing. (76): *πέρας* *end*, gen. *πέρατ-ος*. *Κέρας* (κερατ) *horn* and *τέρας* (τερατ) *prodigy* sometimes

166 D. For φῶς, Hm. has only φάος or φῶς (cf. 370 D a), dat. φάει, plural φάεα. φάος is used also by Attic (Tragic) poets.

168 D. In κέρας, τέρας, the forms with *τ* are not used in the Ionic. Hm. has the forms with *α* pure: κέραος, κεραῖ; and sometimes contracts them: κέρῃ. Hd. changes *α* pure to *ε*, and does not contract: κέρει, τέρεα.——For πέρας πέρατος, Hm. has πείραρ, πείρατος.

drop τ between two vowels; the vowels are then regularly contracted. In such cases, it is probable that τ was first changed to σ (62 a), and then dropped according to 64.

For γόνυ (gen. γόνυατ-ος) *knee*, δόρυ (gen. δόρατ-ος) *spear*, and οὖς (gen. ὠτ-ός) *ear*, see 202, 3, 5, 13.

169. B. Masculine and Feminine Stems.

	ὁ Σῆς (Σητ) <i>hired man</i>	ἡ ἑλπίς (ελπίδ) <i>hope</i>	ἡ ἔρις (ερίδ) <i>strife</i>	ὁ ἡ ὄρνις (ορνις) <i>bird</i>	ὁ γέρον (γεροντ) <i>old man</i>
Sing. Nom.	Σῆς	ἐλπίς	ἔρις	ὄρνις	γέρον
Gen.	Σητ-ός	ἐλπίδ-ος	ἐριδ-ος	ὄρνις-ος	γέροντ-ος
Dat.	Σητ-ί	ἐλπίδ-ι	ἐριδ-ι	ὄρνις-ι	γέροντ-ι
Acc.	Σητ-α	ἐλπίδ-α	ἔριν	ὄρνιν	γέροντ-α
Voc.	Σῆς	ἐλπίς	ἔρις	ὄρνις	γέρον
Du. N. A. V.	Σῆτ-ε	ἐλπίδ-ε	ἐριδ-ε	ὄρνις-ε	γέροντ-ε
G. D.	Σητ-οῖν	ἐλπίδ-οιν	ἐρίδ-οιν	ὄρνις-οιν	γερόντ-οιν
Plur. N. V.	Σῆτ-ες	ἐλπίδ-ες	ἐριδ-ες	ὄρνις-ες	γέροντ-ες
Gen.	Σητ-ῶν	ἐλπίδ-ων	ἐρίδ-ων	ὄρνις-ων	γερόντ-ων
Dat.	Σησί	ἐλπίσι	ἐρισι	ὄρνισι	γέρονσι
Acc.	Σῆτ-ας	ἐλπίδ-ας	ἐριδ-ας	ὄρνις-ας	γέροντ-ας

So ἡ νύξ (νυκτ) *night*, ἡ λαμπάς (λαμπᾶδ) *torch*, ἡ χάρις (χαρίτ) *favor*, ὁ γίγας (γιγαντ) *giant*, ὁ λέων (λεοντ) *lion*. For some irregular forms of ὄρνις *bird*, see 202, 12.

170. In the Nominative Singular, ποὺς (ποδ) *foot* lengthens the short vowel, contrary to 47, see 161. Δάμαρ (δαμαρτ) *wife*, chiefly poetic, rejects s on account of the harshness; see 156.

171. In the Accusative Singular, barytone stems in τ , δ , θ , after a close vowel, commonly reject the final mute, and annex ν to the close vowel.

This applies to barytone stems in $\iota\tau$, $\iota\delta$, $\iota\theta$, $\nu\delta$, $\nu\theta$. Thus χάρις (χαριτ) *favor*, acc. χάριν, rarely χάριτ-α; but κρηπίς (κρηπίδ) *base*, oxytone, acc. κρηπίδα, never κρηπιν. Only the oxytone κλείς (κλείδ) *key* has in the acc. sing. κλείν (rarely κλείδα), and in the acc. pl. κλείς or κλείδας.

169 D. A few stems in $\omega\tau$ have forms without τ (cf. 168 D). Χρῶς (χρωτ) *skin* is declined in Ionic, χρῶς, χρῶς, χρῶς, χρῶς. Hm. has also, but rarely, χρῶτός, χρῶτα. Even the Attic has dat. sing. χρῶ in the phrase ἐν χρῶ *close by*. From ἰδρῶς (ἰδρωτ) *sweat*, γέλως (γελωτ) *laughter*, ἔρως (ερωτ) *love* (also ἔρος, 2d declension, poetic), the forms with τ are unknown to Hm. He has only dat. sing. ἰδρῶ, γέλω, ἔρω, and acc. ἰδρῶ, γέλω (or γέλων, 2d decl.), ἔρον.

171 D. In Hm., words of this class often form the Acc. Sing. in α : ἐρίδα more frequent than ἔριν, γλαυκῶπιδα from γλαυκῶπις *bright-eyed*.

For κλείς, Hm. uses the Ionic κληῖς, acc. sing. κληῖδα, the Doric has κλαῖς (Lat. clavis), rarely κλάξ.

172. III. *Stems ending in a Liquid.*

	ὁ ποιμήν (ποιμεν) <i>shepherd</i>	ὁ δαίμων (δαιμον) <i>divinity</i>	ὁ αἰών (αιων) <i>age</i>	ὁ ζῆρ (ζηρ) <i>wild beast</i>	ὁ ῥήτωρ (ρητορ) <i>orator</i>
Sing. Nom.	ποιμήν	δαίμων	αἰών	ζῆρ	ῥήτωρ
Gen.	ποιμέν-ος	δαίμον-ος	αἰών-ος	ζηρ-ός	ῥήτορ-ος
Dat.	ποιμέν-ι	δαίμον-ι	αἰών-ι	ζηρ-ί	ῥήτορ-ι
Acc.	ποιμέν-α	δαίμον-α	αἰών-α	ζῆρ-α	ῥήτορ-α
Voc.	ποιμήν	δαίμον	αἰών	ζῆρ	ῥήτορ
Du. N. A. V.	ποιμέν-ε	δαίμον-ε	αἰών-ε	ζῆρ-ε	ῥήτορ-ε
G. D.	ποιμέν-οιν	δαίμον-οιν	αἰών-οιν	ζηρ-οῖν	ῥητόρ-οιν
Plur. N. V.	ποιμέν-ες	δαίμον-ες	αἰών-ες	ζῆρ-ες	ῥήτορ-ες
Gen.	ποιμέν-ων	δαιμόν-ων	αἰών-ων	ζηρ-ὼν	ῥητόρ-ων
Dat.	ποιμέσι	δαίμοσι	αἰῶσι	ζηρ-σί	ῥήτορ-σι
Acc.	ποιμέν-ας	δαίμον-ας	αἰών-ας	ζῆρ-ας	ῥήτορ-ας

So ὁ μήν (μην) *month*, ὁ λιμήν (λιμεν) *harbor*, ὁ ἡγεμών (ἡγεμον) *leader*, ὁ παῖαν (παιᾶν) *race*, ὁ ἀγών (αγων) *contest*, ὁ αἰθήρ (αιθερ) *aether*, ὁ κρατήρ (κρατηρ) *mixing-bowl*, ὁ φῶρ (φωρ) *thief*.

a. The only stem in λ is ἀλ, nom. ὁ ἅλς *salt*, ἡ ἅλς (poetic) *sea*.

b. In the Voc. Sing., σωτήρ *savior*, Ἀπόλλων, and Ἰσοσιδῶν shorten the long vowel of the stem, and throw the accent back upon the first syllable: σῶτερ, Ἀπολλον, Ἰόσειδον.—The accent is also thrown back in some compound proper names: Ἀγαμέμνων, Ἀριστογείτων, voc. Ἀγάμεμνον, Ἀριστόγειτον.

173. *Syncopated Stems in ερ.*

Πατήρ (πατερ) *father* makes the vocative singular like the stem, but with the accent on the first syllable, contrary to 120: πάτερ. In the genitive and dative singular, it drops ε and accents the case-ending (cf. 160): πατρός, πατρί. In the other cases, it retains ε and accents it: πατέρα, πατέρες. Only in the dative plural, by metathesis and change of vowel, ἐρ becomes ρά: πατράσι.

The same peculiarities belong also to μήτηρ *mother*, θυγάτηρ *daughter*, and γαστήρ *belly*.—The proper name Δημήτηρ (vocative Δήμητερ) syncopates *all* the oblique cases, but accents them on the first syllable: Δήμητρος, Δήμητρα.—Ἀστήρ (αστερ) *star* has no syncopated forms, but makes dat. pl. ἀστράσι.

172 D. b. The Epic δαήρ (δαερ) *husband's brother* has voc. sing. δᾶερ.

173 D. The poets often have the full forms in the gen. and dat. sing.: πατέρος and πατρός. In θυγάτηρ, they sometimes syncopate other cases: θυγάτρα, θυγάτρεις, θυγατρῶν; this happens also in πατρῶν for πατέρων. In the dat. pl., the Epic -εσσι may be used: θυγατέρεσσι. From ἀνήρ, the poets use ἄνέρος, ἄνέρες, etc., as well as ἀνδρός, ἄνδρες, etc.; in the dat. pl., Hom. has both ἀνδράσι and ἄνδρεσσι.

'Ανὴρ (*aner*) *man* follows the analogy of πατήρ, but syncopates *all* the cases in which *er* comes before a vowel: it also inserts *δ* between *ν* and *α*, to strengthen the sound (53): ἀνδρός, ἄνδρες, ἀνδράσι.

	ὁ πατήρ (πατερ) <i>father</i>	ἡ μήτηρ (μητερ) <i>mother</i>	ἡ θυγάτηρ (θυγατερ) <i>daughter</i>	ὁ ἀνὴρ (ανερ) <i>man</i>
Sing. Nom.	πατήρ	μήτηρ	θυγάτηρ	ἀνὴρ
Gen.	πατρός	μητρός	θυγατρός	ἀνδρός
Dat.	πατρί	μητρί	θυγατρί	ἀνδρί
Acc.	πατέρ-α	μητέρ-α	θυγατέρ-α	ἀνδρα
Voc.	πάτερ	μητερ	θύγατερ	ἄνερ
Du. N. A. V.	πατέρ-ε	μητέρ-ε	θυγατέρ-ε	ἄνδρε
G. D.	πατέρ-οιν	μητέρ-οιν	θυγατέρ-οιν	ἀνδροῖν
Plur. N. V.	πατέρ-ες	μητέρ-ες	θυγατέρ-ες	ἄνδρες
Gen.	πατέρ-ων	μητέρ-ων	θυγατέρ-ων	ἀνδρῶν
Dat.	πατράσι	μητράσι	θυγατράσι	ἀνδράσι
Acc.	πατέρ-ας	μητέρ-ας	θυγατέρ-ας	ἀνδρας

174. Comparative Stems in *ov*.

Adjectives of the comparative degree in *ων* (stem *ov*) drop *ν* in certain forms, and then contract the concurrent vowels.

	Masculine and Feminine.	Neuter.
Sing. Nom.	μείζων <i>greater</i>	μείζον
Gen.	μείζον-ος	μείζον-ος
Dat.	μείζον-ι	μείζον-ι
Acc.	μείζον-α [μειζο-α] μείζω	μείζον
Voc.	μείζον	μείζον
Du. N. A. V.	μείζον-ε	μείζον-ε
G. D.	μειζόν-οιν	μειζόν-οιν
Plur. N. V.	μείζον-ες [μειζο-ες] μείζους	μείζον-α [μειζο-α] μείζω
Gen.	μειζόν-ων	μειζόν-ων
Dat.	μείζοσι	μείζοσι
Acc.	μείζον-ας [μειζο-ας] μείζους	μείζον-α [μειζο-α] μείζω

So βελτίων *better*, αἰσχίων *more shameful*, ἀλγίων *more painful*.

175. a. In comparatives of more than two syllables, the forms which end in *ov* throw back the accent on the antepenult: βέλτιον, αἶσχιον.

b. The forms with *ν* and the contracted forms are both in use. The intermediate forms (as μειζοα) are never found.

c. According to the same analogy, Ἀπόλλων, Ποσειδῶν make in the acc. Ἀπόλλωνα and Ἀπόλλω, Ποσειδῶνα and Ποσειδῶ.

For substantive stems in *ov* which occasionally drop *ν*, see 194 c.

175 D. The statement in b. applies also to IIm. and IIc.—The contract acc. of Ἀπόλλων and Ποσειδῶν is not used by IIm. and IIc., but from κυκεῶν *mixed draught* IIm. makes acc. sing. κυκεῶ or κυκειῶ.

IV. Stems ending in *ς*.176. A. Stems in *ες*.

	τὸ γένος <i>race</i> (<i>γενες</i>)	M. F. εὐγενής N. εὐγενές <i>well-born</i> (<i>ευγενες</i>)
S. N.	γένος	M. F. εὐγενής N. εὐγενές
G.	(γένε-ος) γένους	(εὐγενέ-ος) εὐγενοῦς
D.	(γένε-ϊ) γένει	(εὐγενέ-ϊ) εὐγενεῖ
A.	γένος	(εὐγενέ-α) εὐγενῇ N. εὐγενές
V.	γένος	εὐγενές
Dual.	(γένε-ε) γένη (γενέ-οιν) γενοῖν	(εὐγενέ-ε) εὐγενῇ (εὐγενέ-οιν) εὐγενοῖν
P. N.	(γένε-α) γένη	(εὐγενέ-ες) εὐγενεῖς N. (εὐγενέ-α) εὐγενῇ
G.	(γενέ-ων) γενῶν	(εὐγενέ-ων) εὐγενῶν
D.	γένεσι	εὐγενέσι
A.	(γένε-α) γένη	(εὐγενέ-ας) εὐγενεῖς N. (εὐγενέ-α) εὐγενῇ

So τὸ εἶδος *form*, κάλλος *beauty*, μέλος *song*. Adjectives σαφής (neut. σαφές) *clear*, ἀκριβής (ἀκριβές) *exact*, εὐήκης (εὐήκες) *simple*.

177. The stems in *ες* are very numerous. The *substantive* stems are neuter, and change *ες* to *ος* in the nom. sing. (25). The *adjective* stems retain *ες* in the neut., but change it to *ης* in the nom. masc. and fem. (156). Ἡ τριῆρης (τριηρες) *trireme*, and some others in ἥρης, though used as substantives, are properly adjectives, belonging to an implied ναὺς *ship*.

178. Before all case-endings, *ς* falls away (64). The vowels, which come together, are then contracted.—*εε* in the dual gives *η* (contrary to 32 d).—*εα* coming after a vowel gives *ᾱ* (contrary to 32 b): ὑγίης (ὑγιες) *healthy*, acc. ὑγιά (but also ὑγιῇ), χρέος (χρεες) *debt*, neut. pl. χρέα. But adjectives in *φυης* have both *φυῇ* and *φυᾶ*: εὐφυής *witty*, εὐφυῇ and εὐφυᾶ.—For contraction of *εας* to *εις* in the acc. pl., see 36 b.

179. Barytone words in *ης* have recessive accent (97) everywhere, even in contract forms: Σωκράτης, voc. Σώκρῃτες (not Σωκράτες, 120), αὐτάρκης *self-sufficing*, neuter αὐταρκες, gen. pl. (αὐταρκέων) αὐτάρκων (not αὐταρκῶν, 98).

176 D. The uncontracted forms prevail in *IIm.*; yet he often contracts *εῖ* to *εἰ* in the dat. sing., and sometimes *εες* to *εις* in the nom. pl.—In the gen. sing., he sometimes contracts *εος* to *εὐς*: θάρσευς from θάρσος *courage*.—κλέος *fame* makes nom. pl. κλέᾱ for κλέεα.—In the dat. pl., *IIm.* has three forms: βελέ-εσσι, βέλεσ-σι, and βέλε-σι (55), from βέλος *missile*.

Hd. has only the uncontracted forms.

178 D. In *IIm.*, a vowel before the *ε* is sometimes contracted with it: εὐ ἀκείης *glorious*, acc. pl. εὐκλείας for εὐκλεέας; but ἀγακλῆος for ἀγακλεός gen. of ἀγακλεής (in ἀκκληῖς for ἀκλέεες, the first *ε* is irreg. lengthened to *η*).—σπέος or σπειός *cave* has gen. σπειούς, dat. σπηῖ (for σπέε-ϊ), dat. pl. σπήεσσι (for σπέε-εσσι) and irreg. σπέσσι.—δέος *fear* has irreg. gen. δέλους.

The neuter ἀληθές (M. F. ἀληθής) *true* throws back the accent when used as a question: ἀληθές; *really?*

180. Proper names in κλεης, compounded with κλέος (κλεες) *jūta*, have in some forms a double contraction: nom. (Περικλεης) Περικλῆς, gen. (Περικλεος) Περικλέους, dat. (Περικλεεῖ, Περικλέει) Περικλεί, acc. (Περικλεεῖ) Περικλεῖ, voc. (Περικλεες) Περικλείς.

181. B. Stems in ας, os, ως.

	τὸ κρέας <i>flesh</i> (κρεας)	ἡ αἰδώς <i>shame</i> (αἰδος)	ὁ ἥρωσ <i>hero</i>
Sing. Nom.	κρέας	αἰδώς	ἥρωσ
Gen.	(κρέα-ος) κρέως	(αἰδό-ος) αἰδοῦς	ἥρω-ος
Dat.	(κρέα-ϊ) κρέα	(αἰδό-ϊ) αἰδοῖ	ἥρω-ϊ
Acc.	κρέας	(αἰδό-α) αἰδῶ	ἥρω-α
Voc.	κρέας	αἰδώς	ἥρωσ
Du. N. A. V.			ἥρω-ε
G. D.			ἥρώ-οιν
Plur. N. V.	(κρέα-α) κρέα		ἥρω-ες
Gen.	(κρέα-ων) κρεῶν		ἥρώ-ων
Dat.	κρέασι		ἥρω-σι
Acc.	(κρέα-α) κρέα		ἥρω-ας

182. These stems are few in number, and all substantives. Those in ας are neuter: τὸ γῆρας *old age*, τὸ κνέφας *darkness*. Those in ως are masculine: ὁ ξῶς *jackal*, ὁ μήτρως *mother's brother*. In os there are but two, both feminine: αἰδώς (αἰδος) *shame*, and Epic ἥως (ἡος) *morn* (= Attic ἔως, which is declined according to 146 and 148).

183. These all drop *s* before a case-ending, like stems in ες. In the dat. sing., αῖ is contracted to α: γῆρα (for γῆραϊ), though some would write γῆραι.—The quantity of α in the contracted nom., acc., pl. is variable.—In late writers, κρέας has forms with τ: κρέατος, etc. (cf. 168).

184. The dat. and acc. sing. of ἥρωσ are usually contracted: ἥρω, ἥρω (for ἥρωϊ, ἥρωα); so, sometimes, the nom. and acc. pl.: ἥρωσ (for ἥρωες, ἥρωας).—Some of the stems in ως have occasional forms according to the Attic Second Decl.: gen. sing. ἥρω, acc. ἥρων.

180 D. Hm. declines Ἡρακλῆς, Ἡρακλῆος (178 D), Ἡρακλῆϊ, Ἡρακλῆα, Ἡράκλεις.—Hd. Ἡρακλέης, Ἡρακλέος, Ἡρακλεί, Ἡρακλέα, Ἡράκλεες, one ε being rejected before endings that begin with a vowel.

182 D. Stems in ας. Hm. always has α̃ for αα in the nom., acc., pl.: γέρια *prizes*, δέπια *cups*; he sometimes contracts in other cases: σέλα, κρεῶν or κρειῶν.—οὔδας *ground, floor*, κῶας *fleece*, κτέρας *possession*, in all other forms take ε for α: οὔδεος οὔδεϊ οὔδει, κῶεα κῶεσι, κτέρεα κτερέων *funeral-gifts*: so also poetic βρέτας, βρέτεος, *image*. Cf. γέρεα Hd. for γέραα. The only contract forms in Hd. are κρέα, κρεῶν.—Dor. κρήs = κρέας.

The two stems in os always show the contract form, even in Hm. and Hd. From stems in ως, Hm. has ἥρωϊ and ἥρω, Μίνωα and Μίνω.

185. V. Stems in ι and υ (simple close vowels).

	ἡ πόλις (πολι) city	ὁ πῆχυς (πηχυ) fore-arm	τὸ ἄστυ (αστυ) city	ὁ μῦς (μῦ) mouse	ὁ ἰχθύς (ιχθυ) fish
Sing. Nom.	πόλι-ς	πῆχυ-ς	ἄστυ	μῦ-ς	ἰχθύ-ς
Gen.	πόλε-ως	πήχε-ως	ἄστε-ος	μυ-ός	ἰχθύ-ος
Dat.	(πόλε-ι)	(πήχε-ι)	(ἄστε-ι)	μυ-ϊ	ἰχθύ-ι
Acc.	πόλει	πήχει	ἄστει		
Voc.	πόλι-ν	πῆχυ-ν	ἄστυ	μῦ-ν	ἰχθύ-ν
	πόλι	πῆχυ	ἄστυ	μῦ-ς	ἰχθύ
Du. N. A. V.	πόλε-ε	πήχε-ε	ἄστε-ε	μύ-ε	ἰχθύ-ε
G. D.	πολέ-οιν	πήχε-οιν	ἄστε-οιν	μυ-οῖν	ἰχθύ-οιν
Plur. N. V.	(πόλε-ες)	(πήχε-ες)	(ἄστε-α)	μύ-ες	ἰχθύ-ες
Gen.	πόλεις	πήχεις	ἄσθη		
Dat.	πόλε-ων	πήχε-ων	ἄστε-ων	μυ-ῶν	ἰχθύ-ων
Acc.	πόλε-σι	πήχε-σι	ἄστε-σι	μυ-σί	ἰχθύ-σι
	(πόλε-ας)	(πήχε-ας)	(ἄστε-α)	μύ-ας or	ἰχθύ-ας or
	πόλεις	πήχεις	ἄσθη	μῦς	ἰχθύς

So ἡ δύναμι-ς *power*, ἡ στάσις *fiction*, ὁ πέλεκυ-ς *axe* (like πῆχυς), ὁ ἡ σῦ-ς *swine* (like μῦς), ὁ βότρυς *cluster of grapes* (like ἰχθύς).

186. The final ι or υ of the stem always appears in the nom., acc., and voc., sing. Elsewhere, it is generally changed to ε. Contraction then occurs in the dat. sing. and in the nom. and acc. pl. For εας contracted to εις in the acc. pl., see 36 b. The nom. and acc. dual are seldom contracted (εε to η, cf. 178): πόλη, ἄσθη. After ε, the gen. sing. takes ως, the so-called Attic ending, which, however, does not prevent the accent from standing on the antepenult (96): πόλεως, πήχεως. The gen. pl. follows the accent of the gen. sing.: πόλεων, πήχεων. The neuter ἄστυ has gen. sing. ἄστεος, less often ἄστεως.

186 D. Stems in ι. The New Ionic retains ι in all the forms, but contracts ι in the dat. sing. to ι, and ιας in the acc. pl. to ις. Thus Sing. πόλις, πόλιος, πόλι, πόλιον, πόλι, Pl. πόλιες, πολίων, πόλισι, πόλις. The older editions of Hd. admit other forms to some extent, as dat. sing. πόλει, nom. pl. πόλις, acc. pl. πόλιας or πόλεις.

Hm. changes ι to ε before ι in the dat. sing. and σι in the dat. pl. Thus Sing. πόλις, πόλιος, πόλεϊ or πόλει, πόλιν, πόλι, Pl. πόλιες, πολίων, πόλεσι or πολίεσσι, πόλιας. In the dat. sing. and acc. pl., he sometimes has the contract forms of the New Ionic: κόνι dat. sing. of κόνις *dust*, ἀκοίτις acc. pl. of ἀκοίτις *wife*. He even uses πόλεις for πόλιας.

From πόλις itself, Hm. has also a peculiar form with η: πόληος, πόληϊ, πόλη-ες, πόληας.—For the datives πελέκεσσι, ὕεσσι, see 154 D.

Stems in υ. The Ionic always has ος in the gen. sing. Hm. sometimes contracts εῖ to εἰ, υῖ to υἰ, in the dat. sing., and υας to ῦς in the acc. pl.: πῆχει, ἰχθυῖ, ἰχθύς.—Hd. has only the contraction of υας to ῦς.—For the datives νέκυσι, πίτυσσι, see 154 D.

187. a. Most stems in *ι* follow the formation just described. So too all *adjective* stems in *υ*: these, however, take *ος* in the gen. sing., and have no contraction in the neuter plural: γλυκύ-*ς* *sweet*, γλυκέ-*ος*, γλυκέ-*α*. Even in substantives, such forms as πόλεος, πήχεος, are sometimes found, especially in poetry.

b. Most *substantive* stems in *υ* preserve this vowel through all the cases. *υε* in the dual and plural may be contracted to *υ*: ἰχθύς (for ἰχθύε), ἰχθύς (for ἰχθύες): the acc. pl. generally has *ύς* for *υας* (33).

188. Ἐγγεῦς *ecē* is declined like ἰχθύς in the Sing., but like πῆχυς in the Pl.: gen. sing. ἐγγέλυ-*ος*, nom. pl. ἐγγέλεις.

The poetic adjective ἰδρις (*ιδρι*) *knowing* retains the final *ι* of the stem in all the cases.

189. VI. Stems ending in a Diphthong.

	ὁ βασιλεύ- <i>s</i> <i>king</i>	ὁ ἡ βοῦ- <i>s</i> <i>ox, cow</i>	ἡ γραῦ- <i>s</i> <i>old woman</i>	ἡ ναῦ- <i>s</i> <i>ship</i>
Sing. Nom.	βασιλεῦ- <i>s</i>	βοῦ- <i>s</i>	γραῦ- <i>s</i>	ναῦ- <i>s</i>
Gen.	βασιλέ- <i>ως</i>	βο-ός	γρᾱ-ός	νε-ός
Dat.	(βασιλέ- <i>ϊ</i>) βασιλεῖ	βο-ῖ	γρᾱ-ῖ	νη-ῖ
Acc.	βασιλέ- <i>ᾱ</i>	βοῦ- <i>ν</i>	γραῦ- <i>ν</i>	ναῦ- <i>ν</i>
Voc.	βασιλεῦ	βοῦ	γραῦ	ναῦ
Du. N. A. V.	βασιλέ- <i>ε</i>	βό- <i>ε</i>	γρᾱ- <i>ε</i>	νη- <i>ε</i>
G. D.	βασιλέ- <i>οιν</i>	βο-οῖν	γρᾱ-οῖν	νε-οῖν
Plur. N. V.	(βασιλέ- <i>ες</i>) βασιλεῖς	βό- <i>ες</i>	γρᾱ- <i>ες</i>	νη- <i>ες</i>
Gen.	βασιλέ- <i>ων</i>	βο-ών	γρᾱ-ών	νε-ών
Dat.	βασιλεῦ- <i>σι</i>	βου-σί	γραυ-σί	ναυ-σί
Acc.	βασιλέ- <i>ᾱς</i>	βοῦ- <i>ς</i>	γραῦ- <i>ς</i>	ναῦ- <i>ς</i>

So ὁ γονεύ-*s* *parent*, ὁ ἱερεύ-*s* *priest*, Ὀδυσσεύ-*s*, Ἀχιλλεύ-*s*.

190. The final *υ* of the diphthong disappears before all vowels, according to 39.—The stem *ναυ*, after dropping *υ*, becomes *νη* before a *short* vowel-sound, *νε* before a *long* one.

In regard to stems in *ευ*, observe that

- the gen. sing. has *ως* instead of *ος*, cf. 186.
- the dat. sing. always contracts *εῖ* to *εῖ*.

189 D. Stems in *ευ*. Hd. has only the uncontracted forms. Hm. has *η* instead of *ε*, wherever *υ* falls away: βασιλεῦς, βασιλεῦ, βασιλεῦσι, but βασιλῆος, βασιλῆϊ, etc., dat. pl. ἀριστήεσσι. Yet in proper names, he often has *ε*: Πηλῆος and Πηλέος, Πηλῆϊ and Πηλέϊ, etc.; rarely with contraction: gen. Ὀδυσσεῦς, dat. Ἀχιλλεῖ, acc. Τυδῆ.

Boῦς Dor. βῶς, acc. sing. βοῦν Dor. βῶν (once in Hm.): Hm. has in dat. pl. βόεσσι and βουσί, acc. pl. βόας and βοῦς.—Γραῦς: Hm. has only γρηῦς (11 D) and γρηῦς, dat. γρηῖ, voc. γρηῦ and γρηῦ.—Ναῦς is declined by Hm., nom. sing. νηῦς (11 D), gen. (νῆος,) νεός, dat. νῆϊ, acc. (νῆα,) νέα, nom. pl. (νῆες,) νέες, gen. (νηών,) νεών, dat. νηυσί (νῆεσσι, νέεσσι), acc. (νῆας,) νέας. The forms not in () belong also to Hd.

c. the acc. sing. and acc. pl. have *ā* and remain uncontracted.

d. the contract nom. pl. has *ῆς* in the older Attic writers: thus βασιλῆς in Thucydides, instead of βασιλεῖς.

e. when *ευ* follows a vowel, contraction may occur in the gen. and acc. sing.: Πειραιεύς *Piræeus*, gen. Πειραιῶς, acc. Πειραιᾶ (cf. 178).

REM. f. The gen. in *εως* and the acc. in *εᾶ*, *εās*, arose, by interchange of long and short quantities, from the Homeric forms in *ηος*, *ῆᾶ*, *ῆās*.

191. Some compounds of ποῦς (ποδ) *foot* form the acc. sing. as if from a stem in *ου*: τρίπους (τριποδ) *three-footed*, acc. τρίπουν (but in the sense *tripod*, acc. τριπόδα). Οἰδίπους *Oedipus* makes Οἰδιπόδος and Οἰδίπουν, Οἰδιποδι, Οἰδιπόδα and Οἰδίπουν, Οἰδίπους and Οἰδίπου.

192. The only diphthong-stem ending in *ι* is *οι*, Sing. οἶ-ς *sheep*, οἶ-ός, οἶ-ῆ, οἶ-ν; Pl. οἶ-ες, οἶ-ῶν, οἶ-σί, οἶ-ς (cf. 23 D).

VII. Stems ending in o.

193. Sing. Nom.	ἡ πειθῶ <i>persuasion</i> .
Gen.	(πειθό-ος) πειθοῦς
Dat.	(πειθό-ι) πειθοῖ
Acc.	(πειθό-α) πειθῶ
Voc.	πειθοῖ

So ἡ ἡχώ (*ἡχο*) *echo*, Καλυψῶ, Δητώ.

194. a. These are all oxytone feminine substantives.—The contract acc. sing. is oxytone like the nom. (contrary to 98).—The voc. sing., varying from all analogy, ends in *οι*.

b. In the *dual* and *plural* (which occur very rarely), they are declined like stems in *ο* of the 2d or O-Decl.: λεχώ, nom. pl. λεχοί.

c. A few stems in *ον* have occasional forms as if from stems in *ο*: εἰκῶν (*εἰκον*) *image*, gen. εἰκοῦς, acc. εἰκῶ, acc. pl. εἰκοῦς, ἀηδῶν (*αἷδον*) *nightingale*, voc. ἀηδοί.

195. DECLENSIONS COMPARED. The *Consonant-Declension* (Decl. III.) and the *Vowel-Declension* (Decl. I. II.) agree in the following points:

1. In *all genders*,

a. the D. S. ends in *ι* (in the Vowel-Decl., *ι* subscript).

b. the G. D. Dual end in *ιν* (*αιν*, *οιν*).

c. the G. P. ends in *ων*.

d. the D. P. ended originally in *σι*.

2. In the *neuter*, (e) the N. A. V. P. end in *ᾶ*.

191 D. To Οἰδίπους belong also gen. Οἰδιπόδᾶ-ο Hm., and in Trag. gen. Οἰδιπόδᾶ, acc. Οἰδιπόδᾶν, voc. Οἰδιπόδα.

192 D. Hm. (commonly) and Hd. have *οῖ* for *οι*: οῖς, οῖος, etc., dat. pl. Hm. οῖεσσι (once οῖεσι) and ὕεσσι (154 D).

193 D. Even the Ionic has only the contract forms. Hd. makes the acc. sing. in *οῦν*: Ἰοῦν for Ἰῶ.

3. In the *masculine* and *feminine*,
 - f. the N. S. takes *s* (or an equivalent for it). This, however, does not apply to feminine stems of the A-Declension.
 - g. the A. S. takes *ν* generally when the stem ends in a vowel.
 - h. the A. P. ends in *s*.

REM. i. In the Acc. Sing., *ν* (*μ*) was originally applied even to consonant-stems, *α* being inserted as a connecting vowel; but *ν* afterwards fell away (77). Compare *ὀδόντ-α(ν)* with Lat. *dent-e-m*.

In the Acc. Pl., the ending was originally *νs*. Here also *α* was inserted after consonant-stems. When *ν* fell away (48), a preceding *α* or *ο* of the stem became long, *ās*, *ous*; but the connective *α* remained short: *ὀδόντ-α(ν)s* Lat. *dent-ēs-s*.

196. The principal differences of ending are found

- a. in the G. S. of all genders, where the Cons.-Decl. has *ος* (*ωs*).
- b. in the N. P. masc. and fem., where the Cons.-Decl. has *ες*.
- c. in the N. A. V. S. neuter, where the Cons.-Decl. does not take *ν*.

Irregular Declension.

197. In some instances, a word has forms belonging to *two* different stems. Such words are called *heteroclitics*, when the Nom. Sing. can be formed alike from either stem (*ἐτερόκλιτα differently declined*). Thus N. S. *σκότος darkness* (stem *σκοτο* Decl. II., or *σκοτες* Decl. III.), G. S. *σκότου* or *σκότους*: cf. 184.

198. Thus proper names in *ης* of the 3d Decl. often have forms belonging to the 1st Decl., especially in the Acc. Sing.: *Σωκράτης* (stem *Σωκράτες*), Acc. *Σωκράτην* (as if from a stem *Σωκρατα*), together with the regular Acc. *Σωκράτη*. But proper names in *κλῆς* (180) have only forms of the third declension.

199. But usually the Nom. Sing. can be formed from only one of the two stems. Then forms belonging to the other stem are called *metaplastic* (from *μεταπλασμός change of formation*). Thus *τὸ δένδρον tree*, D. P. *δένδρεσι* (as if from stem *δενδρες*); *τὸ δάκρυον tear*, D. P. *δάκρυσι*

197 D. In *Id.*, some words in *ης* of the first declension have *εα* for *ην* in the Acc. Sing.: *δεσπότης master*, A. S. *δεσπότεα*.—From *Σαρπηδών*, *Hm.* has *Σαρπηδόνας*, etc., also *Σαρπηδοντος*, etc.—From *Μίνως*, Att. Gen. *Μίνω*, etc. (146), *Hm.* *Μίνως*, etc. (182 D).

199 D. *Hm.* *ἀλκ-ί* D. S. of *ἀλκή strength*,—*ἑσμίν-ι* D. S. of *ἑσμίνη battle*,—*μάστι* D. S., *μάστι-ν* A. S., of *μάστιξ(γ) whip*,—*ιχώ* (as if for *ιχω[σ]α*) A. S. of *ιχώρ Ighyr*,—*ἰώκ-α* A. S. of *ἰωκή rout*,—*[νίφα* Hes. A. S. of *νιφάς(δ) snow*],—*ἀγκάλιδ-εσσι* D. P. of *ἀγκάλη elbow*,—*ἀνδραποδ-εσσι* D. P. of *ἀνδράποδο-ν slave*,—*δέσματ-α* Pl. of *δεσμός bond*,—*πρόσωπατ-α* Pl. of *πρόσωπο-ν face*,—*τὰ πλευρά* Ion. and poet. = *αἱ πλευραὶ* Pl. of *ἡ πλευρά side*.

From *Πάτροκλο-ς*, declined regularly, *Hm.* has also *Πατροκλήος*, *Πατροκλήα*, *Πατρόκλεις* (stem *Πατροκλεες*, 180 D).

From *ἡνίοχο-ς charioteer*, declined regularly, *Hm.* has also *ἡνιοχῆα*, *ἡνιοχῆει* (stem *ἡνιοχευ*, 189 D): cf. *Αἰθίοπας* and *Αἰθιοπῆας*, A. P. of *Αἰθιοψ* (163).

(poetic N. S. δάκρυ); τὸ πῦρ *fire*, Pl. τὰ πυρά (2d Decl.) *watch-fires*, D. πυροῖς; ὁ ὕναιρο-ς *dream* (2d Decl.), but also G. S. ὀνειράτ-ος, N. P. ὀνειράτ-α (3d Decl.); ἡ ἄλω-ς *threshing-floor* declined like ἔως (148), but sometimes G. ἄλων-ος, etc.: like ἄλως are ὁ ταῶς *peacock*, and (in poetry) ὁ τυφῶς *whirlwind*. Cf. 194 c.

200. In some words, the Sing. and Plur. are of different genders (*heterogeneous*), though alike in stem. Thus ὁ σῖτο-ς *corn*, Pl. τὰ σῖτα; ὁ σταζμός *station, stall*, Pl. often τὰ σταζμά; ὁ δεσμός *band*, Pl. often τὰ δεσμά; τὸ στάδιον *stade*, Pl. commonly οἱ στάδιοι.

201. a. Many words are *defective in number*, often from the nature of their meaning. Thus αἰθήρ *aether*, only in the Sing.; οἱ ἐτησῖαι *annual winds*, τὰ Διονύσια *festival of Dionysus*, only in the Plural.

b. Other words are *defective in case*. Thus ὕπαιρ *dream*, ὕπαιρ *waking*, ὄφελος *use*, all neuter and used only in the Nom. and Acc.; μάλη *arm-pit* used only in the phrase ὑπὸ μάλης (later ὑπὸ μάλην).

202. The most important irregularities of declension, which have not been noticed already, will be found in the following alphabetic table:

1. Ἄρης (Ἀρες) the god *Ares*, G. Ἄρεως and Ἄρεος, D. Ἄρει, A. Ἄρην (198) and Ἄρη, V. reg. Ἄρες.

2. ἀρν *lamb*, stem without N. S.; hence (τοῦ, τῆς) ἀρνός, ἀρνί, ἀρνα, ἀρνες, ἀρνάσι. The N. S. is supplied by ἀρνός, 2d decl., reg.

3. τὸ γόνυ *knee* (Lat. genu), N. A. V. S. All other cases are formed from stem γονατ: γόνυτος, γόνυτι, etc.

4. ἡ γυνή *woman*. All other forms come from a stem γυναικ: they are accented (all but the V. S.) as if this were a stem of one syllable, γναικ (160): G. S. γυναικός, D. γυναικί, A. γυναικα, V. γύναι; Dual γυναικε, γυναικοῖν; Pl. γυναῖκες, γυναικῶν, γυναιξί, γυναικας.

5. τὸ δόρυ *spear*, N. A. V. S. All other cases from stem δορατ (cf. no. 3): δόρατος, δόρατι, etc. Poetic G. δορός, D. δορί and δόρει.

200 D. Hm. δρυμά Pl. of δρυμός *oak-wood*,—ἔσπερα Pl. of ἔσπερος *evening*,—κέλευδα (also κέλευδοι) Pl. of ἡ κέλευθος *way*.

Hd. λύχνα Pl. of λύχνος *lamp*.

201 D. a. Hm. Pl. ἔγκατα *entrails*, D. ἔγκασι,—ὕσσε *eyes*, only N. A. Dual (in Trag. also Pl., G. ὕσσω, D. ὕσσοι),—Pl. ὄχρεα, ὀχρέων, ὄχρεσφι, *chariot* (Sing. ὁ ὄχος, not in Hm.).

b. Only Nom. or Acc., Hm. δῶ (for δῶμα) *house*,—κρῖ (for κοιδή) *barley*,—ἄφενος *wealth*,—δέμας *body*,—ἡδός *delight*,—ἦρα only in ἦρα φέρειν *to render a service*,—ἡτορ *heart*,—τέκμαρ (Att. τέκμαρ) *bound*,—all neuter. Only Voc., ἡλέ or ἡλέε (Hm.) *foolish*,—μέλε (Attic poets) *my good sir or madam*. Only Dat., Hm. κτεάτ-εσσι *to possessions*,—(ἐν) δαί *in battle*.

202 D. The dialects have the following peculiar forms:

1. Ἄρης: Hm. Ἄρηνος, Ἄρηϊ, Ἄρηα, also Ἄρεος, Ἄρει (Hd. Ἄρεϊ, Ἄρεα).

3. γόνυ: Ion. and poetic γούνάτος, γούνατι, γούνατα, γουνάτων, γούνῃσι. Epic also γουνός, γουνί, γούνα, γούνων, γούνεσσι.

5. δόρυ: Ion. δούράτος, δούρατι, δούρατα, δουράτων, δούρασι. Epic also δονρός, δουρί, δοῦρε, δοῦρα, δούρων, δούρεσσι.

6. Ζεύς the god *Zeus*, G. Διός, D. Διῖ, A. Δία, V. Ζεῦ.

7. ἡ Θέμις (*Θεμίδ*) *right*, declined reg.: but in the phrase Θέμις εἶναι (*fit esse*, Indic. Θέμις ἐστί *fit est*), the N. S. is used for the Acc. Θέμιν.

8. ὁ ἡ κοινωνός *partaker*, regular; but also N. A. P. κοινωνῶν-ες, -ας, only found in Xenophon.

9. ὁ ἡ κύων *dog*, V. S. κύον. All other cases from stem κύν: κυνός. κυνί, κύνα; Pl. κύνες, κυνῶν, κυσί, κύνας.

10. ὁ λᾶ-ς *stone*, contr. from λᾶα-ς, G. λᾶ-ος, D. λᾶ-ι, A. λᾶα-ν, λᾶ-ν; Pl. λᾶ-ες, λᾶ-ων, λᾶ-εσσι or λᾶ-εσι. Poetic word for λίθος.

11. ὁ ἡ μάρτυ-ς *witness*, D. P. μάρτυ-σι. All other cases from stem μαρτυρ: μάρτυρος, μάρτυρι, etc.

12. ὁ ἡ ὄρνις (*ορνιῖς*) *bird*, declined reg. (169); A. S. ὄρνιν, also ὄρνιθα. Less frequent forms, made from stem ορνι, are N. P. ὄρνεις, G. ὄρνεων, A. ὄρνεις and rarely ὄρνις.

13. τὸ οὖς *ear*, N. A. V. S. All other cases from stem ωτ: ὠτός, ὠτί; Pl. ὠτα, ὠτων, ὠσί. These forms were made by contraction from ονας, οὔατος, etc., see below.

14. ἡ Πνύξ *Pnyx*, place for the popular assemblies of Athens, stem Πυκν (57): Πυκνός, Πυκνί, Πύκνα.

15. ὁ πρεσβευτής (*πρεσβευτα*) *ambassador*: in the Plur. commonly πρέσβεις, πρέσβειων, πρέσβεσι. These forms come from the poetic Sing. πρέσβυ-ς *ambassador*, also *old man*, in which latter sense πρεσβύτης is the common prose word for all numbers.

16. τάν a defective stem, only in Voc. ὦ τάν, also written ὦ τᾶν, *O friend*, rarely plural *O friends*.

17. ὁ υἱός *son*, declined reg.: also from a stem υιες, G. υιέος, D. υιεί (A. υιέα rare); Du. υιέε, υιέοιν; Pl. υιείς, υιέων, υιέσι, υιείς.

18. ἡ χεῖρ *hand*, stem χεῖρ; but G. D. D. χερσῖν, D. P. χερσί.

19. ὁ χοῦς *congius*, reg. like βοῦς, but A. P. χόας. Also G. S. χοῶς, A. S. χοᾶ, A. P. χοᾶς (as if from st. χοεῖν, cf. 190 c); these are sometimes written χοῶς, χόα, χόας.

20. τὸ χρέως *debt*, N. A. V. S.; also G. S. χρέως. Other cases are supplied by τὸ χρέος *debt*, which is declined regularly (178).

202 D. The following appear as irregular only in the dialects:

21. ὁ ἄήρ (fem. in Hm.) *air*. Ion. ἡέρος, ἡέρι, ἡέρα.

22. ὁ Ἀΐδης Hm. (Att. Ἀΐδης the god *Hades*) 1st decl., G. Ἀΐδαο or Ἀΐδεω, D. Ἀΐδη, A. Ἀΐδην: but also G. Ἀΐδος, D. Ἀΐδι (st. Αἰδ, 3d decl.). Rare N. Αἰδωνεύ-ς, D. Αἰδωνῆϊ (189 D).

6. Ζεύς: Poet. also Ζηνός, Ζηνί, Ζήνα. Pind. Δί for Διῖ.

7. Θέμις: Hm. Θέμιστος, etc., Pind. Θέμιτος, etc.

11. μάρτυς: Hm. always μάρτυρος, 2d decl. Cf. φύλακος Hld. (once in Hm.) for φύλαξ *watchman*.

12. ὄρνις: Dor. ὄρνιχος, ὄρνιχι, etc., from st. ορνιχ.

13. οὖς: Dor. ὦς, Hm. οὔατος, Pl. οὔατα, οὔασι, once ὦσί.

17. υἱός: Hm. often has υἱός, υἱόν, υἱέ, —other forms of the 2d decl. very rarely. Of the forms from st. υιες, he has all (mostly uncontracted) except D. P. Further, from st. υῖ, he has υῖος (gen.), υῖι, υῖα, υῖε, υῖες, υῖασι, υῖας.

18. χεῖρ: Poet. χερός, χερί. Hm. D. P. χερσί and χείρεσσι.

202 D. 23. τὸ δένδρον *tree*, Ion. and poet. δένδρεον, δενδρέου, etc. For irreg. D. P. δένδρεσι, see 199.

24. τὸ κῆρᾱ *head*, Hm. κῆρη, stems κερητ and κῆτ, also with inserted α, κερηατ, κῆατ.

Gen. Sing.	κῆρητος	κῆρήατος	κῆάατος	κῆᾱτός
Dat.	κῆρητι (Trag. κῆρα)	κῆρηατι	κῆᾱατι	κῆᾱτί
Acc.	κῆρη, also κῆρ			κῆᾱτα masc. and neut.
Nom. Plur.	κῆρᾱ, also κῆρηνα	κῆρήατα	κῆᾱατα	
Gen.	κῆρήων			κῆᾱτων, Dat. κῆᾱσί
Acc. = Nom.				(κῆᾱτας Trag. masc.)

The Attic (Tragic) poets have only N. A. V. S. κῆρα, D. S. κῆρε, and the forms from st. κῆτ.

25. ὁ λῖς poetic for λέων *lion*, A. S. λῖν, defective.

26. D. S. λιτί, A. P. λῖτα, *smooth cover*, Hm., defective.

27. ὁ μῆις (for μιν-ς, and that for μην-ς), only Nom. Sing., Ionic and poetic form for ὁ μήν *month*.

28. ἡ πληθύς (declined like ἰχθύς) Ionic for τὸ πλῆθος *multitude*; of the latter, Hm. has only πληθεῖ, πλήθει.

29. ἡ πτυχή *fold*, not in Hm., who uses only the defective) D. S. πτυχί, N. A. P. πτύχες, πτύχας.

30. (ὁ στίχος *row*, not in Hm., who uses only the defective) G. S. στιχός, N. A. P. στίχες, στίχας.

Local Endings.

203. Closely analogous to case-endings are certain endings which mark relations of place. These are

a. -δι for the place *where*: ἄλλο-δι *elsewhere*.

b. -θεν for the place *whence*: οἶκο-θεν *from home*; less frequently, for the place *where*.

c. -δε for the place *whither*: οἶκα-δε *home-ward*.

These endings are affixed to the stem: Ἀθήνη-θεν *from Athens*, κυκλό-θεν *from the circle* (κυκλό-ς); but ο is sometimes used for final α of the stem: ῥίζο-θεν *from the root* (from ῥίζα *root*); and after consonant-stems, ο is used as a *connecting vowel*: πάντ-ο-θεν *from every side*. The ending δε is often affixed to the *accusative* form: Μέγαρά-δε *toward Megara*, Ἐλευσινά-δε *toward Eleusis*; οἶκα-δε (st. οἶκο) is irregular: for the accent of these forms, see 105 d.

204. Instead of δε, the ending -σε or -ζε is sometimes used: ἄλλο-σε *toward another place*, Ἀθήνας-δε (for Αἶνας-δε, 56) *toward Athens*, Θήβας-δε (for Θεβας-δε) *toward Thebes*, ὑπάς-δε (for ὑπας-δε) *out* (Lat. foras).

203 D. The local endings are much more frequent in Hm.: οἶκοδι *at home*, Ἰλίδι πρό *before Troy*, οὐρανόθεν *from heaven*, ἀγορῇθεν *from the assembly*.

The form with -θεν is sometimes used by Hm. as a genitive case: κατὰ κῆρ-θεν *from the head down, wholly*, ἐξ ἀλόθεν *out of the sea*.

In Hm., δε is commonly added to the Acc. (not to the stem): οἶκονδε *home-ward*, ὕνδε δόμονδε *to his own house*, ἡμέτερόνδε *to our (house)*, πόλινδε *to the city*, φόβονδε *to flight*: peculiar are φύγαδε *to flight*, ἔραζε *to earth*, Ἀϊδόςδε τε (the abode of) Hades (202 D, 22).

205. For some words, we find an ancient *Locative case*, denoting the place *where*, with the ending *ι* for the singular, and for the plural *σι(ν)* without *ι* before it: οἶκοι *at home*, Πυθοῖ *at Pytho*, Ἴσθμοῖ *at the Isthmus*, Ἀθήνη-σι (79 b) *at Athens*, Πλαταιᾶσι *at Plataea*, ἑξέρασι (Lat. *foris*) *at the doors, abroad*, ὥρασι *at the proper season*.

ADJECTIVES.

A. ADJECTIVES OF THE VOWEL-DECLENSION.

207. This is much the most numerous class. The masculine and neuter follow the O-Declension; the feminine usually follows the A-Declension. Thus the nominative singular ends in *ος*, *η* (or *ᾱ*), *ον* (Lat. *us*, *a*, *um*).

	M. <i>good</i>	F.	N.	M. <i>friendly</i>	F.	N.
S. N.	ἀγαθός	ἀγαθή	ἀγαθόν	φίλιος	φιλιά	φίλιον
G.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	φιλίου	φιλιάς	φιλίου
D.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ	φιλίῳ	φιλίᾳ	φιλίῳ
A.	ἀγαθόν	ἀγαθήν	ἀγαθόν	φίλιον	φιλίαν	φίλιον
V.	ἀγαθέ	ἀγαθή	ἀγαθόν	φίλιε	φιλιά	φίλιον
Dual	ἀγαθῷ	ἀγαθά	ἀγαθῷ	φιλίῳ	φιλιά	φιλίῳ
	ἀγαθοῖν	ἀγαθαῖν	ἀγαθοῖν	φιλίῳ	φιλίῳ	φιλίῳ
P. N.	ἀγαθοί	ἀγαθαί	ἀγαθά	φίλιοι	φίλιαι	φίλιᾱ
G.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν	φιλίων	φιλίων	φιλίων
D.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς	φιλίοις	φιλίαις	φιλίοις
A.	ἀγαθοὺς	ἀγαθὰς	ἀγαθὰ	φιλίους	φιλιάς	φίλιᾱ

REM. a. The vowel *a* in the nom. sing. fem. is always long. It is used after a vowel or *ρ*: δίκαιος *just*, fem. δικαί-*ᾱ*, αἰσχροῦς *shameful*, fem. αἰσχροῖ-*ᾱ*. But *η* is used after the vowel *ο*, unless *ρ* precedes it: ἀπλός *simple*, fem. ἀπλό-*η*, ἀρμός *collected*, fem. ἀρμό-*ᾱ*.

REM. b. The Feminine, in the Nom. and Gen. Pl., follows the accent of the Masculine: βέβαιος *firm*, nom. pl. masc. βέβαιοι, fem. βέβαιαι, not βεβαῖαι, as we might expect from nom. sing. βεβαία (120); gen. pl. fem. βεβαίων, like the masc., not βεβαιῶν, as in substantives (128).

206 D. EPIC CASE-ENDING *φι*. A peculiar suffix of the Epic language is *φι* (or *φιν*, 79 D), added to the stem. The form with *φι* serves as a *genitive* or *dative*, both *singular* and *plural*. Thus (a) in the 1st declension, always singular: βίη-*φι* (less correctly βίηφι) *with violence*, κλισίηφι *in the tent*, ἀπὸ νευρῆφι *from the bow-string*; irregular ἐπ' ἑσχαρόφι (for εσχαρη-*φι*) *on the hearth*.—(b) in the 2d declension: Ἰλιό-*φι* of *Troy*, θεόφι *with the gods*.—(c) in the 3d declension, almost always plural: ἀπ' ὅχεσ-*φι* *from the car*, παρὰ ναῦ-*φι* *by the ships*, πρὸς κοτυληδόν-*ῶ-φι* (genitive) *to the feelers*; irregular ἀπὸ κράτεσ-*φι* *from the head* (202 D, 24).

207 D. For Ionic *η* instead of *ᾱ* in the Feminine, see 125 D. Hm. has *δία*, fem. of *δῖος* *divine*, with short *α*: *δία θεῶν* *divine among goddesses*.

208. Adjectives in εος and οος are subject to contraction. Thus ἀπλοῦς *simple*, ἀργυροῦς *of silver*, contracted from ἀπλόος, ἀργύρεος. The *uncontracted* forms may be known from 207; the *contract* forms are as follows:

S. N.	ἀπλοῦς	ἀπλῇ	ἀπλοῦν	ἀργυροῦς	ἀργυρά	ἀργυροῦν
G.	ἀπλοῦ	ἀπλῆς	ἀπλοῦ	ἀργυροῦ	ἀργυρᾶς	ἀργυροῦ
D.	ἀπλῶ	ἀπλῇ	ἀπλῶ	ἀργυρῶ	ἀργυρᾷ	ἀργυρῶ
A.	ἀπλοῦν	ἀπλῇν	ἀπλοῦν	ἀργυροῦν	ἀργυρᾶν	ἀργυροῦν
V.	ἀπλοῦς	ἀπλῇ	ἀπλοῦν	ἀργυροῦς	ἀργυρᾶ	ἀργυροῦν
Dual	ἀπλώ	ἀπλᾶ	ἀπλώ	ἀργυρώ	ἀργυρᾶ	ἀργυρώ
	ἀπλοῖν	ἀπλαῖν	ἀπλοῖν	ἀργυροῖν	ἀργυραῖν	ἀργυροῖν
P. N.	ἀπλοῖ	ἀπλαῖ	ἀπλᾶ	ἀργυροῖ	ἀργυραῖ	ἀργυρᾶ
G.	ἀπλῶν	ἀπλῶν	ἀπλῶν	ἀργυρῶν	ἀργυρῶν	ἀργυρῶν
D.	ἀπλοῖς	ἀπλαῖς	ἀπλοῖς	ἀργυροῖς	ἀργυραῖς	ἀργυροῖς
A.	ἀπλοῦς	ἀπλάς	ἀπλᾶ	ἀργυροῦς	ἀργυρᾶς	ἀργυρᾶ

For the peculiarities of contraction, see 36 a. For irregular accent in the contract forms, see 145.

209. Many adjectives of this class have but *two endings*, the masculine form being used also for the feminine: M. F. ἡσυχος, N. ἡσυχον, *quiet*. This is the case with most compound adjectives: M. F. ἄ-τεκνος *childless*, M. F. καρπο-φόρος *fruit-bearing*.

REM. a. In many adjectives of three endings, the fem. is sometimes found like the masc.; and conversely, some adjectives of two endings have occasionally a distinct form for the fem. These exceptional cases are especially frequent in poetry.

S. N.	M. F. ἡσυχος <i>quiet</i>	N. ἡσυχον	M. F. ἱλεως <i>propitious</i>	N. ἱλεων
G.	ἡσύχου		ἱλεω	
D.	ἡσύχῳ		ἱλεῳ	
A.	ἡσυχον		ἱλεων	
V.	ἡσυχε	ἡσυχον	ἱλεως	ἱλεων
Dual	ἡσύχῳ		ἱλεω	
	ἡσυχῶν		ἱλεῶν	
P. N.	ἡσυχῶν	ἡσυχᾶ	ἱλεῳ	ἱλεω
G.	ἡσύχων		ἱλεων	
D.	ἡσύχοις		ἱλεῳς	
A.	ἡσύχους	ἡσυχᾶ	ἱλεως	ἱλεω

210. ἱλεως is a specimen of the few adjectives which follow the Attic Second Decl.—Πλέως *full* is declined thus in the Masc. and Neut.

208 D. For contraction omitted in Ion., see 144 D. 132 D.

210 D. For ἱλεως, Hm. has ἱλᾶος (also in Att. poets): for πλέως, Hm. πλεῖ-ος, πλείη, πλείον, Hd. πλέος, η, ου.—Hm. has σῶς (only in this form), but for σῶος he has σόος, σόη, σόον, Comp. σαώτερος.—With ζῶς, ἡ, δν *living*, he has N. S. ζῶς, A. ζῶν.

but forms a Fem. *πλέα* of the A-Decl.—The defective adj. M. F. *σῶς*, N. *σῶν* (formed from *σαος* *saíē*) has A. S. *σῶν*, A. P. *σῶς*; also *σᾶ* as N. S. Fem. and Neut. Pl. The kindred *σῶος*, *σῶα*, *σῶον*, is also confined to the Nom. and Acc.

211. B. ADJECTIVES OF THE CONSONANT-DECLENSION. The Fem. of these, when it differs from the Masc., follows the A-Decl.: it is formed from the stem of the Masc. by annexing *ιά*; but this addition causes various changes (32. 58. 60). Here belong

212. 1. *Stems in υ*. The Masc. and Neut. have *ε*, instead of *υ*, in most of the cases (cf. 186–7). The Fem. has *ε-ια*, contracted into *εια*.

	<i>sweet</i>			<i>black</i>		
S. N.	ἡδύς	ἡδεῖα	ἡδύ	μέλας	μέλαινα	μέλαν
G.	ἡδέος	ἡδείας	ἡδέος	μέλανος	μελαίνης	μέλανος
D.	ἡδεῖ	ἡδεία	ἡδεῖ	μέλανι	μελαίνῃ	μέλανι
A.	ἡδύν	ἡδεῖαν	ἡδύ	μέλανα	μελαιναν	μέλαν
V.	ἡδύ	ἡδεῖα	ἡδύ	μέλαν	μελαινά	μέλαν
Dual	ἡδέε	ἡδεῖα	ἡδέε	μέλανε	μελαίνα	μέλανέ
	ἡδέοιν	ἡδεῖαιν	ἡδέοιν	μελάνοιν	μελαίναιν	μελάνοιν
P. N.	ἡδεῖς	ἡδεῖαι	ἡδέα	μέλανε	μέλαιναι	μέλανα
G.	ἡδέων	ἡδεῖων	ἡδέων	μελάνων	μελαίνων	μελάνων
D.	ἡδέσι	ἡδεῖαις	ἡδέσι	μέλασι	μελαίναις	μέλασι
A.	ἡδεῖς	ἡδεῖας	ἡδέα	μέλανε	μέλαινας	μέλανα

So *γλυκύς* *sweet*, *βραδύς* *slow*, *βραχύς* *short*, *ταχύς* *swift*, *εὐρύς* *wide*.

REM. a. In *ἡλύς* *female*, the poets sometimes use the masculine form for the feminine.

213. 2. *A few stems in υ*. In these, the *ι* of the fem. ending *ια* passes into the preceding syllable: *μέλας* (*μελάν*) *black*, Fem. *μέλαινα*, for *μελαν-ια* (58).—For full inflection of *μέλας*, see 212. Similarly declined are *τάλας*, *τάλαινα*, *τάλαν* *unhappy* and *τέρην*, *τέρεινα*, *τέρεν* *tender*.

214. 3. *Stems in ντ*. In these, the Fem. *ντ-ια* becomes *-σα*, and the preceding vowel is lengthened. They are mostly participles:

212 D. For fem. *εἶα*, *εἶας*, etc., Hd. has *εἶα*, *έης*, *έη*, *εἶν*, etc. Hm. commonly has *εἶα*, *εἶης*, etc., but *ᾠκέα* for *ᾠκεῖα*, *βαθείης* and *βαθέης*, *βαθείαν* and *βατέαν*. In Hm., *ἡδύς* and *πολύς* (for *πολύς*), as well as *ᾄηλυς*, are sometimes fem. In the A. S., Hm. sometimes has *εἶα* for *ύν*: *εὐρέα πόντον* *the wide sea*.

214 D. Adjectives in *εις* (*εντ*) are much more frequent in poetry: those in *ηεις*, *οεις* are sometimes contracted: Hm. *τιμῆς*=*τιμῆεις* *honorable*, *λωτεῦντα*=*λωτέεντα* *filled with lotus*, poet. *πτεροῦσσα*=*πτερόεσσα* *winged*. Hm. sometimes uses these adjectives in the masc. form with fem. names of places.

Adjectives in *εντ* have *εσσα*, not *εισα*, in the Fem., for *εντ-ια*. For their D. P., see 50 a.

S. N.	<i>loosing</i>	λύων	λύουσα	λύον	<i>giving</i>	διδούς	διδούσα	διδόν
	G.	λύοντος	λυούσης	λύοντος	διδόντος	διδούσης	διδόντος	
	D.	λύοντι	λυούσῃ	λύοντι	διδόντι	διδούσῃ	διδόντι	
	A.	λύοντα	λύουσιν	λύον	διδόντα	διδούσιν	διδόν	
	V.	λύων	λύουσα	λύον	διδούς	διδούσα	διδόν	
Dual		λύοντε	λυούσα	λύοντε	διδόντε	διδούσα	διδόντε	
		λύόντοιιν	λυούσαιιν	λύόντοιιν	διδόντοιιν	διδούσαιιν	διδόντοιιν	
P. N.		λύοντες	λύουσιν	λύοντα	διδόντες	διδούσιν	διδόντα	
	G.	λύόντων	λυουσῶν	λύόντων	διδόντων	διδουσῶν	διδόντων	
	D.	λύουσι	λυούσαις	λύουσι	διδούσι	διδούσαις	διδούσι	
	A.	λύοντας	λυούσας	λύοντα	διδόντας	διδούσας	διδόντα	
S. N.	<i>loosing</i>	λύσας	λύσασα	λύσαν	<i>showing</i>	δεικνύς	δεικνύσα	δεικνύν
	G.	λύσαντος	λυσάσης	λύσαντος	δεικνύντος	δεικνύσης	δεικνύντος	
	D.	λύσαντι	λυσάσῃ	λύσαντι	δεικνύντι	δεικνύσῃ	δεικνύντι	
	A.	λύσαντα	λυσασαν	λύσαν	δεικνύντα	δεικνύσαν	δεικνύν	
	V.	λύσας	λύσασα	λύσαν	δεικνύς	δεικνύσα	δεικνύν	
Dual		λύσαντε	λυσάσα	λύσαντε	δεικνύντε	δεικνύσα	δεικνύντε	
		λυσάντοιιν	λυσάσαιιν	λυσάντοιιν	δεικνύντοιιν	δεικνύσαιιν	δεικνύντοιιν	
P. N.		λύσαντες	λυσασιν	λύσαντα	δεικνύντες	δεικνύσιν	δεικνύντα	
	G.	λυσάντων	λυσασῶν	λυσάντων	δεικνύντων	δεικνυσῶν	δεικνύντων	
	D.	λυσάσι	λυσάσαις	λυσάσι	δεικνύσι	δεικνύσαις	δεικνύσι	
	A.	λύσαντας	λυσάσας	λύσαντα	δεικνύντας	δεικνύσας	δεικνύντα	
S. N.	<i>loosed</i>	λυθείς	λυθείσα	λυθέν	<i>pleasing</i>	χαρίεις	χαρίεσσα	χαρίεν
	G.	λυθέντος	λυθείσης	λυθέντος	χαρίεντος	χαρίεσσης	χαρίεντος	
	D.	λυθέντι	λυθείσῃ	λυθέντι	χαρίεντι	χαρίεσση	χαρίεντι	
	A.	λυθέντα	λυθείσαν	λυθέν	χαρίεντα	χαρίεσσαν	χαρίεν	
	V.	λυθείς	λυθείσα	λυθέν	χαρίεν	χαρίεσσα	χαρίεν	
Dual		λυθέντε	λυθείσα	λυθέντε	χαρίεντε	χαρίεσσα	χαρίεντε	
		λυθέντοιιν	λυθείσαιιν	λυθέντοιιν	χαρίέντοιιν	χαρίεσσαιιν	χαρίέντοιιν	
P. N.		λυθέντες	λυθείσιν	λυθέντα	χαρίεντες	χαρίεσσαι	χαρίεντα	
	G.	λυθέντων	λυθεισῶν	λυθέντων	χαρίέντων	χαριεσσῶν	χαρίέντων	
	D.	λυθείσι	λυθείσαις	λυθείσι	χαρίεσι	χαρίεσσαις	χαρίεσι	
	A.	λυθέντας	λυθείσας	λυθέντα	χαρίεντας	χαρίεσσας	χαρίεντα	

REM. a. The fem. adj. *χαρίεσσα* arose probably from a form without *η*, *χαριετ-ια* (60); while the fem. part. *λυθείσα* arose from *λυθεντ-ια*, *λυθεν(σ)σα* (48), *λύουσα*, from *λυνοντ-ια*, *λυνον(σ)σα*, etc.

215. Participles which have *οντ* after *α*, *ε*, *ο*, are contracted: *τιμάων* (*τιμαοντ*), *τιμάουσα*, *τιμάων* *honoring*, contr. *τιμῶν*, *τιμῶσα*, *τιμῶν*; *φιλέων* (*φιλεοντ*), *φιλέουσα*, *φιλέων* *loving*, contr. *φιλῶν*, *φιλοῦσα*.

φιλοῦν; δηλόων (δηλοοῦντ), δηλόουσα, δηλόον *manifesting*, contr. δηλῶν, δηλοῦσα, δηλοῦν. The *uncontracted* forms are like those of λύων (214); the *contract* forms are as follows:

S. N.	τιμῶν	τιμῶσα	τιμῶν	φιλῶν	φιλοῖσα	φιλοῦν
G.	τιμῶντος	τιμώσης	τιμῶντος	φιλοῦντος	φιλούσης	φιλοῦντος
D.	τιμῶντι	τιμώσῃ	τιμῶντι	φιλοῦντι	φιλούσῃ	φιλοῦντι
A.	τιμῶντα	τιμῶσαν	τιμῶν	φιλοῦντα	φιλοῦσαν	φιλοῦν
V.	τιμῶν	τιμῶσα	τιμῶν	φιλῶν	φιλοῦσα	φιλοῦν
Dual	τιμῶντε	τιμῶσα	τιμῶντε	φιλοῦντε	φιλούσα	φιλοῦντε
	τιμώντοιν	τιμῶσαι	τιμώντοιν	φιλούντοιν	φιλούσαι	φιλούντοιν
P. N.	τιμῶντες	τιμῶσαι	τιμῶντα	φιλοῦντες	φιλοῦσαι	φιλοῦντα
G.	τιμώντων	τιμῶσων	τιμώντων	φιλούντων	φιλουσών	φιλούντων
D.	τιμῶσι	τιμῶσαις	τιμῶσι	φιλοῦσι	φιλούσαις	φιλοῦσι
A.	τιμῶντας	τιμῶσας	τιμῶντα	φιλοῦντας	φιλούσας	φιλοῦντα

Δηλῶν (contracted from δηλόων) is declined exactly like φιλῶν.

216. *Stems in ot.* These are participles of the Perfect Active. The ending *ot* in connection with the fem. *ia* is changed to *υᾶ*.

	<i>having loosed</i>		<i>standing</i>
S. N.	λελυκός	λελυκυῖα	λελυκός
G.	λελυκότος	λελυκυίας	λελυκότος
D.	λελυκότι	λελυκυῖα	λελυκότι
A.	λελυκότα	λελυκυῖαν	λελυκός
V.	λελυκός	λελυκυῖα	λελυκός
Dual	λελυκότε	λελυκυῖα	λελυκότε
	λελυκότοιν	λελυκυῖαν	λελυκότοιν
P. N.	λελυκότες	λελυκυῖαι	λελυκότα
G.	λελυκότων	λελυκυῖων	λελυκότων
D.	λελυκόσι	λελυκυῖαις	λελυκόσι
A.	λελυκότας	λελυκυῖας	λελυκότα
	έστῶς	έστῶσα	έστός
	έστῶτος	έστῶσης	έστῶτος
	έστῶτι	έστῶσῃ	έστῶτι
	έστῶτα	έστῶσαν	έστός
	έστῶς	έστῶσα	έστός
	έστῶτε	έστῶσα	έστῶτε
	έστῶτοιν	έστῶσαι	έστῶτοιν
	έστῶτες	έστῶσαι	έστῶτα
	έστῶτων	έστῶσων	έστῶτων
	έστῶσι	έστῶσαις	έστῶσι
	έστῶτας	έστῶσας	έστῶτα

REM. a. *έστῶς* is contracted from *έσταως*, and is irregular in the formation of the Fem. The neuter form *έστός* is also irregular.

REM. b. *υᾶ* of the Fem. appears to imply a masc. and neut. ending *υτ* (= *ot*); *υτ-ια* would give *υσια* (62), and then *υια* (64).

217. *Adjectives of Two Endings.* In many adjectives of the Consonant-Declension, the masculine form is used also for the feminine (cf. 209). Here belong

a. Stems in *ς*: M. F. ἀληθής (αληθες) *true*, N. ἀληθές (cf. 176).

b. Most stems in *ν*: M. F. εὐδαίμων (ευδαιμον) *happy*, N. εὐδαίμων, M. F. ἄρρην (ἄρσην, st. αρσειν) *male*, N. ἄρρην (cf. 172).

c. A few simple stems ending in other letters, as M. F. ᾔδρις *knowing*

N. ἴδρι (cf. 188).—Also some compounds of substantives, as M. F. ἀπάτωρ (α-πατορ) *fatherless*, N. ἄπατορ; εὐελπις (ευ-ελπιδ) *of good hope*, N. εὐελπι; φιλόπολις (φιλο-πολιδ) *city-loving*, N. φιλόπολι; εὐχαρις (ευ-χαριτ) *agreeable*, N. εὐχαρι; δίπους (δι-ποδ) *two-footed*, N. δίπουν, A. S. δίπου (191) and δίποδα.

S. N.	ἄληξής	ἄληξές	εὐδαίμων	εὐδαιμον	εὐελπις	εὐελπι
G.	ἄληξοῦς		εὐδαίμονος		εὐελπίδος	
D.	ἄληξεί		εὐδαίμονι		εὐελπίδι	
A.	ἄληξῃ	ἄληξές	εὐδαίμονα	εὐδαιμον	εὐελπιν	εὐελπι
V.	ἄληξές		εὐδαιμον		εὐελπι	
Dual	ἄληξῃ		εὐδαίμονε		εὐελπίδε	
	ἄληξοῖν		εὐδαιμόνιν		εὐελπίδων	
P. N.	ἄληξείς	ἄληξῃ	εὐδαίμονες	εὐδαίμονα	εὐελπίδες	εὐελπίδα
G.	ἄληξῶν		εὐδαιμόνων		εὐελπίδων	
D.	ἄληξέσι		εὐδαίμοσι		εὐελπισι	
A.	ἄληξείς	ἄληξῃ	εὐδαίμονας	εὐδαίμονα	εὐελπίδας	εὐελπίδα

So εὐγενής *well-born* (176), δυσμενής *hostile*, ἀσφαλής *safe*, ψευδής *false*, πλήρης *full*,—πέπων *ripe*, σόφρων *discreet*, μνήμων *mindful*, ἐπιλήσμων *forgetful*, πολυπράγμων *busy*.

For comparatives in *ων*, see 174.

218. *Adjectives of One Ending.* In these the Fem. is like the Masc.; but, owing either to their meaning or their form, they have no Neuter: thus ἄρπαξ (ἀρπᾶγ) *raptacious*, φυγὰς (φῦγᾶδ) *fugitive*, ἄγνως (αγνωτ) *unknown*, ἄπαις (απαιδ) *childless*, μακρόχειρ *long-armed*, πένης (πενητ) *poor*, γυμνής (γυμνητ) *light-armed*.

REM. a. Some adjectives of one ending, which belong to the A-Decl., occur only in the Masc., and differ little from substantives: thus ἐξελοντής, G. ἐξελοντοῦ, *volunteer*.

219. *Irregular Adjectives.* Some adjectives are irregular, their forms being derived from different stems. So μέγας (μεγα and μεγαλο) *great*, πολὺς (πολυ and πολλο) *much, many*.

218 D. Hm. has many adj. which appear only in the Fem.: πότνια (in Voc. also πότνᾳ) *revered*, λάχεια (or perhaps ἐλάχεια *small*); εὐπατέρεια *of noble father*, ὀβριμοπάτερη *of mighty father*, ἀντιάνειρα *match for men*, βωτιάνειρα *nourishing men*, κυδιάνειρα *making men glorious*, πολυβότεια *much-nourishing*, ἰοχέαιρα *arrow-showering*, ἱπποδάσεια *thick with horse-hair*, καλλιγύναικα A. S. *rich in fair women*. To Fem. θάλεια *rich* there is a Neut. Pl. θάλεια.

219 D. Hm. and Hd. have πολλός, ἡ, ὃν reg. like ἀγαθός (also neut. πολλόν for πολύ as adverb). But Hm. has also the common forms πολὺς, πολὺ, πολύν, as well as πολὺς, πολὺν, πολύν (24 D. c); and from the same stem πολυ, he makes likewise G. S. πολέος, N. P. πολέες, G. πολέων, D. πολέεσι or πολέσι, A. πολέας.

The masc. πρῶτος is found in Pind. Comp. πρᾶντερος in Hd.

S. N.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
G.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
A.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
V.	μέγα	μεγάλη	μέγα	πολύ	πολλή	πολύ
Dual	μεγάλῳ	μεγάλα	μεγάλῳ			
	μεγάλοιν	μεγάλαιν	μεγάλοιν			
P. N.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
G.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
D.	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
A.	μεγάλους	μεγάλας	μεγάλα	πολλούς	πολλάς	πολλά

REM. α. *πρὸς mild* forms the whole Fem. from st. *πραῦ*: *πραεῖα*, *πραεῖας*, etc. The Masc. and Neut. Sing. are formed from st. *πρᾶο*, rarely from *πραῦ*: *πρήιον*, *πράῳ*, *πρᾶον*. In the Masc. and Neut. Pl., both formations are used: *πρᾶτοι* and *πραεῖς*, *πραεῖα* and *πρᾶα*.

Comparison of Adjectives.

A. By *τερος* and *τάτος*.

220. The usual ending of the *Comparative* degree is *τερο* (N. S. *τερος*, *τερᾶ*, *τερον*); of the *Superlative*, *τάτο* (N. S. *τατος*, *τατη*, *τατον*). These endings are applied to the masculine stem of the Positive. Thus,

Positive.	Comparative.	Superlative.
κοῦφος (κουφο) <i>light</i>	κουφότερος, α, ον	κουφότατος, η, ον
γλυκύς (γλυκυ) <i>sweet</i>	γλυκύτερος	γλυκύτατος
μέλας (μελαν) <i>black</i>	μελάντερος	μελάντατος
μάκαρ (μακαρ) <i>blessed</i>	μακάρτερος	μακάρτατος
σαφής (σαφες) <i>clear</i>	σαφέστερος	σαφέστατος
χαρίεις (χαριεντ) <i>pleasing</i>	χαριέστερος	χαριέστατος
πένυς (πενητ) <i>poor</i>	πενέστερος	πενέστατος

χαριέστερος and *πενέστερος* arise from *χαριεντ-τερος* and *πενητ-τερος* by change of *τ* to *ς* (45), before which *ν* is dropped in the former (48), and *η* shortened in the latter.

Hm. has some fem. adjectives which are not formed from the stem of the masc.: *δοῦρις* (δ) *impetuous*, M. *δοῦρο-ς*; *πείρα* *fat, rich*, M. *πιων*; *πρέσβα* and *πρέσβειρᾶ* *honored*, M. *πρέσβυ-ς* (202, 15); *πρόφρασσα* (for *προφραδ-ια* from *φράζω*) *favorable*, M. *πρόφρων* (from *φρήν*).—The following are made from the stem of the masc., but by an unusual mode of formation: *χαλκοβάρεια* *heavy with brass*, M. *χαλκοβαρής*; *ἡριγένεια* *early-born* (M. *ἡριγενής* later); *ἡδυέπεια* (Hes.) *sweet-speaking*, M. *ἡδυεπής*; *μάκαιρα* (Pind.) *blessed*, M. *μάκαρ*; and in the Pl. only, *δαμειά* *crowded*, *ταρφεαῖ* *frequent*, M. *δαμείες*, *ταρφέες*.

In Hm., *ἐρίηπο-ς* *trusty*, makes Pl. *ἐρίηρ-ες* (only Nom. and Acc. in each number).

221. The following adjectives depart more or less widely from the rule above given.

a. Stems in *ο* with short penult, lengthen *ο* to *ω*: this prevents the excessive multiplication of short syllables: *σοφώ-τερος wiser*, *ἀξιώ-τατος worthiest*, from *σοφός-s*, *ἀξιο-s*.—But if the penult is long by nature or position, *ο* remains: *πονηρό-τερος more wicked*, *λεπτό-τατος finest*. So always, when a mute and liquid follow the vowel of the penult: *πικρό-τατος bitterest*.

b. The adj. *γεραῖος* (senex) always, *παλαιός ancient*, and *σχολαῖος leisurely*, sometimes, drop *αι* after *αι*: *γεραίτερος, παλαιάτατος*.

c. *μέσος medius*, *ἴσος equal*, *εὐδῖος serene*, *πρώϊος early*, *ὄψιος late*, take *αι* in place of *ο* or *ω*: *μεσαιάτατος, πρωϊαίτερον*.—*ἥσυχος quiet* has *ἡσυχαιτερος* and *ἡσυχώτερος*; *φίλος dear*, beside *φιλότερος, -τατος*, has *φίλτερος, -τατος* and *φιλαίτερος, -τατος*.—From *πλησίον adv. near* come *πλησιαίτερος, -τατος*; likewise *παραπλησιαίτερος more similar*; and from *προὔργον* (for *πρὸ ἔργου advantageous*) comes *προὔργιαί-τερος*.

d. Some adjectives take the irregular endings *εστερος, εστατος*. So

1. Stems in *ον*: *σώφρων* (*σωφρον*) *discreet*, *σωφρονέστερος, εὐδαίμων* (*ευδαιμων*) *happy*, *εὐδαιμονέσ-τατος*.—Special exceptions are *πίων fut, πιδότερος, -τατος*, and *πέπων ripe, πεπαίτερος, -τατος*.

2. *ἄκρατος unmixed*, *ἐρρώμενος strong*, *ἄσμενος glad*, and occasionally some others in *ος*: *ἀκρατέστερος, ἐρρώμενέστερος*.

3. Some contract adjectives in (*οος*) *ους*: *εὐνούστερος* (for *ευνοεστέρος*) from *εὐνοος* (*εὐνοος*) *well-disposed*.

e. The adj. *λάλος talkative*, *πτωχός beggarly*, *ὀψοφάγος dainty*, *μονοφάγος eating alone*, and some adjectives of one ending, as *κλέπτης thief-ish*, have *ιστερος, ιστατος*: *λαλίστερος, πτωχίστατος, κλεπτίστερος*.

f. Other adjectives of one gender in *ης* (G. *ου*) follow the rule for stems in *ο*: *ὕβριστότερος* from *ὕβριστης insolent*.

g. Compounds of *χάρις favor*, form the Comp. and Sup. as if they ended in *χαρίτ-ος*; *ἐπιχαριτώτερος* from *ἐπιχάρις agreeable*.

B. By *ων* and *ιστος*.

222. A much less frequent ending of the Compar. is *ιον* (Nom. M. F. *ιον*, N. *ιον*), of the Superl. *ιστο* (Nom. *ιστος, ιστη, ιστον*).

221 D. The poets sometimes use *ω* after a long syllable: *διζυρώτερος* *Hm. more wretched*.—From *ῥέδς straight*, *Hm.* makes *ῥύντατα*; from *φαεινός shining*, *φαεινότερος*, but *φάντατος* (cf. 370 D a); from *ἄχαρις unpleasing*, *ἄχαρίστερος* (for *αχαριτ-τερος*).—The force of the ending is nearly lost in *θηλύτερος feminine*, *ἀγρότερος wild* (*living in the country*), *ὄρεστέρος living in the mountains*, *θεώτερος belonging to the gods*, *δεξιτέρος* *Lat. dexter*, which differ little from *θηλὺς, ἄγριος, ὕρειος, θεῖος, δεξιός*.

222 D. The forms with *ων, ιστος* are much more frequent in poetry: thus (the starred forms are un-Homeric), **βαδίων, βάδιστος* (*βαδύς deep*),—*βράσσων*—**βραδίων, βάρδιστος*—**βράδιστος* (*βραδύς slow*),—**βράχιστος* (*βραχύς short*),—*γλυκίων* (*γλυκύς sweet*),—*ἐλέγχιστος* (*ἐλεγχέες Pl. infamous*),—

These endings are applied, not to the stem of the Positive, but to the *root* of the word. Hence a final vowel in the stem of the Pos. disappears :

Positive.		Comparative.	Superlative.
ἡδ-ύ-s <i>pleasant</i>	(ἡδ-ομαι <i>am pleased</i>)	ἡδ-ίων	ἡδ-ιστος
ταχ-ύ-s <i>swift</i>	(τάχ-ος <i>swiftness</i>)	ἑάσσων (for ταχ-ίων)	τάχ-ιστος
μέγ-α-s <i>great</i>	(μέγ-εος <i>greatness</i>)	μείζων (for μεγ-ίων)	μέγ-ιστος

Similarly *ρο* in the stem of the Pos. disappears :

ἐχθ-ρό-s <i>hostile</i>	(ἐχθ-ος <i>hatred</i>)	ἐχθ-ίων	ἐχθ-ιστος
αἰσχ-ρό-s <i>shameful</i>	(αἰσχ-ος <i>shame</i>)	αἰσχ-ίων	αἰσχ-ιστος

REM. a. In *μείζων*, for *μεγ-ίων*, the *ι* passes into the first syllable, as in *ἀμείνων* for *αμεν-ίων* (58). So also in *ἑάσσων*, *ἑάσσων*, where *α* absorbs it and becomes long. Cf. *μᾶλλον* (for *μαλ-ίων*, 59).

223. In the following words, this mode of formation is found connected with various peculiarities, especially the euphonic changes described in 58-61.

Positive.	Comparative.	Superlative.
1. ἀγαθός <i>good</i>	ἀμείνων (for αμεν-ίων) [ἀρείων Hm.]	ἄριστος (ἄρης, ἀρετή <i>virtue</i>)
	βελτίων	βέλτιστος
	κρείσσων (κρείττων)	κράτιστος (κράτος <i>strength</i>)
	λῶν	λῶστος

REM. a. ἀμείνων, ἄριστος, refer more to *excellence* or *worth* ; κρείσσων, κράτιστος, more to *power* and *superiority*. The opposite of κρείσσων is ἥσων.

2. κακός <i>bad</i>	κακίων	κάκιστος
	χείρων (deterior)	χείριστος
	ἥσων (inferior)	ἥκιστα adv. <i>least of all</i>
3. μικρός <i>small</i>	μικρότερος	μικρότατος
	μείων	
4. ὀλίγος <i>little, few</i>	ἐλάσσων (ἐλάττων)	ὀλίγιστος
		ἐλαχιστος

*κυδίων, κύδιστος (κυδρός *glorious*).—μάσσων, μήκιστος, Dor. *μάκιστος (μακρός *long*).—οἰκτιστος (οἰκτρός *pitiable*).—πασσων = *παχίων, πάχιστος (παχύς *thick*).—φιλίων, *φίλιστος (φίλος *dear*).—ῥικιστος (ῥικύς *quick*).—Hd. has μέζων for μείζων.

In Epic and Doric poetry, the *ι* of *ίων* is short.

223 D. 1. Hm. Comp. ἀρείων: Pos. κρατύς *powerful*, Sup. κάρτιστος (57): Comp. λῶϊων and λῶϊτερος.—Hd. and Dor. κρέσσων for κρείσσων.—Poet. βέλτερος, βέλτατος (not used in Hm.): φέρτερος *more excellent*, φέρτατος and φέριστος.

2. Hm. Comp. κακώτερος: χερείων (Dor. χερήων), χερειότερος, χεριότερος: also the defective forms, D. S. χερήϊ, A. S. χέρηα, N. P. χέρηες, Neut. χέρηα or χέρεια.—Hd. ἑσσων for ἥσων.

4. Hm. Comp. ὀλίζων.

Positive.	Comparative.	Superlative.
5. πολὺς <i>much, many</i>	πλείων or πλέων (39) Neut. πλέον, also πλείν	πλείστος
6. καλὸς <i>beautiful</i>	καλλίων	κάλλιστος (<i>κάλλος beauty</i>)
7. ῥάδιος <i>easy</i>	ῥάων	ῥᾶστος
8. ἀλγινὸς <i>painful</i>	ἀλγίων	ἀλγιστος

224. *Defective Comparison.* The following adjectives are without the Positive:

(πρό before)	πρότερος <i>prior</i>	πρώτος <i>primus</i>
	ὑστερος <i>later, latter</i>	ῥστατος <i>latest, last</i>

REM. a. πῶτος is probably made by contraction from προ-άτος. The same superlative ending ᾶτος appears also in

ἔσχάτος *extremus*; and in the two following (mostly poetic) forms: νεάτος *novissimus, last in place* (from νέος *novus*), and ὑπάτος *supremus, summus* (from ὑπέρ *super*, whence come also a poetic Comp. ὑπέρτερος, Sup. ὑπέρτατος).

Formation and Comparison of Adverbs.

225. Adverbs are formed from adjectives by adding *ως* to the stem. The stem takes the same form as before *ων* in the Gen. Pl. The adverb has also the accent of the Gen. Pl.; and is contracted, when the latter is contracted.

Thus φίλος *dear*, (G. P. φίλων) Adv. φίλως, δίκαιος *just* (δικαίων) δικάως, ψυχρός *cold* (ψυχρῶν) ψυχρῶς, πᾶς *whole, all* (πάντων) πάντως, ταχύς *quick* (ταχέων) ταχέως, σαφής *clear* (σαφῶν contr. from σαφέων) σαφῶς contr. from σαφέως.

5. In the Comp., Hm. has also the defective forms πλέες, πλέας.—Hd. contracts *eo* to *eu*: πλεῦν, πλεῦνες, for πλέον, πλέονες.

7. Hm. Pos. ῥηϊδῖος (also in Hd.): adv. ῥηϊδίως, often ῥεῖα, ῥέα: Comp. ῥηϊτέρος: Sup. ῥηϊτάτος and ῥηϊστός.

To the above add for Hm.

9. κερδίωv, κέρδιστος (*κερδαλέος gainful, artful, κέρδος gain*).

10. ῥιγίωv, ῥιγίστος *more, most dreadful* (ῥιγηλός Hes. *chilling, ῥίγος cold*).

11. κηδίστος (*κηδέος dear, κηδος care*).

12. Poet. (not in Hm.) ὕψιωv, ὕψιστος (*ὕψηλός high, ὕψος height*).

224 D. Hm. sometimes forms a Comp. or Sup. from a substantive: βασιλεύ-τερος, τάτος (from βασιλέ's *king*), κουρότερος (*κούρος youth*), κύντερος *more dog-like* (κύων *dog*).

Other defectives in Hm. are: ὀπλότερος *younger, ὀπλότατος*,—ἀφάρτερος (*ἄφαρ forthwith*);—and several expressing place: ἐνέρτερος *lower* (Trag. ἰέρτερος, ἔνεροι *inferi, ἐνερθεν or νέρθεν infra*),—παροίτερος (*πάροιθεν before*),—ὀπίστατος (*ὀπισθεν behind*),—ἐπασσύτερος (*ἄσσον nearer*),—μυχόιτα-τος (*ἐν μύχῳ in a recess*).—The ending *ατος* appears also in μέσσατος from μέσος *middle*, and πύματος *last* = λοισθός (Trag. λοισθῖος), λοισθῆϊος. Hm. has ἰστιάτιος = ἰστατος, and in the same sense δεύτατος (*δεύτερος second*).—A strengthened Sup. is Hm. πῶτιστος = πᾶμπρωτος *first of all*.

226. Very often, also, the *accusative neuter* of the adjective, either singular or plural, is used as an adverb. Thus μέγας *great*, Adv. μέγα and μεγάλη, as well as μεγάλως.

227. An earlier form for adverbs ends in *ä*: ταχύς *quickly*, Adv. τάχιῳ *quickly*, in Attic prose *perhaps*, ἅμα *at the same time*, μάλα *very, much*. The Comp. of μάλα is μᾶλλον (for μαλ-ιον, 59) *potius*, the Sup. μάλιστα *potissimum*.—εὖ *well* is used as the adverb of ἀγαθός *good*.

228. Adverbs are also formed in *ως* from comparatives and superlatives: βεβαιοτέρως *more firmly*, καλλιόνως *more finely*.—But, generally, comparative and superlative adverbs are made by the *accusative neuter* of those degrees, used in the singular for the comparative, in the plural for the superlative: βεβαιότερον, κάλλιον, βεβαιότατα, κάλλιστα.

229. Adverbs in *ω* (such as ἄνω *above*, κάτω *below*, ἔσω *within*, ἔξω *without*) make the Comp. and Sup. in *ω*: ἀνωτέρω, κατωτέρω. So also ἀπωτέρω *further* from prep. ἀπό *from*, περαιτέρω *further* from πέρα *beyond*, ἐγγύς *near*, ἐγγυτέρω, ἐγγυτάτω (or ἐγγύτερον, ἐγγύτατα), and a few others.

PRONOUNS.

230. PERSONAL PRONOUNS.

	First Person.	Second Person.	Third Person.
Sing. Nom.	ἐγώ <i>I (ego)</i>	σύ <i>thou (tu)</i>	
Gen.	ἐμοῦ, μοῦ	σοῦ	οὗ <i>of him, her, it</i>
Dat.	ἐμοί, μοί	σοί	οἱ
Acc.	ἐμέ, μέ	σέ	ἐ
Du. N. A. V.	(νῶι) νώ	(σφῶι) σφώ	(σφῶε)
G. D.	(νῶιν) νῶν	(σφῶιν) σφῶν	(σφῶιν)
Plur. Nōm.	ἡμεῖς <i>we</i>	ὑμεῖς <i>you</i>	σφεῖς <i>they</i> (N. σφέα)
Gen.	ἡμῶν	ὑμῶν	σφῶν
Dat.	ἡμῖν	ὑμῖν	σφίσι
Acc.	ἡμᾶς	ὑμᾶς	σφᾶς (N. σφέα)

The forms enclosed in () are not found in Attic prose.

227 D. Adverbs in *ä* are more frequent in Hm.: κάρτα *valde* (κοατός, 223 D, 1), λίγα *shrilly* (λιγύς), σάφα *clearly* (σαφής), ὤκα *quickly* (ὠκύς).

For εὖ, Hm. has εὔ, whenever the *υ* would be long by position: εὔ γνοίην; so too in compound words: εὖζωνος. But εὐ is sometimes found before a mute and liquid: εὐπλεκτος or εὐπλεκτος.—Hm. has also a defective adj. εὖς or ἥς, A. S. εὖν or ἥν, also G. S. ἐῆς, and G. P. ἐάων Neut.

229 D. ἕκας *far*, Hm. ἐκαστέρω, τάτω,—τῆλε or τηλοῦ *far*, Hm. τηλοτάτω, —ἄγχι or ἀγχοῦ *near*, Hm. ἄσσον (for αγχιον, 60) also ἄσσοτέρω, ἀγχιστα (ἀγχοτάτω Hd.). The adj. ἀγχότερος, ἀγχότατος, and ἀγχιστος are post-Hom.

231. The stems of the Sing. are *εμε* (Lat. *me*), *σε* (*te*), *έ* (*se*). But the Nom. is differently formed: *ἐγώ*, *σύ*; and in the third person is entirely wanting.

The stems of the Dual are *νω* (Lat. *no-s*), *σφω*, *σφω*.

The stems of the Plural are *ήμε*, *ύμε*, *σφε*: *ε* is contracted with most of the endings; hence the circumflex accent (cf. 233 D).

232. The forms mentioned in the list of *enclitics* (105 a) lose their accent, when there is no emphasis upon the pronoun; and in the 1st person Sing., the shorter forms (*μοῦ*, *μοί*, *μέ*) are then used. But if the pronoun is *emphatic*, it retains its accent, and the longer forms (*ἐμοῦ*, *ἐμοί*, *ἐμέ*) are used in the 1st person. So also, in general, after prepositions. Thus *δοκεῖ μοι* *it seems to me*, *ἐμοὶ οὐ σοὶ τοῦτο ἀρέσκει* *this pleases me, not thee*; *παρ' ἐμοῦ* *from me*, not *παρά μου*, *ἐπὶ σοὶ* *upon thee*, not *ἐπὶ σοι*: yet *πρὸς με* *to me* frequently occurs.

The Gen., Dat., and Acc. Pl. of the 1st and 2d persons, when there is no emphasis upon them, sometimes throw the accent on the first syllable: *ἡμῶν*, *ὑμῶν*; the last syllable of the Dat. and Acc. is then usually shortened: *ἡμῖν*, *ὑμᾶς*. The last syllable is sometimes shortened, even when the pronoun is emphatic: we then write *ἡμίν*, *ὑμίν*.

233 D. *Personal Pronouns in the Dialects.* Hm. has the following forms: those not in () are found also in Hd.

S. N.	ἐγώ, (ἐγών)	σύ, (τύνῃ)	
G.	[ἐμέο], ἐμεῦ, μεῦ (ἐμέο, ἐμέθεν)	σέο, σεῦ (σεῖο, σέθεν)	ἐο, εἶ (εἶο, εἶθεν)
D.	ἐμοί, μοί	σοί, τοί, (τεῖν)	οῖ, (εἰοί, 23 D a)
A.	ἐμέ, μέ	σέ	ἐ, (έέ), μίν
Dual.	(νῶϊ, νώ) (νῶϊν)	(σφῶϊ, σφώ) (σφῶϊν)	(σφῶέ) (σφῶϊν)
P. N.	ἡμεῖς, (ἄμμες)	ὑμεῖς, (ὕμμες)	σφεῖς not in Hm.
G.	ἡμέων, (ἡμείων)	ὑμέων, (ὕμείων)	σφέων, (σφείων)
D.	ἡμῖν, (ἄμμι)	ὑμῖν, (ὕμμι)	σφίσι, σφί
A.	ἡμέας, (ἄμμε)	ὑμέας, (ὕμμε)	σφέας, (σφείας), σφᾶ

ἐγών is used before vowels (79 D). *ἐμέο* cannot stand in the hexameter.

—The datives *σοί* and *τοί* are distinguished in the same way as *ἐμοί* and *μοί* (232).—For *μίν*, the Dor. and Trag. have *νίν*: both are enclitic, both used in all genders, and *νίν* is sometimes plural.—In Hd. and Trag., *σφέ* is sometimes singular.—In Hd. *σφίσι* (not *σφί*) is reflexive: he has also the neut. *σφέα*: but the forms *ἡμέες*, *ὑμέες*, *σφέες* in some editions of Hd. are probably incorrect.

The Dor. has N. S. *ἐγών* even before a cons., *τύ* (*tu*) for *σύ*, G. *τεῦ*, *τεῦς*, *τέους*, D. *τοί* for *σοί*; also *ἐμίν*, *τίν*, *ἴν* for *ἐμοί*, *σοί*, *οἶ*, A. *τέ*, enclitic *τύ*, for *σέ*. N. P. *ἄμές*, *ὑμές*, G. *ἄμείων*, D. *ἄμίν*, A. *ἄμέ*, *ὑμέ*, and *ψέ* for *σφέ*. Of these Pind. has only *τύ*, *τοί*, *τίν*.

234. INTENSIVE PRONOUN. *Αὐτό-ς*, *αὐτή*, *αὐτό* *self* (Lat. *ipse*), is inflected like *ἀγαθός* (207), except that the Neuter N. A. V. S. does not take *ν* (cf. the neuter article *τό*, 119).

Preceded by the article, ὁ αὐτός (αὐτός, 68 c), ἡ αὐτή (αὐτή), τὸ αὐτό (ταὐτό, also ταὐτόν), it signifies *the same* (Lat. *idem*).

235. REFLEXIVE PRONOUNS. These are formed from the stems of the personal pronouns, compounded with αὐτός.

Singular	Gen. M. N. F.	Dat. M. N. F.	Acc. M. F. N.	
1st person	ἐμαυτοῦ -ῆς	ἐμαυτῷ -ῇ	ἐμαυτόν -ήν	<i>myself</i> .
2d person	σεαυτοῦ -ῆς	σεαυτῷ -ῇ	σεαυτόν -ήν	<i>thyself</i>
	or σαυτοῦ -ῆς	σαυτῷ -ῇ	σαυτόν -ήν	
3d person	ἐαυτοῦ -ῆς	ἐαυτῷ -ῇ	ἐαυτόν -ήν -ό	<i>himself, her-</i>
	or αὐτοῦ -ῆς	αὐτῷ -ῇ	αὐτόν -ήν -ό	<i>self, itself</i>

In the plural, both stems are declined together:

Plural	Gen. M. F. N.	Dat. M. N.	F.	Acc. M.	F.
1st person	ἡμῶν αὐτῶν	ἡμῖν αὐτοῖς	-αῖς	ἡμᾶς αὐτούς	-άς <i>ourselves</i>
2d person	ὑμῶν αὐτῶν	ὑμῖν αὐτοῖς	-αῖς	ὑμᾶς αὐτούς	-άς <i>yourselves</i>
3d person	σφῶν αὐτῶν	σφίσιν αὐτοῖς	-αῖς	σφᾶς αὐτούς	-άς <i>themselves</i>
			Neut. σφέα αὐτά		

Yet the 3d person plural has also the compound form:

ἐαυτῶν	ἐαυτοῖς -αῖς	ἐαυτούς -άς -ά
or αὐτῶν	αὐτοῖς -αῖς	αὐτούς -άς -ά

236. The *indefinite* pronoun ἄλλος *other* (Lat. *alius*) is inflected like αὐτός (234).

237. RECIPROCAL PRONOUN. This is formed from the stem of ἄλλος (236), compounded with itself, αλλ-ηλο (for αλλ-αλλο). It is used only in the dual and plural.

	M.	F.	N.
Du. G. D.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν
A.	ἀλλήλω	ἀλλήλαι	ἀλλήλω
Plur. G.	ἀλλήλων	ἀλλήλων	ἀλλήλων
D.	ἀλλήλοισ	ἀλλήλαις	ἀλλήλοισ
A.	ἀλλήλους	ἀλλήλας	ἀλλήλα

238. POSSESSIVE PRONOUNS. These are formed from the stems of the personal pronouns (231).

ἐμός, ἡ, ὅν <i>my, mine</i> , from εμε.	ἡμέτερος, α, ον <i>our, ours</i> , from ἡμε.
σός, ἡ, ὅν <i>thy, thine</i> , from σε.	ὕμετερος, α, ον <i>your, yours</i> , from ὑμε.
ός, ἡ, ὅν <i>his, her, its</i> , from ἐ.	σφέτερος, α, ον <i>their, theirs</i> , from σφε.

235 D. Hm. always has the separate forms, even in the sing.: ἐμὲ αὐτόν, εἰ αὐτῷ, not ἐμαυτόν, ἐαυτῷ.—For ἐμαυτοῦ, etc., Hd. has ἐμεωντοῦ, etc.; and in like manner σεωντοῦ, ἐωντοῦ (11 D).

238 D. Hm. has also τεός (Doric, = tuus), ἐός; ἁμός *our* (properly Dcr.), ἡμός, σφός; also (from the dual stems νω, σφω) νωῖτερος, σφωῖτερος, *belonging*

REM. a. *ὅς* is never used in Attic prose; *σφέτερος*, only in reflexive sense, *their own*. The ending *τερος* is the same with that of the Comparative (220).

239. DEMONSTRATIVE PRONOUNS. The two most important are

οὗτος, *αὕτη*, *τοῦτο* *this, that*,
ὃδε, *ἥδε*, *τόδε* *this (this here)*.

ὃδε is formed from the article and the demonstrative ending *δέ* (enclitic): it is declined like the article, with *δε* added to each form.

οὗτος follows the article in respect to the *h* or *t* at the beginning. It takes *av* in the penult, wherever the article has an *Α*-sound (*a, η*); but *ov*, where the article has an *O*-sound (*o, ω*).

S. N.	ὁ	ἡ	τό	ὃδε	ἥδε	τόδε	οὗτος	αὕτη	τοῦτο
G.	τοῦ	τῆς	τοῦ	τοῦδε	τῆςδε	τοῦδε	τούτου	ταύτης	τούτου
D.	τῷ	τῇ	τῷ	τῷδε	τῇδε	τῷδε	τούτῳ	ταύτῃ	τούτῳ
A.	τόν	τήν	τό	τόνδε	τήνδε	τόδε	τούτον	ταύτην	τούτο
Dual	τῷ	τά	τῷ	τῷδε	τάδε	τῷδε	τούτῳ	ταῦτα	τούτῳ
	τοῖν	ταῖν	τοῖν	τοῖνδε	ταῖνδε	τοῖνδε	τούτοιιν	ταύταιν	τούτοιιν
P. N.	οἱ	αἱ	τά	οἷδε	αἷδε	τάδε	οὗτοι	αὗται	ταῦτα
G.	τῶν	τῶν	τῶν	τῶνδε	τῶνδε	τῶνδε	τούτων	ταύτων	τούτων
D.	τοῖς	ταῖς	τοῖς	τοῖςδε	ταῖςδε	τοῖςδε	τούτοις	ταύταις	τούτοις
A.	τούς	τάς	τά	τούςδε	τάςδε	τάδε	τούτους	ταύτας	ταῦτα

REM. a. The adverb of *ὃδε* is *ᾧδε*, that of *οὗτος* is *οὕτως* or *οὕτω* (80 c) *in this manner, thus, so*.

240. The demonstrative *ἐκεῖνος*, *ἐκείνη*, *ἐκεῖνο* *that* (that *there* or *yonder*) is declined like *αὐτός* (234).—For *αὐτός* used as a demonstrative, see 669 c.

241. *Demonstratives of Quantity, Quality, and Age*. These were *τόσος*, *τοῖος*, *τηλίκος*, which occur often in poetry. In place of them, the Attic prose uses chiefly the strengthened forms:

τοσοῦτος, *τοσαύτη*, *τοσοῦτο(ν)* *such* (in *quantity* or *number*),
τοιούτος, *τοιαύτη*, *τοιούτο(ν)* *such* (in *quality*),
τηλικοῦτος, *τηλिकाύτη*, *τηλικοῦτο(ν)* *such* (in *age* or *size*).

to us (*you*) *both*.—*ἄμὸς* (also written *ᾠμός*) is found in Att. poetry for *ἐμός*.—*ὅς* is sometimes used without reference to the 3d person, in the sense of *own*.

239 D. In Hm., the article itself is usually a demonstrative, and has the following peculiar forms: G. S. *τοῖο*, G. D. D. *τοῖν*, N. P. *τοί*, *ταί*, G. Fem. *τάων*, D. *τοῖσι*, *τῇσι* or *τῆς*. For *τοῖςδε* Hm. has *τοῖςδεσσι*: or *τοῖςδεσι*. The forms *τοί*, *ταί*, are also Doric.

When used as demonstrative, *ὁ*, *ἡ*, *οἱ*, *αἱ* are often written with an accent, *ᾠ*, *ῆ*, *οῖ*, *αῖ*.

Hd. has D. P. *τοῖσι*, *τῇσι*; also *τοισίδε*, *τησίδε*.

240 D. For *ἐκεῖνος* the poets have *κεῖνος*: cf. 249 D.

These may be declined like οὗτος, by putting τοσ-, τοι-, τηλικ- in place of the initial *h* or *t* of οὗτος. But the Neut. N. A. S. has two forms, τοσοῦτο and τοσοῦτον, etc.

Emphatic demonstratives of similar meaning, τοσόςδε, τοίόςδε, τηλικόςδε, are made by adding the enclitic δε to the forms of τόσος, τοίος, τηλικός, declined regularly (cf. ὅδε, 239).

242. The demonstrative pronouns are sometimes rendered more *emphatic* by appending to the different forms a long accented *i*, before which the short vowels (*ā*, *ε*, *ο*) are elided: οὗτοσί, αὐτηί, τουτί, ταυτί, ὀδί, τοιςδί, ἐκείνωνί.

243. RELATIVE PRONOUN. The relative ὅς, ἥ, ὃ *who, which*, keeps the rough breathing throughout.

S. N.	ὅς	ἥ	ὃ	D. N. A.	ὧ	ἧ	ὦ	P. N.	οῖ	αῖ	ᾶ
G.	οῦ	ἧς	οῦ	G. D.	οῖν	αῖν	οῖν	G.	ῶν	ᾶν	ᾶν
D.	ὧ	ἧ	ὧ					D.	οῖς	αῖς	οῖς
A.	ὧν	ῆν	ὦ					A.	οῖς	αῖς	ᾶ

REM. a. ὅς is used as a *demonstrative* in the phrases καὶ ὃς ἔφη *and he said*, ἥ δ' ὅς *but he said*.

244. INTERROGATIVE AND INDEFINITE PRONOUNS. These are alike in all but accent: interrogative τίς, τί, *who? which? what?* indefinite τις, τι, enclitic, *some, any*.

Sing. Nom.	Interrogative.		Indefinite.	
	M. F.	N. τί	M. F.	N. τι
Gen.	τίς	τίος (τοῦ)	τίς	τίος (τοῦ)
Dat.	τίς	τίνι (τῷ)	τίς	τίνι (τῷ)
Acc.	τίνα	τί	τινά	τι
Du. N. A. V.	τίνε		τινέ	
G. D.	τίνοι		τινοῖν	
Plur. Nom.	τίνες	τίνα	τινές	τινά
Gen.	τίνων		τινῶν	
Dat.	τίσι		τίσι	
Acc.	τίνας	τίνα	τινάς	τινά

REM. a. The acute accent of τίς, τί interrog. never changes to the grave (see 101).

243 D. Hm. has also ὅ for ὅς, ὅου for οῦ, ἔης for ἧς: the nom. sing. and pl. he sometimes uses as demonstrative.

Hd. has ὅς, ἥ, οἷ, αῖ: for all other forms of the relative, he uses the article τό, τοῦ, τῆς, etc., except after certain prepositions: παρ' ὧ, ἐξ οῦ. — This use of the article (τ-forms) for the relative is often found in Hm., and sometimes even in Trag.

244 D. The Ion. (Hm. Hd.) has G. S. τέο, τεῦ, D. τέω, G. P. τέων, D. τέοισι.

b. τοῦ, τῷ are often used for τίνος, τίνι, and (with enclitic accent) for τινός, τινί. They must not be confounded with τοῦ, τῷ of the article.

c. ἄττα (never enclitic, Hm. ἄσσα) is sometimes used for the indefinite τινά.

245. Another indefinite pronoun is δέινα *some one, such a one* (Lat. quidam). This is sometimes used without inflection; sometimes it is inflected as follows, without distinction of gender:

Sing.	ὁ ἡ τὸ	δέινα	Plur.	δεῖνες
		δεῖνος		δείνων
		δεῖνι		
		δεῖνα		δείνας

246. INDEFINITE RELATIVE PRONOUN. The indefinite relative ὅστις, ἣτις, ὃ τι *who, which* (indef.), is formed by uniting the relative ὅς with the indefinite τὶς, each being separately declined.

Sing. N.	ὅστις	ἣτις	ὃ τι	Plur.	οἵτινες	αἵτινες	ἅτινα
G.	οὗτινος	ἧστινος	οὗτινος		ὧντινων	ὧντινων	ὧντινων
D.	ὧτινι	ἧτινι	ὧτινι		οἷστισι	αἷστισι	οἷστισι
A.	ὧντινα	ἧντινα	ὃ τι		οὗστινας	ἄστινας	ἅτινα
Du. N. A.	ὧτινε	ἅτινε	ὧτινε	G. D.	οἷντινιν	αἷντινιν	οἷντινιν

For the way of writing ὃ τι or ὃ,τι, see 113 a.

REM. a. The forms τοῦ, τῷ (= τινός, τινί) are also found in connection with ὅς, but before these the stem ὁ is used without inflection: Gen. ὅτου, Dat. ὅτῳ. So also, but less often, Gen. Pl. ὅτων, Dat. ὅτοισι. These forms are masc. and neut., never fem.

b. For ἅτινα, there is another form ἄττα, not to be confounded with ἄττα = τινά (244 c).

247. CORRELATIVE PRONOUNS. The following pronouns, corresponding to each other both in form and meaning, are called *correlative*.

246 D. Hm. has the following peculiar forms, in most of which the relative stem is undeclined, as it is in δ-πόσος, δ-πόλις, etc.

S. (ὅτις)	N. (ὃ ττι)	P.	N. ἄσσα (for ἅτια, 60)
ὅτεν (ὅττεο, ὅττεν)		ὅτεων	
ὅτεφ (244 D)		ὀτέοισι	
(ὅτινα)	N. (ὃ ττι)	(ὀτινας)	N. ἄσσα

The forms not in () occur also in Hd.—In the Nom. and Acc., Hm. has also the usual forms; so too in D. S. ὅτῳ.

247-8 D. For πόσος, ὅσος, Hm. often has τόςσος, ὅσσος (once δσσάτις). He often doubles π in the indef. relatives: ὀππόλις, ὀππως (40 D).

Hd. has κ for π in the correlatives: κότερος, κοσός, κοκοῖς, κοῦ, κοτέ, ὀκη etc. Cf. Lat. *qu* in *quis, quot, qualis*, etc.

	Interrogative.	Indefinite.	Demonstrative.	Relative, Indef. Rel.
Simple	τίς <i>who?</i> ὅτις <i>which? what?</i>	τίς <i>some</i>	ὁδε <i>this (here),</i> οὗτος <i>this, that</i>	ὅς, ὅστις <i>who, which</i>
Comparative	πότερος <i>which of two?</i>	πότερος <i>one of two</i>	ἕτερος <i>the one or</i> <i>the other of two</i>	ὁπότερος <i>which of two</i>
Quantity or Number	πόσος <i>how</i> <i>much, many?</i>	ποσός <i>of</i> <i>some quan.</i> <i>or number</i>	(τόσος) } <i>so</i> τοσόςδε } <i>much,</i> τοσοῦτος } <i>many</i>	ὅσος, ὁπόσος <i>of</i> <i>which quan., num.,</i> <i>(as much, many) as</i>
Quality	ποῖος <i>of</i> <i>what sort?</i>	ποιός <i>of</i> <i>some sort</i>	(τοῖος) <i>such</i> τοιόςδε τοιούτος	οἶος, ὁποῖος <i>of which sort,</i> <i>(such) as</i>
Age or Size	πηλίκος <i>how old?</i> <i>how large?</i>	πηλίκος <i>of some</i> <i>age, size</i>	(τηλίκος) } <i>so old,</i> τηλικόςδε } <i>large</i> τηλικούτος	ἡλίκος, ὁπηλίκος <i>of which age, size,</i> <i>(as old, large) as</i>

For the ending *τερος*, see 220. The form *τηλίκος* is never used in Attic prose; the forms *τόσος* and *τοῖος*, seldom.

248. CORRELATIVE ADVERBS are also formed from the same pronoun-stems.

	Interrogative.	Indefinite.	Demonstrative.	Rel., Indef. Rel.
Place	ποῦ <i>where?</i>	πού <i>somewhere</i>	ἐνθα, ἐνθαδε, ἐνταῦθα, <i>there</i>	οὔ, ὅπου <i>where</i>
	πόθεν <i>whence?</i>	ποθεν <i>from</i> <i>some place</i>	ἐνθεν, ἐνθενδε, ἐντεῦθεν, <i>thence</i>	ὅθεν, ὁπόθεν <i>whence</i>
	ποῖ <i>whither?</i>	ποί <i>to</i> <i>some place</i>	ἐνθα, ἐνθαδε, ἐνταῦθα, <i>thither</i>	οἶ, ὅποι <i>whither</i>
Time	πότε <i>when?</i>	ποτέ <i>some</i> <i>time, ever</i>	τότε <i>then</i>	ὅτε, ὁπότε <i>when</i>
	πηνίκα <i>at</i> <i>what time?</i>		(τηνίκα) } <i>at</i> τηνικάδε } <i>that</i> τηνικαῦτα } <i>time</i>	ἡνίκα, ὁπηνίκα <i>at which time</i>
Way	πῇ <i>which</i> <i>way? how?</i>	πῇ <i>some way,</i> <i>somehow</i>	τῇδε, ταύτῃ <i>this way, thus</i>	ἥ, ὁπῇ <i>which way, as</i>
Manner	πῶς <i>how?</i>	πῶς <i>somehow</i>	ὥς, ὥδε, οὕτω(ς) <i>thus, so</i>	ὥς, ὅπως <i>as, that</i>

The indefinite adverbs are all enclitic (105 b).

248 D. Poetic are πόδι = ποῦ, ποδί = πού, ὅδι = οὔ; τόδι *there*, τόδε *thence*;—also ἤμος, τῆμος (Dor. ἄμος, τᾶμος) = ὅτε, τότε.—For Att. ἕω *as long as*, τέως *so long*, Hm. has also εἰώς, τέως (and sometimes εἰός, τέος, though not thus written in our texts). In the same sense, he has ὅφρα, τόφρα. Beside ἥ, he has the form ἥχι, but uses both only in the local meaning, *which way, where*: for ποῖ, ὅποι, he always uses πόσε, ὁπόσε.—For ἐνθαῦτα, ἐνδεῦτεν in Hd. see 66 D.

249. To the pronoun *ἐκεῖνος* *that* (yonder), correspond the demonstrative adverbs of place, *ἐκεῖ there*, *ἐκεῖθεν thence*, *ἐκεῖσε thither*.

250. The demonstrative *ὥς* does not occur in Attic prose, except in the phrases *καὶ ὥς even thus*, *οὐδ' ὥς (μηδ' ὥς) not even thus*.—For *τηνίκα*, the Attic prose uses the strengthened forms in *-άδε* and *-αῦτα*.—In Attic prose, *ἐνθα* and *ἐνθεν* are chiefly relative, *ἐνθα* being used instead of *οὗ* and *οἷ*, *ἐνθεν* instead of *ὅθεν*.

251. The indefinite relatives (pronouns and adverbs) are made more indefinite by adding the particles *οὖν*, *δή*, *δή ποτε*, *δή ποτ' οὖν*: *ὅστις οὖν who (which, what) soever*, *ὅστις δή*, *ὅστις δή ποτε*, *ὅστις δή ποτ' οὖν*: these are also written as single words, *ὅστισοῦν*, *ὅστισδή*, *ὅστισδήποτε*, *ὅστισδηποτ-οῦν*. With the same force, *τίς* is sometimes added to indefinite relatives: *ὁποῖός τις* and even *ὁποῖός τις οὖν of what sort soever*.—The same particles are sometimes used in the same way with the ordinary relatives, but hardly in the Attic writers.

The enclitic *πέρ* gives emphasis to relatives (definite and indefinite): *ὅσοι περ of which number precisely*, *ὥσπερ just as*. *οὖν* is sometimes added after it: *ὥσπεροῦν*.

252. Observe also the *negative* pronouns and adverbs: *οὔτις, ἡ τίς no one* (poet. for *οὐδεῖς, μηδεῖς*, 255; in prose only *οὔτι, μήτι not at all*), *οὐδέτερος, μηδέτερος neither of two*, *οὐδαμοῦ, μηδαμοῦ nowhere*, *μηδαμῇ in no way*, *οὐδαμῶς, μηδαμῶς in no manner*, with some others of similar formation.

NUMERALS.

253. The words which express number are of various classes, the most important are given in the following table:

249 D. For *ἐκεῖ*, etc., the poets use *κεῖθι*, *κεῖθεν*, *κεῖσε* (240 D).

250 D. The dem. *ὥς* (distinguished by its accent from the rel. *ὥς as*, 112) is frequent in poetry: in the sense *yet*, it is sometimes written *ὥς*: *καὶ ὥς and yet*. The poets have also *τῶς = οὕτως*.

253 D. For the first four cardinal numbers, see 255 D.

Ion. has for 12, *δώδεκα*, *δυάδεκα*, and *δουκαῖδεκα*; 20, *εἴκοσι* and *λείκοσι*; 30, *τριήκοντα*; 80, *ὀγδώκοντα*; 90, *ἐνενήκοντα* and *ἐννήκοντα*; 200 and 300, *διηκόσιοι*, *τριηκόσιοι*; 9,000 and 10,000, *ἐννεάχιλοι*, *δεκάχιλοι*. He has also the ord. 3d, *τρίτατος*; 4th, *τέττατος*; 7th, *ἐβδόματος*; 8th, *ὀγδόματος*; 9th, *εἰνατος*; 12th, *δωδέκατος*; 20th, *εἰκοστός*; together with the Attic form of each.

Ion. has *δυάδεκα* (*δωδέκατος*), *τριήκοντα* (*τριηκοστός*), *ὀγδώκοντα*, *διηκόσιοι* (*διηκοσιοστός*), *τριηκόσιοι*: for *εἰνατος* he has *εἰνάκις*, and so *εἰνάκις*, *εἰνακόσιοι*, *εἰνακισχίλιοι*.

Dor. *εἵκατι* for *εἴκοσι*.—Aeol. *πέμπε* for *πέντε*, cf. ord. *πέμπτos*.

		Cardinal Numbers.	Ordinal.	Num. Adverbs.
1	α'	εἷς, μία, ἓν <i>one</i>	(ὁ) πρῶτος (<i>the</i>) <i>first</i>	ᾅπαξ <i>once</i>
2	β'	δύο	δεύτερος	δὶς
3	γ'	τρεις, τρία	τρίτος	τρίς
4	δ'	τέσσαρες, τέσσαρα, οἱ τέτταρες, -α	τέταρτος	τετράκις
5	ε'	πέντε	πέμπτος	πεντάκις
6	ς'	ἕξ	ἕκτος	ἑξάκις
7	ζ'	ἐπτά	ἑβδομος	ἐπτάκις
8	η'	ὀκτώ	ὀγδοος	ὀκτάκις
9	θ'	ἐννέα	ἐνάτος (ἐννατος)	ἐνάκις (ἐννάκις)
10	ι'	δέκα	δέκατος	δεκάκις
11	ια'	ἐνδεκα	ἐνδέκατος	ἐνδεκάκις
12	ιβ'	δώδεκα	δωδέκατος	δωδεκάκις
13	ιγ'	τρισκαίδεκα	τρискаιδέκατος	
14	ιδ'	τεσσαρεςκαίδεκα τεσσαρακαίδεκα	τεσσαρακαιδέκατος	
15	ιε'	πεντεκαίδεκα	πεντεκαιδέκατος	
16	ισ'	ἑκκαίδεκα	ἑκκαιδέκατος	
17	ις'	ἐπτακαίδεκα	ἐπτακαιδέκατος	
18	ιη'	ὀκτωκαίδεκα	ὀκτωκαιδέκατος	
19	ιθ'	ἐννεακαίδεκα	ἐννεακαιδέκατος	
20	κ'	εἴκοσι(ν)	εἰκοστός	εἰκοσάκις
30	λ'	τριᾶκοντα	τριᾶκοστός	τριᾶκοντάκις
40	μ'	τεσσαράκοντα	τεσσαρακοστός	τεσσαρακοντάκις
50	ν'	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60	ξ'	ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70	ο'	ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80	π'	ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90	ρ'	ἐνεήκοντα	ἐνενηκοστός	ἐνενηκοντάκις
100	ς'	ἑκατόν	ἑκατοστός	ἑκατοντάκις
200	σ'	διᾱκόσιοι, αι, α	διᾱκοσιοστός	διᾱκοσιάκις
300	τ'	τριᾱκόσιοι, αι, α	τριᾱκοσιοστός	
400	υ'	τετρακόσιοι, αι, α	τετρακοσιοστός	
500	φ'	πεντᾱκόσιοι, αι, α	πεντακοσιοστός	
600	χ'	ἑξακόσιοι, αι, α	ἑξακοσιοστός	
700	ψ'	ἐπτάκόσιοι, αι, α	ἐπτακοσιοστός	
800	ω'	ὀκτᾱκοσιοι, αι, α	ὀκτακοσιοστός	
900	Ϟ'	ἐνᾱκόσιοι, αι, α ἐννᾱκόσιοι, αι, α	ἐνακοσιοστός ἐννακοσιοστός	
1,000	α	χίλιοι, αι, α	χιλιοστός	χιλιάκις
2,000	β	δισχίλιοι, αι, α	δισχιλιοστός	
3,000	γ	τρισχίλιοι, αι, α	τρισχιλιοστός	
10,000	ι	μύριοι, αι, α	μυριοστός	μυριάκις

254. NOTATION. The letters of the alphabet are sometimes used in unbroken succession to denote the series of numbers from 1 to 24. Thus *ν* is used for 21, being the 21st letter of the alphabet. The books of the *Iliad* and *Odyssey* are numbered in this way.

But generally the letters are used as in the table. Those from α' to ε' denote units 1—9, ς' (*Stigma*) being inserted after ϵ' for the number 6. Those from ι' to π' denote tens 10—80, ρ' (*Koppa*) being added after π' for 90. Those from ρ' to ω' denote hundreds 100—800, τ' (*Sampi*) being added for 900. For the thousands (1,000—900,000), the same characters are used again, but with the stroke *under* the letter. Thus $\beta\tau\mu\delta' = 2344$, $\alpha\omega\nu\varsigma' = 1859$.

REM. a. *Stigma* (5 b) in this use takes the place of *Digamma* (23 D). *Koppa* and *Sampi*, like *Digamma*, were letters of the primitive Greek alphabet, which became obsolete except as numeral signs.

255. The cardinal numbers from 1 to 4 are *declinable*:

1. εἷς	μία	ἓν	2. N. A. δύο	3. τρεῖς	N. τρία	4. τέσσαρες	τέσσαρα
ἑνός	μίας	ἑνός	G. D. δυοῖν	τριῶν		τεσσάρων	
ἐνί	μιά	ἐνί		τρισί		τέσσαρσι	
ἑνα	μῖαν	ἓν		τρεις	τρία	τέσσαρας	τέσσαρα

Like εἷς, are declined οὐδείς, οὐδεμία, οὐδέν, and μηδείς, *no one*: these are found also in the Pl. They are sometimes divided by *tnesis* (cf. 477), ἄν or a preposition being interposed: *μηδ' ἂν εἷς, οὐδὲ παρ' ἑνός*.

Δύο is sometimes used without inflection. A rare form for δυοῖν is *δυεῖν* (used only in the gen.).

For σσ in τέσσαρες and all its forms, ττ is also used (41).

For *both*, we have ἄμφω (Lat. *ambo*), G. D. ἀμφοῖν; also the plural word ἀμφότεροι, αι, α, to which belongs the neut. sing. ἀμφότερον used adverbially (228).

The cardinal numbers from 5 to 199 are *indeclinable*.

256. For 13 and 14, we often have separate forms, τρεῖς καὶ δέκα, τέσσαρες καὶ δέκα. Separate forms are also found for the ordinals 13th—19th: τρίτος καὶ δέκατος, etc.

When the numbers 20, 30, etc., are connected with units by καὶ *and*, either number may precede: εἴκοσι καὶ πέντε or πέντε καὶ εἴκοσι; but if καὶ is not used, the larger number must precede: εἴκοσι πέντε 25. So also ἑκατὸν δέκα 110, etc. The 21st is expressed by εἷς καὶ εἰκοστός or πρῶτος καὶ εἰκοστός or εἰκοστός πρῶτος; and in like manner, other ordinals of the same kind.

The numbers 18, 19 are commonly expressed by ἐνός (or δυοῖν) δέοντες εἴκοσι *twenty wanting one or two*. So 28, 29, 38, 39, etc.; ναυὶ μίας δευούσαις πεντήκοντα *with 49 ships*. So too the ordinals: δυοῖν δέοντι τριακοστῷ ἔτει *in the 28th year*.

255 D. 1. Hm. has also Fem. ἡ, ἱῆς, ἱῆ, ἡν, with D. S. masc. ἡ.

2. Hm. has δύο and δῶα, both indecl.; also Du. δισῶ, Pl. δισοί, αἱ, α, D. δισοῖσι, A. δισοῦς, ἄς, α.—Hd. with δύο, δυοῖν, has G. P. δυῶν, D. δυοῖσι; also δύο indecl.

4. Hm. with τέσσαρες has πίσυρες (Aeol.).—Hd. τέσσερες (so 14 τεσσερκαίδεκα sometimes indecl., and 40 τεσσερήκοντα).—Dor. τέτορες, D. τέτρασι. Of οὐδείς, μηδείς, Hm. has only οὐδέν, μηδέν, οὐδενί; cf. 252.

257. The cardinal numbers from 200 on, and all the ordinals are regular adjectives of three endings.

The ordinals have *superlative* endings (222): only δεύτερος *second* has the ending of a *comparative* (220).

To the ordinal class belong πολλοστός (*many-eth*, following many in a series) and the interrog. ποστός (*how-many-eth*, having what place in a series?), with a corresponding indef. rel. ὁπόστος.

Μυριοί, paroxytone, has the meaning *numberless*; also sing. μύριος *immense*.

258. From the same numeral stems are formed several other classes of numeral words:

a. *Distributives*, with σύν: σύνδυο *two together, two by two*, σύντρεις *three by three*, = κατὰ δύο, κατὰ τρεῖς, etc.

b. *Multiplicatives*, in πλοῦς (from πλοος, Lat. plex): ἀπλοῦς *simple*, διπλοῦς *twofold*, τριπλοῦς *threefold*, πενταπλοῦς *fivefold*, etc., πολλαπλοῦς *manifold*. Also δισσός *double*, τρισσός *treble*.

Further, multiplicatives in πλάσιος: διπλάσιος *twice as many* (δὺς τοσούτοι), τριπλάσιος *three times as many*, etc., πολλαπλάσιος *many times as many*.

c. *Adverbs of Division*: μοναχῇ (μόνος *alone*) *in one part, single*, δίχα or διχῇ *in two parts*, τριχῇ *in three parts*, etc., πολλαχῇ *in many ways*, πανταχῇ *every way*.

d. *Abstract Nouns of Number*, in ἀς: μονάς (μοναδ) *the number one, unity*, δυάς *the number two*, τριάς, τετράς, πεμπάς, ἑξάς, ἑβδομάς, ὀγδοάς, ἑννεάς, δεκάς, εἰκάς, ἑκατοντάς, χιλιάς, μυριάς: hence τρεῖς μυριάδες = 30,000.

259. Closely connected with numerals are such general expressions as

ἐκάτερος (with comparative ending) *either* (of two),
ἐκαστος (with superlative ending) *each* (of any number),
πᾶς, πᾶσα, πᾶν (παντ) *all, every*.

Observe also the general adverbs in ἀκίς; πολλάκις *many times, often*, ἐκαστάκις *each time*, τοσπαντάκις *so often*, ὁσάκις *as often as*, πλειστάκις *very often*, ὀλιγάκις *seldom*.

257 D. Hm. uses only μύριοι proparoxytone, and always in the sense of *numberless*.

258 D. b. Hd. διξός, τριξός, for δισσός, τρισσός; διπλήσιος, τριπλήσιος, etc., for -πλάσιος.

c. Hm. has δίχα and διχθά, τρίχα and τριχθά, τετραχθά; also τριπλῇ, τετραπλῇ.

259 D. Adverbs in ἀκίς sometimes lose s in poetry: ὁσάκι Hm., see 80 D.

VERBS.

260. VOICES. The Greek verb has three voices, *active*, *middle*, and *passive*.

REM. a. Many verbs are used only in the active voice: and, on the other hand, many verbs—called *deponent*—are never used in the active, but only in the middle voice (or middle and passive).

261. MODES. Each voice has six modes:
the *indicative*, *subjunctive*, *optative*, and *imperative*;
the *infinitive*, and *participle*.

REM. a. The first four modes (*finite* modes), taken together, make up the *finite verb*,—that is, the whole verb, strictly so called. In their inflection, they distinguish, not only three *numbers*, singular, dual, and plural; but also three *persons*, first, second, and third, in each number (230): thus they are more *definite* (finite) than the other two modes.

REM. b. The *infinitive* and *participle* have a mixed nature. Essentially they are nouns, the infinitive being an indeclinable substantive, the participle an adjective of three endings; yet they both share to some extent in the properties of the verb.

REM. c. The *verbal adjectives* in *τός* and *τέος* are analogous to participles, though much less clearly distinguished from ordinary adjectives.

262. TENSES. The tenses of the *indicative* mode are seven:
the *present*, and *imperfect* (for continued action);
the *aoṛist*, and *future* (for indefinite action); [tion].
the *perfect*, *pluperfect*, and *future perfect* (for completed action).

The tenses of the *other modes* are three:

the *present* (for continued action);
the *aoṛist* (for indefinite action);
the *perfect* (for completed action).

The *subjunctive* and *imperative* have *only* these three tenses. But for the *optative*, *infinitive*, and *participle*, there are two tenses more,—a *future*, and *future perfect*.

263. The tenses of the *indicative* are also distinguished as

1. *principal* tenses: the *present*, *future*, *perfect*, and *future perfect* (which express present or future time);
2. *historical* tenses: the *imperfect*, *aoṛist*, and *pluperfect* (which express past time).

262 D. The future optative is seldom, if ever, found in Hm.; the future perfect optative, never.

264. a. The *passive* voice has a distinct form only for the *aorist* and *future*. In the other tenses, the *middle* form has both a middle and a *passive* meaning.

b. The *active* has no form for the *future perfect* (394 a).

265. STEMS. ROOTS. PRIMITIVE AND DERIVATIVE VERBS.

The *stem* is that part of the verb which belongs to all the forms in common, and from which they are all made by the proper additions and euphonic changes: stem λυ, Pres. λύ-ω *to loose*, Aor. ἔ-λυ-σα, Fut. Perf. λε-λύ-σομαι; stem τιμα, Pres. τιμά-ω *to honor*, Plup. ἔτε-τιμή-κειν.

From the verb-stem are derived also stems of *nouns* (both substantive and adjective) by adding the proper endings or *suffixes* (454): λύ-σι-ς *act of loosing*, λυ-τήρ *looser*, λύ-τρο-ν *ransom* (means of loosing); τίμη-σι-ς *act of estimating*, τιμη-τή-ς *appraiser*.

A noun-stem, formed thus with its derivative suffix, may be used (often with some change of form) as the stem of a verb. Such verbs are said to be *derivative*. Thus τιμά-ω is said to be a derivative verb, because its stem is that of the noun τιμή *honor*, and is derived, by the suffix μᾶ, from the stem of τί-ω *to esteem*. These verbs are also called *denominative* (de nominibus), as being derived from nouns.

But when the stem of a verb contains no derivative suffix, the stem is called a *root*, and the verb is said to be *radical* or *primitive*: λύ-ω, τί-ω. The roots are nearly all of one syllable (originally all were so); the derivative stems, of two or more syllables.

REM. a. A derivative verb, as just described, comes from a primitive verb, *through* an intermediate noun (though often one or both of these are out of use): thus τιμάω, from τίω, *through* τιμή. Yet a few derivative verbs are made *directly* from primitives, with no intervening noun (cf. 472 k).

266. TENSE-SYSTEMS. In the formation of its different parts, the verb divides itself into the following *systems* of tenses:

1. the *present* system including the *Pres.* and *Imperf.*
2. the *future* system " *Fut. Act.* and *Mid.*
3. the *first aorist* system " 1 *Aor. Act.* and *Mid.*
4. the *second aorist* system " 2 *Aor. Act.* and *Mid.*
5. the *first perfect* system " 1 *Perf.* and 1 *Plup. Act.*
6. the *second perfect* system " 2 *Perf.* and 2 *Plup. Act.*
7. the *perfect middle* system " *Perf., Plup.,* and *Fut. Perf. Mid.*
8. the *first passive* system " 1 *Aor.* and 1 *Fut. Pass.*
9. the *second passive* system " 2 *Aor.* and 2 *Fut. Pass.*

264 D. In Hm., the passive form is nearly confined to the *aorist* (395 D). The place of a future passive he supplies by the future middle used in a *passive* sense (379).

REM. a. The tenses called *second* are of earlier formation than the corresponding *first* tenses. The verbs which have the former are comparatively few, and are, nearly all, primitive verbs (265). Sometimes, though not often, the same verb has *both* forms of the same tense.

REM. b. Hardly any verb is used in *all* the systems. In general, verbs of full inflection have but *six* of them (cf. Rem. a.). In many cases, the number used is less than this. Some verbs are confined even to a *single* system.

REM. c. In describing a verb, it is usual to repeat the *first person indicative* of every system used in it: thus λύω (1) *to loose*, λύσω (2), ἔλυσα (3), λέλυκα (5), λέλυμαι (7), ἐλύξην (8); λείπω (1) *to leave*, λείψω (2), ἔλιπον (4), λέλοιπα (6), λέλειμαι (7), ἐλείφην (8); βούλομαι (dependent) *to wish*, βουλήσομαι (2), βεβούλημαι (7), ἐβουλήξην (8).

267. VERBS IN Ω AND VERBS IN ΜΙ. Verbs are distinguished thus according to the inflection of the *present* system. The name in each case is taken from the last syllable of the first person singular, present indicative active: λύ-ω, τίθη-μι.

I. *Verbs in ω*. These take connecting vowels between the stem and endings in the present system. In number, they are more than nineteen-twentieths of all verbs.

II. *Verbs in μι*. These are without connecting vowels between the stem and endings in the present system. They are of earlier formation, and are, nearly all, primitive verbs.

A similar variety of inflection is also found, though less often, in the *second aorist* system; and, still less often, in the *second perfect* system. In these systems also, the forms without connecting vowels are called *μι-forms*, even though the present of the same words has the inflection of verbs in ω.

268. *Meaning of the Voices, Modes, and Tenses*. This will be explained at length in the Syntax. In the mean time, the English forms, which represent their ordinary meaning, are given with the annexed Synopsis of the verb λύω *to loose*. For the *middle voice*, the English forms are not given: but they are easily obtained from those of the *active*, by adding a *reflexive pronoun*, which, for this verb, must follow the preposition *for*: λύσομαι *I shall loose for myself*, λύου *be thou loosening for thyself*, λύσασθαι *to loose for one's self*.

REM. a. When a verb is referred to in the dictionary or the grammar, it is usual to give the first person singular, present indicative; but, when the meaning of the verb is added, it is expressed by the infinitive: thus λύω *to loose*.

NOTE. b. The vowel *υ* in the present and imperfect of λύω is *usually long* (in Hm. usually *short*). It is *always long* in the future and aorist, active and middle; *always short* in the perfect and pluperfect of all voices, the aorist and future passive, and the verbals.

259. Synopsis of the Verb λύ-ω to Loose.

Tense, Mode.	Active Voice.		Middle Voice.		Passive Voice.	
Pres. Ind.	λύω	<i>I am loosing (or I loose)</i>	λύομαι		λύομαι	<i>I am loosed (continued)</i>
Impf. Ind.	ἐλύον	<i>I was loosing</i>	ἐλύομαι		ἐλύομαι	<i>I was loosed</i>
Pres. Sub.	λύω	<i>I may or can be loosing</i>	λύομαι		λύομαι	<i>I may etc. be loosed</i>
Opt. Sub.	λύοιμι	<i>I might, could, would, or be loosing [should be trying to be loosing]</i>	λύοιμι		λύοιμι	<i>I might etc. be loosed</i>
Imv.	λύε		λύου		λύου	<i>be thou loosed</i>
Inf.	λύειν		λύέσθαι		λύέσθαι	<i>to be loosed</i>
Par.	λύων	<i>loosing</i>	λύόμενος			<i>being loosed</i>
Fut. Ind.	λύσω	<i>I shall loose</i>	λύσομαι		λυθήσομαι	<i>I shall be loosed</i>
Opt.	λύσοιμι	<i>I might etc. loose [after]</i>	λύσοιμι		λυθήσοιμι	<i>I might etc. be loosed [after]</i>
Inf.	λύσειν	<i>to loose (hereafter)</i>	λύσέσθαι		λυθήσέσθαι	<i>to be loosed (hereafter)</i>
Par.	λύων	<i>about to loose</i>	λύόμενος		λυθισόμενος	<i>about to be loosed</i>
Aor. Ind.	ἐλυσα	<i>I loosed</i>	ἐλυσάμην		ἐλύθην	<i>I was loosed</i>
Sub.	λύσω	<i>I may or can loose</i>	λύσομαι		λυθήω	<i>I may etc. be loosed</i>
Opt.	λύσοιμι	<i>I might, could, would or loose thou [should loose]</i>	λύσοιμι		λυθήιμι	<i>I might etc. be loosed</i>
Imv.	λύτω		λύσθαι		λυθῆναι	<i>be thou loosed</i>
Inf.	λύσαι	<i>to loose</i>	λύσασθαι		λυθῆναι	<i>to be loosed</i>
Par.	λύων	<i>loosing or having loosed</i>	λυθίμενος		λυθείς	<i>loosed or having been loosed</i>
Perf. Ind.	ἔλυκα	<i>I have loosed</i>	ἔλυμαι			<i>I have been loosed</i>
Plup. Ind.	ἐτέλυκειν	<i>I had loosed</i>	ἐτέλυμαι			<i>I had been loosed</i>
Perf. Sub.	ἔλύκω	<i>I may etc. have loosed</i>	ἔλυμένος ὦ			<i>I may etc. have been loosed</i>
Opt.	ἔλύκοιμι	<i>I might etc. have loosed</i>	ἔλυμένος εἶμι			<i>I might etc. have been loosed</i>
Imv.	ἔλυκε	<i>do thou have loosed</i>	ἔλυτο			<i>do thou have been loosed</i>
Inf.	ἔλυκεναι	<i>to have loosed</i>	ἔλυσθαι			<i>to have been loosed</i>
Par.	ἔλυνός	<i>having loosed</i>	ἔλυμένος			<i>having been loosed</i>
Fut. Perf. Ind.	ἔλυσόμαι, ἔλυσάμην, ἔλυσμαι	<i>I shall have loosed for myself, Pass. I shall have been loosed,</i>				
Verbal Adject.	λυτός, λυτός, λυτός	<i>loosed or loosible, λυτός (requiring) to be loosed.</i>				

270.

λύ-ω to loose		Present System.			
		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	λύ-ω	ἔ-λυ-ο-ν	λύ-ο-μαι	ἐ-λυ-ό-μην
	2	λύ-εις	ἔ-λυ-ες	λύ-η, λύ-ει	ἐ-λύ-ου
	3	λύ-ει	ἔ-λυ-ε	λύ-ε-ται	ἐ-λύ-ε-το
	D. 2	λύ-ε-τον	ἐ-λυ-ε-τον	λύ-ε-σθον	ἐ-λύ-ε-σθον
	3	λύ-ε-τον	ε-λυ-έ-την	λύ-ε-σθον	ἐ-λυ-έ-σθην
	P. 1	λύ-ο-μεν	ἐ-λύ-ο-μεν	λυ-ό-μεθα	ἐ-λυ-ό-μεθα
	2	λύ-ετε	ἐ-λύ-ετε	λύ-ε-σθε	ἐ-λύ-ε-σθε
	3	λύ-ου-σι	ἔ-λυ-ο-ν	λύ-ο-νται	ἐ-λύ-ο-ντο
Subjunctive.		Present.		Present.	
	S. 1	λύ-ω		λύ-ω-μαι	
	2	λύ-ῃς		λύ-ῃ	
	3	λύ-ῃ		λύ-ῃ-ται	
	D. 2	λύ-ῃ-τον		λύ-ῃ-σθον	
	3	λύ-ῃ-τον		λύ-ῃ-σθον	
	P. 1	λύ-ω-μεν		λυ-ώ-μεθα	
	2	λύ-ῃ-τε		λύ-ῃ-σθε	
	3	λύ-ω-σι		λύ-ω-νται	
Optative.	S. 1	λύ-οι-μι		λυ-οί-μην	
	2	λύ-οι-ς		λύ-οι-ο	
	3	λύ-οι		λύ-οι-το	
	D. 2	λύ-οι-τον		λύ-οι-σθον	
	3	λυ-οί-την		λυ-οί-σθην	
	P. 1	λύ-οι-μεν		λυ-οί-μεθα	
	2	λύ-οι-τε		λύ-οι-σθε	
	3	λύ-οι-εν		λύ-οι-ντο	
Imperative.	S. 2	λυ-έ-τω		λύ-ου	
	3	λυ-έ-τω		λυ-έ-σθω	
	D. 2	λύ-ε-τον		λύ-ε-σθον	
	3	λυ-έ-των		λυ-έ-σθων	
	P. 2	λύ-ε-τε		λύ-ε-σθε	
	3	λυ-έ-τωσαν or λυ-ό-ντων		λυ-έ-σθωσαν or λυ-έ-σθων	
Infinitive.		λύ-ει-ν		λύ-ε-σθαι	
Participle.	N.	λύ-ων		λυ-ό-μενο-ς	
		λύ-ουσα		λυ-ο-μένη	
		λυ-ο-ν		λυ-ό-μενο-ν	
	G.	λύ-ο-ντ-ος		λυ-ο-μένου	
		λυ-ούσης		λυ-ο-μένης	

271.

272.

<i>Future System.</i>		<i>First Aorist System.</i>	
ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Future.		First Aorist.	
λύσ-ω	λύσ-ομαι	ἔ-λυσ-ᾶ	ἔ-λυσ-ᾶμην
λύσ-εις	λύσ-η, λύσ-ει	ἔ-λυσ-ᾶς	ἔ-λύσ-ω
λύσ-ει	λύσ-εται	ἔ-λυσ-ε	ἔ-λύσ-ατο
λύσ-ετον	λύσ-εσθον	ἔ-λύσ-ατον	ἔ-λύσ-ασθον
λύσ-ετον	λύσ-εσθον	ἔ-λυσ-άτην	ἔ-λυσ-άσθην
λύσ-ομεν	λυσομέμεθα	ἔ-λύσ-ᾶμεν	ἔ-λυσ-άμεθα
λύσ-ατε	λύσ-εσθε	ἔ-λύσ-ατε	ἔ-λύσ-ασθε
λύσ-ουσιν	λύσ-ονται	ἔ-λυσ-ᾶν	ἔ-λύσ-αντο
		λύσω	λύσωμαι
		λύσης	λύσῃ
		λύσῃ	λύσῃται
		λύσῃτον	λύσῃσθον
		λύσῃτον	λύσῃσθον
		λύσωμεν	λυσώμεμεθα
		λύσῃτε	λύσῃσθε
		λύσωσι	λύσωνται
λύσοιμι	λυσοίμην	λύσαιμι	λυσαίμην
λύσοις	λύσοιο	λύσαις, λύσειᾶς	λύσαιο
λύσοι	λύσοιτο	λύσαι, λύσειε	λύσαιτο
λύσοιτον	λύσοισθον	λύσαιτον	λύσαισθον
λυσοίτην	λυσοίσθην	λυσαίτην	λυσαίσθην
λύσοιμεν	λυσοίμεμεθα	λύσαιμεν	λυσαίμεμεθα
λύσοιτε	λύσοισθε	λύσαιτε	λύσαισθε
λύσοιεν	λύσوينτο	λύσαιεν, λύσειᾶν	λύσαιντο
		λύσον	λύσαι
		λυσάτω	λυσάσθω
		λύσᾶτον	λύσασθον
		λυσάτων	λυσάσθων
		λύσατε	λύσαισθε
		λυσάτωσαν or λυσάντων	λυσάσθωσαν or λυσάσθων
λύσειν	λύσεσθαι	λύσαι	λύσασθαι
λύσων	λυσόμενος	λύσᾶς	λυσάμενος
λύσουσα	λυσομένη	λύσᾶσα	λυσαμένη
λύσον	λυσόμενον	λύσαν	λυσάμενον
λύσοντας	λυσομένους	λύσαντος	λυσαμένου
λυσούσης	λυσομένης	λυσάσης	λυσαμένης

273.

274.

λύ-ω to loose		First Perfect System.		Perfect Middle	
		ACTIVE.		MIDDLE (PASSIVE)	
		1 Perfect.	1 Pluperfect.	Perfect.	Pluperfect.
Indicative.	S. 1	λέλυκ-α	ἔ-λελύκ-ειν ὤ	λέλυ-μαι	ἔ-λελύ-μην
	2	λέλυκ-ας	ἔ-λελύκ-εις ὤς	λέλυ-σαι	ἔ-λέλυ-σο
	3	λέλυκ-ε	ἔ-λελύκ-ει	λέλυ-ται	ἔ-λέλυ-το
	D. 2	λελύκ-ατον	ἔ-λελύκ-ειτον	λέλυ-σθον	ἔ-λέλυ-σθον
	3	λελύκ-ατον	ἔ-λελυκ-εῖτην	λέλυ-σθον	ἔ-λελύ-σθην
	P. 1	λελύκ-αμεν	ἔ-λελύκ-εῖμεν	λέλυ-μεθα	ἔ-λελύ-μεθα
	2	λελύκ-ατε	ἔ-λελύκ-εῖτε	λέλυ-σθε	ἔ-λέλυ-σθε
	3	λελύκ-ασι	ἔ-λελύκ-εῖσαν, ἔ-λελύκ-εσαν	λέλυ-νται	ἔ-λέλυ-ντο
		1 Perfect.	Perfect.		
Subjunctive.	S. 1	λελύκω	λελυμέν-ος (-η, -ον) ὦ		
	2	λελύκῃς	" ῥς		
	3	λελύκῃ	" ῖ		
	D. 2	λελύκητον	λελυμέν-ω (-α, -ω) ῆτον		
	3	λελύκητον	" ῆτον		
	P. 1	λελύκωμεν	λελυμέν-οι (-αι, -α) ὦμεν		
	2	λελύκητε	" ῆτε		
	3	λελύκωσι	" ὦσι		
Optative.	S. 1	λελύκοιμι ὀγ	λελυκοίην	λελυμέν-ος (-η, -ον) εἴην	
	2	λελύκοις	λελυκοίης	" εἴης	
	3	λελύκοι	λελυκοίῃ	" εἴῃ	
	D. 2	λελύκοιτον	λελυκοίητον	λελυμέν-ω (-α, -ω) εἴητον ὀγ	εἴτον
	3	λελυκοίτην	λελυκοίῃτην	" εἴτην	εἴτην
	P. 1	λελύκοιμεν	λελυκοίημεν	λελυμέν-οι (-αι, -α) εἴημεν	εἴμεν
	2	λελύκοιτε	λελυκοίητε	" εἴητε	εἴτε
	3	λελύκοιεν	λελυκοίησαν	" εἴησαν	εἴεν
Imperative.	S. 2	λέλυκε		λέλυσο	
	3	λελύκέτω		λελύσθω	
	D. 2	λελύκετον		λέλυσθον	
	3	λελύκέτων		λελύσθων	
	P. 2	λελύκετε		λέλυσθε	
	3	λελυκέτωσαν ὀγ		λελύσθωσαν ὀγ	
		λελυκόντων		λελύσθων	
Infin.		λελυκέναι		λελύσθαι	
Participic.	N.	λελυκώς		λελυμένος	
		λελυκυῖα		λελυμένη	
		λελυκός		λελυμένος	
	G.	λελυκότος		λελυμένου	
		λελυκυίας		λελυμένης	

275.

<i>System.</i>	<i>First Passive System.</i>	
MIDDLE (PASS.)	PASSIVE.	
Future Perfect.	1 Aorist.	1 Future.
λελύσομαι λελύσῃ, λελύσει λελύσεται λελύσεσθον λελύσεσθον λελυσόμεθα λελύσεσθε λελύσονται	ἐ-λύζη-ν ἐ-λύζη-ς ἐ-λύζη ἐ-λύζη-τον ἐ-λύζη-την ἐ-λύζη-μεν ἐ-λύζη-τε ἐ-λύζη-σαν	λυθήσομαι λυθήσῃ, λυθήσει λυθήσεται λυθήσεσθον λυθήσεσθον λυθησόμεθα λυθήσεσθε λυθήσονται
	λυθῶ λυθῇς λυθῇ λυθήτον λυθήτην λυθῶμεν λυθήτε λυθῶσι	
λελυσοίμην λελύσοιο λελύσοιτο λελύσοισθον λελυσοίσῃην λελυσοίμεθα λελύσοισθε λελύσονται	λυθείην λυθείης λυθείη λυθείητον οἱ λυθείτον λυθείτην λυθείτην λυθείμεν λυθείμεν λυθείτε λυθείτε λυθείσαν λυθείεν	λυθησοίμην λυθήσοιο λυθήσοιτο λυθήσοισθον λυθησοίσῃην λυθησοίμεθα λυθήσοίσε λυθήσονται
	λύζητι λύζῃτω λύζητον λύζῃτων λύζητε λύζῃτωσαν οἱ λύζέντων	
λελύσεσθαι	λυθήναι	λυθήσεσθαι
λελυσόμενος λελυσομένη λελυσόμενον λελυσομένου λελυσομένης	λυθείς λυθείσα λύζεν λυζέντος λυθείσης	λυθησόμενος λυθησομένη λυθησόμενον λυθησομένου λυθησομένης

276.

277.

λείπω (λῖπ) to leave		Second Aorist System.		Second Perfect System.	
		ACTIVE.	MIDDLE.	ACTIVE.	
		2 Aorist.		2 Perfect.	2 Pluperfect.
Indicative.	S. 1	ἔ-λιπ-ον	ἔ-λιπ-όμην	λέλοιπ-α	ἔ-λελοίπ-ειν
	2	ἔ-λιπ-ες	ἔ-λίπ-ου	λέλοιπ-ας	ἔ-λελοίπ-εις
	3	ἔ-λιπ-ε	ἔ-λίπ-ετο	λέλοιπ-ε	ἔ-λελοίπ-ει
	D. 2	ἔ-λίπ-ετον	ἔ-λίπ-εσθον	λελοίπ-ατον	ἔ-λελοίπ-ειτον
	3	ἔ-λιπ-έτην	ἔ-λίπ-έσθην	λελοίπ-ατον	ἔ-λελοίπ-είτην
	P. 1	ἔ-λίπ-ομεν	ἔ-λίπ-όμεθα	λελοίπ-αμεν	ἔ-λελοίπ-ειμεν
	2	ἔ-λίπ-ετε	ἔ-λίπ-εσθε	λελοίπ-ατε	ἔ-λελοίπ-ειτε
	3	ἔ-λιπ-ον	ἔ-λίπ-οντο	λελοίπ-ᾱσι	ἔ-λελοίπ-εισαν, ἔ-λελοίπ-εσαν
				2 Perfect.	
Subjunctive.	S. 1	λίπω	λίπωμαι	λελοίπω	
	2	λίπῃς	λίπῃ	λελοίπῃς	
	3	λίπῃ	λίπῃται	λελοίπῃ	
	D. 2	λίπητον	λίπησθον	λελοίπητον	
	3	λίπητον	λίπησθον	λελοίπητον	
	P. 1	λίπωμεν	λίπώμεθα	λελοίπωμεν	
Optative.	2	λίπητε	λίπησθε	λελοίπητε	
	3	λίπωσι	λίπωνται	λελοίπωσι	
	S. 1	λίποιμι	λιποίμην	λελοίποιμι ἢ λελοιποίην	
	2	λίποις	λίποιο	λελοίποις λελοιποίης	
	3	λίποι	λίποιοτο	λελοίποι λελοιποίῃ	
	D. 2	λίποιτον	λίποισθον	λελοίποιτον λελοιποίητον	
Imperative.	3	λιποίτην	λιποίσθην	λελοιποίτην λελοιποιήτην	
	P. 1	λίποιμεν	λιποίμεθα	λελοίποιμεν λελοιποίημεν	
	2	λίποιτε	λίποισθε	λελοίποιτε λελοιποίητε	
	3	λίποιεν	λίποιντο	λελοίποιεν λελοιποίησαν	
	S. 2	λίπε	λιποῦ	λέλοιπε	
	3	λιπέτω	λιπέσθω	λελοιπέτω	
Infinitive.	D. 2	λίπετον	λίπεσθον	λελοίπετον	
	3	λιπέτων	λιπέσθων	λελοιπέτων	
	P. 2	λίπετε	λίπεσθε	λελοίπετε	
	3	λιπέτωσαν ἢ λιπόντων	λιπέσθωσαν ἢ λιπέσθων	λελοιπέτωσαν ἢ λελοιπόντων	
	N.	λιπών	λιπόμενος	λελοιπώς	
	G.	λιπούσα λιπόν λιπόντος λιπούσης	λιπομένη λιπόμενον λιπομένου λιπομένης	λελοιπυία λελοιπός λελοιπότος λελοιπυίας	

278.

στέλλω (στελ) to send		<i>Second Passive System.</i>	
		PASSIVE.	
		2 Aorist.	2 Future.
Indicative.	S. 1	ἐ-στάλη-ν	σταλήσομαι
	2	ἐ-στάλη-ς	σταλήσῃ, σταλήσει
	3	ἐ-στάλη	σταλήσεται
	D. 2	ἐ-στάλη-τον	σταλήσεσθον
	3	ἐ-σταλή-την	σταλήσεσθον
	P. 1	ἐ-στάλη-μεν	σταλησόμεθα
	2	ἐ-στάλη-τε	σταλήσεσθε
	3	ἐ-στάλη-σαν	σταλήσονται
Subjunctive.	S. 1	σταλῶ	
	2	σταλῆς	
	3	σταλῇ	
	D. 2	σταλήτον	
	3	σταλήτον	
	P. 1	σταλῶμεν	
	2	σταλήτε	
	3	σταλῶσι	
Optative.	S. 1	σταλείην	σταλησοίμην
	2	σταλείης	σταλήσοιο
	3	σταλείη	σταλήσοιτο
	D. 2	σταλείητον οἱ σταλείτον	σταλήσοισθον
	3	σταλείητην σταλείτην	σταλησοίστην
	P. 1	σταλείημεν σταλείμεν	σταλησοίμεθα
	2	σταλείητε σταλείτε	σταλήσοισθε
	3	σταλείησαν σταλείεν	σταλήσوينτο
Imperative.	S. 2	στάληζι	
	3	στάλητω	
	D. 2	στάλητον	
	3	σταλήτων	
	P. 2	στάλητε	
	3	σταλητωσαν οἱ σταλέντων	
	Inf.	σταλῆναι	σταλήσεσθαι
	N.	σταλείς σταλείσα σταλέν σταλέντος σταλείσης	σταλησόμενος σταλησομένη σταλησόμενον σταλησομένης
	G.		

279.

τιμά-ω
to honor.Present System of
Contract Verbs in αω.

		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S.	τιμ(άω)ῶ	ἐτίμ(αον)ων	τιμ(άο)ῶ-μαι	ἐτίμ(αό)ῶ-μην
	2	τιμ(άεις)ᾶς	ἐτίμ(αες)ας	τιμ(άῃ)ᾶ, (άει)ᾶ	ἐτίμ(άου)ῶ
	3	τιμ(άει)ᾶ	ἐτίμ(αε)α	τιμ(άε)ᾶ-ται	ἐτίμ(άε)ᾶ-το
	D.	τιμ(άε)ᾶ-τον	ἐτίμ(άε)ᾶ-τον	τιμ(άε)ᾶ-σθον	ἐτίμ(άε)ᾶ-σθον
	3	τιμ(άε)ᾶ-τον	ἐτίμ(άε)ᾶ-την	τιμ(άε)ᾶ-σθον	ἐτίμ(άε)ᾶ-σθην
	P.	τιμ(άο)ῶ-μεν	ἐτίμ(άο)ῶ-μεν	τιμ(αό)ῶ-μεθα	ἐτίμ(αό)ῶ-μεθα
	2	τιμ(άε)ᾶ-τε	ἐτίμ(άε)ᾶ-τε	τιμ(άε)ᾶ-σθε	ἐτίμ(άε)ᾶ-σθε
	3	τιμ(άου)ῶ-σι	ἐτίμ(αον)ων	τιμ(άο)ῶ-νται	ἐτίμ(άο)ῶ-ντο
		Present.		Present.	
Subjunctive.	S.	τιμ(άω)ῶ		τιμ(άω)ῶ-μαι	
	2	τιμ(άῃς)ᾶς		τιμ(άῃ)ᾶ	
	3	τιμ(άῃ)ᾶ		τιμ(άῃ)ᾶ-ται	
	D.	τιμ(άῃ)ᾶ-τον		τιμ(άῃ)ᾶ-σθον	
	3	τιμ(άῃ)ᾶ-τον		τιμ(άῃ)ᾶ-σθον	
	P.	τιμ(άω)ῶ-μεν		τιμ(αώ)ῶ-μεθα	
	2	τιμ(άῃ)ᾶ-τε		τιμ(άῃ)ᾶ-σθε	
	3	τιμ(άω)ῶ-σι		τιμ(άω)ῶ-νται	
Optative.	S.	τιμ(άοι)ῶ-μι or τιμ(αοί)ῶ-ην		τιμ(αοί)ῶ-μην	
	2	τιμ(άοις)ῶς	τιμ(αοί)ῶ-ης	τιμ(αοί)ῶ-το	
	3	τιμ(άοι)ῶ	τιμ(αοί)ῶ-η	τιμ(αοί)ῶ-το	
	D.	τιμ(άοι)ῶ-τον	τιμ(αοί)ῶ-ητον	τιμ(αοί)ῶ-σθον	
	3	τιμ(αοί)ῶ-την	τιμ(αοί)ῶ-ήτην	τιμ(αοί)ῶ-σθην	
	P.	τιμ(άοι)ῶ-μεν	τιμ(αοί)ῶ-ημεν	τιμ(αοί)ῶ-μεθα	
	2	τιμ(άοι)ῶ-τε	τιμ(αοί)ῶ-ητε	τιμ(αοί)ῶ-σθε	
	3	τιμ(άοι)ῶ-εν		τιμ(αοί)ῶ-ντο	
Imperative.	S.	τίμ(αε)α		τιμ(άου)ῶ	
	3	τιμ(αε)ά-τω		τιμ(αε)ά-σθω	
	D.	τιμ(αε)ᾶ-τον		τιμ(αε)ᾶ-σθον	
	3	τιμ(αε)ά-των		τιμ(αε)ά-σθων	
	P.	τιμ(αε)ᾶ-τε		τιμ(αε)ᾶ-σθε	
	3	τιμ(αε)ά-τωσαν or τιμ(αό)ῶ-ντων		τιμ(αε)ά-σθωσαν or τιμ(αε)ά-σθων	
	Inf.	τιμ(άειν)ᾶν		τιμ(άε)ᾶ-σθαι	
Participle.	N.	τιμ(άων)ῶν		τιμ(αό)ῶ-μενος	
		τιμ(άου)ῶ-σα		τιμ(αο)ῶ-μένη	
		τιμ(άον)ῶν		τιμ(αό)ῶ-μενον	
	G.	τιμ(άο)ῶ-ντος		τιμ(αο)ῶ-μένου	
		τιμ(αού)ῶ-σης		τιμ(αο)ῶ-μένης	

280.

φιλέ-ω
to love.*Present System of
Contract Verbs in εω.*

ACTIVE.		MIDDLE (PASSIVE).	
Present.	Imperfect.	Present.	Imperfect.
φιλ(έω)ῶ	ἐφίλ(εον)ουν	φιλ(έο)οὔ-μαι	ἐφίλ(έο)οὔ-μην
φιλ(έεις)εῖς	ἐφίλ(εες)εις	φιλ(έῃ)ῃ, (έει)εἶ	ἐφίλ(έου)οὔ
φιλ(έει)εἶ	ἐφίλ(εε)ει	φιλ(έε)εἶ-ται	ἐφίλ(έε)εἶ-το
φιλ(έε)εἶ-τον	ἐφίλ(έε)εἶ-τον	φιλ(έε)εἶ-σζον	ἐφίλ(έε)εἶ-σζον
φιλ(έε)εἶ-την	ἐφίλ(έε)εἶ-την	φιλ(έε)εἶ-σζον	ἐφίλ(έε)εἶ-σζην
φιλ(έο)οὔ-μεν	ἐφίλ(έο)οὔ-μεν	φιλ(έο)οὔ-μεθα	ἐφίλ(έο)οὔ-μεθα
φιλ(έε)εἶ-τε	ἐφίλ(έε)εἶ-τε	φιλ(έε)εἶ-σζε	ἐφίλ(έε)εἶ-σζε
φιλ(έου)οὔ-σι	ἐφίλ(εον)ουν	φιλ(έο)οὔ-νται	ἐφίλ(έο)οὔ-ντο
Present.		Present.	
φιλ(έω)ῶ		φιλ(έω)ῶ-μαι	
φιλ(έῃς)ῃς		φιλ(έῃ)ῃ	
φιλ(έῃ)ῃ		φιλ(έῃ)ῃ-ται	
φιλ(έῃ)ῃ-τον		φιλ(έῃ)ῃ-σζον	
φιλ(έῃ)ῃ-την		φιλ(έῃ)ῃ-σζον	
φιλ(έω)ῶ-μεν		φιλ(έω)ῶ-μεθα	
φιλ(έῃ)ῃ-τε		φιλ(έῃ)ῃ-σζε	
φιλ(έω)ῶ-σι		φιλ(έω)ῶ-νται	
φιλ(έοι)οἶ-μι	οἶ-ν	φιλ(έοι)οἶ-μην	
φιλ(έοις)οἶς	οἶ-ης	φιλ(έοι)οἶ-ο	
φιλ(έοι)οἶ	οἶ-η	φιλ(έοι)οἶ-το	
φιλ(έοι)οἶ-τον	οἶ-ητον	φιλ(έοι)οἶ-σζον	
φιλ(έοι)οἶ-την	οἶ-ῃτην	φιλ(έοι)οἶ-σζην	
φιλ(έοι)οἶ-μεν	οἶ-ημεν	φιλ(έοι)οἶ-μεθα	
φιλ(έοι)οἶ-τε	οἶ-ητε	φιλ(έοι)οἶ-σζε	
φιλ(έοι)οἶ-εν	οἶ-ησαν	φιλ(έοι)οἶ-ντο	
φιλ(έε)ει		φιλ(έου)οὔ	
φιλ(έέ)εἶ-τω		φιλ(έέ)εἶ-σζω	
φιλ(έέ)εἶ-τον		φιλ(έέ)εἶ-σζον	
φιλ(έέ)εἶ-των		φιλ(έέ)εἶ-σζων	
φιλ(έέ)εἶ-τε		φιλ(έέ)εἶ-σζε	
φιλ(έέ)εἶ-τωσαν	οἶ	φιλ(έέ)εἶ-σζωσαν	οἶ
φιλ(έο)οὔ-ντων		φιλ(έέ)εἶ-σζων	
φιλ(έειν)εἶν		φιλ(έέ)εἶ-σζαι	
φιλ(έων)ῶν		φιλ(έο)οὔ-μενος	
φιλ(έου)οὔ-σα		φιλ(έο)ου-μένη	
φιλ(έον)οὔν		φιλ(έο)οὔ-μενον	
φιλ(έο)οὔ-ντος		φιλ(έο)ου-μένον	
φιλ(έου)οὔ-σης		φιλ(έο)ου-μένης	

281.

δηλό-ω to
manifest.

Present System of
Contract Verbs in ow.

		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S.	δηλ(όω)ῶ	ἐδῆλ(οον)ουν	δηλ(όο)οὔ-μαι	ἐδηλ(οό)οὔ-μην
	2	δηλ(όεις)οῖς	ἐδῆλ(οες)ους	δηλ(όη)οῖ, (όει)οῖ	ἐδηλ(όου)οὔ
	3	δηλ(όει)οῖ	ἐδῆλ(οε)ου	δηλ(όε)οὔ-ται	ἐδηλ(όε)οὔ-το
	D.	δηλ(όε)οὔ-τον	ἐδῆλ(όε)οὔ-τον	δηλ(όε)οὔ-σζον	ἐδηλ(όε)οὔ-σζον
	3	δηλ(όε)οὔ-τον	ἐδῆλ(οε)οὔ-την	δηλ(όε)οὔ-σζον	ἐδηλ(οε)οὔ-σζην
	P.	δηλ(όο)οὔ-μεν	ἐδῆλ(όο)οὔ-μεν	δηλ(οό)οὔ-μεθα	ἐδηλ(οό)οὔ-μεθα
	2	δηλ(όε)οὔ-τε	ἐδῆλ(όε)οὔ-τε	δηλ(όε)οὔ-σζε	ἐδηλ(όε)οὔ-σζε
	3	δηλ(όου)οὔ-σι	ἐδῆλ(οον)ουν	δηλ(όο)οὔ-νται	ἐδηλ(όο)οὔ-ντο
		Present.		Present.	
Subjunctive.	S.	δηλ(όω)ῶ		δηλ(όω)ῶ-μαι	
	2	δηλ(όης)οῖς		δηλ(όη)οῖ	
	3	δηλ(όη)οῖ		δηλ(όη)ῶ-ται	
	D.	δηλ(όη)ῶ-τον		δηλ(όη)ῶ-σζον	
	3	δηλ(όη)ῶ-τον		δηλ(όη)ῶ-σζον	
	P.	δηλ(όω)ῶ-μεν		δηλ(οώ)ῶ-μεθα	
	2	δηλ(όη)ῶ-τε		δηλ(όη)ῶ-σζε	
	3	δηλ(όω)ῶ-σι		δηλ(όω)ῶ-νται	
Optative.	S.	δηλ(όοι)οῖ-μι	οἱ δηλ(οοί)οί-ην	δηλ(οοί)οί-μην	
	2	δηλ(όοις)οῖς	δηλ(οοί)οί-ης	δηλ(όοι)οῖ-ο	
	3	δηλ(όοι)οῖ	δηλ(οοί)οί-η	δηλ(όοι)οῖ-το	
	D.	δηλ(όοι)οῖ-τον	δηλ(οοί)οί-ητον	δηλ(όοι)οῖ-σζον	
	3	δηλ(οοί)οί-την	δηλ(οοι)οί-ήτην	δηλ(οοί)οί-σζην	
	P.	δηλ(όοι)οῖ-μεν	δηλ(οοί)οί-ημεν	δηλ(οοι)οῖ-μεθα	
	2	δηλ(όοι)οῖ-τε	δηλ(οοι)οί-ητε	δηλ(όοι)οῖ-σζε	
	3	δηλ(όοι)οῖ-εν		δηλ(όοι)οῖ-ντο	
Imperative.	S.	δῆλ(οε)ου		δηλ(όου)οὔ	
	3	δηλ(οε)οὔ-τω		δηλ(οε)οὔ-σζω	
	D.	δηλ(όε)οὔ-τον		δηλ(όε)οὔ-σζον	
	3	δηλ(οε)οὔ-των		δηλ(οε)οὔ-σζων	
	P.	δηλ(όε)οὔ-τε		δηλ(όε)οὔ-σζε	
	3	δηλ(οε)οὔ-τωσαν	οἱ	δηλ(οε)οὔ-σζωσαν	οἱ
		δηλ(οό)οὔ-ντων		δηλ(οε)οὔ-σζων	
	Inf.	δηλ(όειν)οὔν		δηλ(όε)οὔ-σζαι	
Participle.	N.	δηλ(όων)ῶν		δηλ(οό)οὔ-μενος	
		δηλ(όου)οὔ-σα		δηλ(οο)ου-μένη	
		δηλ(όον)οὔν		δηλ(οό)οὔ-μενον	
	G.	δηλ(όο)οὔ-ντος		δηλ(οο)ου-μένου	
		δηλ(οοῦ)οὔ-σης		δηλ(οο)ου-μένης	

282.

283.

<i>Future System of Liquid Verbs.</i> <i>to show.</i>		<i>First Aorist System of Liquid Verbs.</i>	
ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Future (contracted).		1 Aorist.	
φαίνω φανείς φανεί φανείτον φανείτον φανούμεν φανείτε φανούσι	φανοῦμαι φανῆ, φανεί φανείται φανείσθον φανείσθον φανούμεθα φανείσθε φανούνται	ἔ-φην-α ἔ-φην-ας ἔ-φην-ε ἔ-φην-ατον ἔ-φην-άτην ἔ-φην-αμεν ἔ-φην-ατε ἔ-φην-αν	ἔ-φην-άμην ἔ-φην-ω ἔ-φην-ατο ἔ-φην-ασθον ἔ-φην-άσθην ἔ-φην-άμεθα ἔ-φην-ασθε ἔ-φην-αντο
		φήνω φήνης φήνη φήνητον φήνητον φήνωμεν φήνητε φήνωσι	φήνωμαι φήνη φήνηται φήνησθον φήνησθον φήνώμεθα φήνησθε φήνωνται
φαν-οίμι, -οίην φαν-οῖς, -οίης φαν-οῖ, -οίη φαν-οίτον, -οίητον φαν-οίτην, -οίήτην φαν-οίμεν, -οίήμεν φαν-οίτε, -οίητε φαν-οίεν, -οίησαν	φανοίμην φανοῖο φανοῖτο φανοίσθον φανοίσθην φανοίμεθα φανοίσθε φανοῖντο	φήναιμι φήναις, φήνειας φήναι, φήνειε φήναιτον φήναίτην φήναιμεν φήναιτε φήναιεν, φήνειαν	φήναίμην φήναιο φήναιτο φήναισθον φήναίσθην φήναίμεθα φήναισθε φήναιντο
		φήνον φήνάτω φήνατον φήνάτων φήνατε φήνάτωσαν ΟΓ φήνάντων	φήναι φήνάσθω φήνασθον φήνάσθων φήνασθε φήνάσθωσαν ΟΓ φήνάσθων
φανῶν φανούσι φανούν φανούντος φανούσης	φανείσθαι φανούμενος φανουμένη φανούμενον φανουμένου φανουμένης	φήναι φήνās φήνāσα φήναν φήνατος φήνάσης	φήνασθαι φήνάμενος φήναμένη φήνάμενον φήναμένου φήναμένης

284.

Perfect Middle and

		<i>Pure Verbs, with added σ.</i>	<i>Liquid Verbs.</i>	
MIDDLE (PASSIVE).		τελέω (τελε) to complete	στέλλω (στελ) to send	φαίνω (φᾶν) to show
<i>Perfect Indic.</i>	S. 1	τετέλε-σ-μαι	ἔσταλμαι	πέφασμαι
	2	τετέλε-σαι	ἔσταλσαι	πέφανσαι
	3	τετέλε-σ-ται	ἔσταλται	πέφανται
	D. 2	τετέλε-σ-ζον	ἔσταλζον	πέφανζον
	3	τετέλε-σ-ζον	ἔσταλζον	πέφανζον
	P. 1	τετελέ-σ-με-σα	ἐστάλμε-σα	πεφάσμε-σα
	2	τετέλε-σ-σε	ἔσταλσε	πέφανσε
	3	τετελε-σ-μένοι εἰσί	ἐσταλμένοι εἰσί	πεφασμένοι εἰσί
<i>Pluperf. Ind.</i>	S. 1	ἐ-τετελέ-σ-μην	ἐστάλμην	ἐπεφάσμην
	2	ἐ-τετελέ-σο	ἔσταλσο	ἐπέφανσο
	3	ἐ-τετελέ-σ-το	ἔσταλτο	ἐπέφαντο
	D. 2	ἐ-τετελέ-σ-ζον	ἔσταλζον	ἐπέφανζον
	3	ἐ-τετελέ-σ-ζην	ἐστάλζην	ἐπεφάνζην
	P. 1	ἐ-τετελέ-σ-με-σα	ἐστάλμε-σα	ἐπεφάσμε-σα
	2	ἐ-τετελέ-σ-σε	ἔσταλσε	ἐπέφανσε
	3	τετελε-σ-μένοι ἦσαν	ἐσταλμένοι ἦσαν	πεφασμένοι ἦσαν
<i>Perf. Sub.</i>		τετελεσμένος ὦ	ἐσταλμένος ὦ	πεφασμένος ὦ
<i>Perf. Opt.</i>		τετελεσμένος εἶην	ἐσταλμένος εἶην	πεφασμένος εἶην
<i>Perf. Impv.</i>	S. 2	τετέλε-σο	ἔσταλσο	πέφανσο
	3	τετελέ-σ-ζω	ἔστάλζω	πεφάνζω
	D. 2	τετέλε-σ-ζον	ἔσταλζον	πέφανζον
	3	τετελέ-σ-ζων	ἐστάλζων	πεφάνζων
	P. 2	τετέλε-σ-σε	ἔσταλσε	πέφανσε
	3	τετελέ-σ-ζωσαν ΟΥ	ἐστάλζωσαν ΟΥ	πεφάνζωσαν ΟΥ
		τετελέ-σ-ζων	ἐστάλζων	πεφάνζων
<i>Perf. Inf.</i>		τετελέ-σ-θαι	ἐστάλθαι	πεφάνθαι
<i>Perf. Par.</i>		τετελε-σ-μένος	ἐσταλμένος	πεφασμένος
<i>Fut. Perf.</i>				
<i>1 Aor. Pass.</i>	<i>Ind.</i>	ἐ-τελέ-σ-ζην		ἐφάνζην
	<i>Sub.</i>	τελε-σ-ζῶ		φανζῶ
	<i>Opt.</i>	τελε-σ-ζείην		φανζεῖην
	<i>Inv.</i>	τελέ-σ-ζητι		φάνζητι
	<i>Inf.</i>	τελε-σ-ζήναι		φανζήναι
	<i>Par.</i>	τελε-σ-ζείς		φανζεῖς
<i>1 Fut. Ind.</i>		τελε-σ-ζήσομαι		φανζήσομαι

*First Passive Systems of**Mute Verbs.*

ρίπτω (ρίφ) to throw	ἀλλάσσω (αλλάγ) to exchange	ἐλέγχω (ελεγχ) to convict	πείζω (πίζ) to persuade
ῥρίμμαι ῥρίψαι ῥρίπται ῥρίφζον ῥρίφζον ῥρίμμεθα ῥρίφζε ῥρίμμένοι εἰσί	ῥλλαγμαῖ ῥλλαξαι ῥλλακται ῥλλαχζον ῥλλαχζον ῥλλάγμεθα ῥλλαχζε ῥλλαγμένοι εἰσί	ἐλήλεγμαι ἐληλεγξαι ἐλήλεκται ἐλήλεγχζον ἐλήλεγχζον ἐληλέγμεθα ἐλήλεγχζε ἐληλεγμένοι εἰσί	πέπεισμαι πέπεισαι πέπεισται πέπεισζον πέπεισζον πεπεισμεθα πέπεισζε πεπεισμένοι εἰσί
ῥρίμμην ῥρίψο ῥρίπτο ῥρίφζον ῥρίφζην ῥρίμμεθα ῥρίφζε ῥρίμμένοι ἦσαν	ῥλλάγμην ῥλλαξο ῥλλακτο ῥλλαχζον ῥλλάχζην ῥλλάγμεθα ῥλλαχζε ῥλλαγμένοι ἦσαν	ἐληλέγμην ἐληλεγξο ἐλήλεκτο ἐλήλεγχζον ἐληλέγχζην ἐληλέγμεθα ἐλήλεγχζε ἐληλεγμένοι ἦσαν	ἐπεπίσμην ἐπέπειστο ἐπέπειστο ἐπέπεισζον ἐπεπίσζην ἐπεπίσμεθα ἐπέπεισζε πεπεισμένοι ἦσαν
ῥρίμμενος ὦ	ῥλλαγμένος ὦ	ἐληλεγμένος ὦ	πεπεισμένος ὦ
ῥρίμμενος εἶην	ῥλλαγμένος εἶην	ἐληλεγμένος εἶην	πεπεισμένος εἶην
ῥρίψο ῥρίφζω ῥρίφζον ῥρίφζων ῥρίφζε ῥρίφζωσαν or ῥρίφζων	ῥλλαξο ῥλλάχζω ῥλλαχζον ῥλλάχζων ῥλλαχζε ῥλλάχζωσαν or ῥλλάχζων	ἐλήλεγξο ἐληλέγχζω ἐλήλεγχζον ἐληλέγχζων ἐλήλεγχζε ἐληλέγχζωσαν or ἐληλέγχζων	πέπεισο πεπέισζω πέπεισζον πεπέισζων πέπεισζε πεπέισζωσαν or πεπέισζων
ῥρίφζαι	ῥλλάχζαι	ἐληλέγχζαι	πεπέισζαι
ῥρίμμενος	ῥλλαγμένος	ἐληλεγμένος	πεπεισμένος
ῥρίψομαι			
ῥρίφζην ρίφζῶ ρίφζειν ρίφζητι ρίφζηται ρίφzeis	ῥλλάχζην ἀλλαχζῶ ἀλλαχζειν ἀλλάχζητι ἀλλαχζηται ἀλλαχzeis	ῥλέγχζην ἐλεγχζῶ ἐλεγχζειν ἐλέγχζητι ἐλεγχζηται ἐλεγχzeis	ἐπέισζην πεισζῶ πεισζειν πέισζητι πεισζηται πεισzeis
ρίφzήσομαι	ἀλλαχzήσομαι	ἐλεγχzήσομαι	πεισzήσομαι

285.

Synopsis of τιμά-ω to honor.

	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	τιμῶ ἐτίμων	τιμήσω	ἐτίμησα	τετίμηκα ἐτετιμήκειν
Sub.	τιμῶ		τιμήσω	τετιμήκω
Opt.	τιμῶμαι, -ῶην	τιμήσοιμι	τιμήσαιμι	τετιμήκοιμι
Imv.	τίμᾱ		τίμησον	τετίμηκε
Inf.	τιμᾶν	τιμήσειν	τιμήσαι	τετιμηκέναι
Par.	τιμῶν	τιμήσων	τιμήσας	τετιμηκώς
	M. P.	Middle.	Middle.	M. P.
Ind.	τιμῶμαι ἐτιμῶμην	τιμήσομαι	ἐτιμησάμην	τετίμημαι ἐτετιμήμην
Sub.	τιμῶμαι		τιμήσωμαι	τετιμημένος ᾧ
Opt.	τιμῶμην	τιμησοίμην	τιμησάμην	τετιμημένος εἶην
Imv.	τιμῶ		τίμησαι	τετίμησο
Inf.	τιμᾶσθαι	τιμήσεσθαι	τιμησασθαι	τετιμησθαι
Par.	τιμώμενος	τιμησόμενος	τιμησάμενος	τετιμημένος
		Passive.	Passive.	Fut. Perf.
Ind.		τιμηθήσομαι	ἐτιμήσῃην	τετιμήσομαι
Sub.			τιμηθῶ	
Opt.		τιμηθῇσοίμην	τιμηθῇην	τετιμηθείμην
Imv.	Verbals, τιμητὸς τιμητέος		τιμήθητι	
Inf.		τιμηθήσεσθαι	τιμηθήναι	τετιμήσεσθαι
Par.		τιμηθήσόμενος	τιμηθείς	τετιμησόμενος

286.

θηρά-ω to hunt.

	Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
Ind.	θηρῶ ἐθήρων	θηράσω	ἐθήρᾱσα	τεθήρᾱκα ἐτεθηράκειν
Sub.	θηρῶ		θηράσω	τεθηράκω
Opt.	θηρῶμαι, -ῶην	θηράσοιμι	θηράσαιμι	τεθηράκοιμι
Imv.	θήρᾱ		θηρασον	τεθήρακε
Inf.	θηρᾶν	θηράσειν	θηράσαι	τεθηρακέναι
Par.	θηρῶν	θηράσων	θηράσας	τεθηρακώς
	M. P.	M.	M.	M. P.
Ind.	θηρῶμαι ἐθηρώμην	θηράσομαι	ἐθηρᾱσάμην	τεθήρᾱμαι ἐτεθηράμην
Sub.	θηρῶμαι		θηράσωμαι	τεθηραμένος ᾧ
Opt.	θηρῶμην	θηρασοίμην	θηρασάμην	τεθηραμένος εἶην
Imv.	θηρῶ		θηρᾶσαι	τεθήρασο
Inf.	θηρᾶσθαι	θηράσεσθαι	θηράσασθαι	τεθηρᾶσθαι
Par.	θηρώμενος	θηρασόμενος	θηρασάμενος	τεθηραμένος
		P.	P.	
Ind.		θηρᾶθήσομαι	ἐθηρᾶσῃην	
Sub.			θηραθῶ	
Opt.		θηραθῇσοίμην	θηραθῇην	
Imv.	Verbals, θηρᾶτὸς θηρᾶτέος		θηράθητι	
Inf.		θηραθήσεσθαι	θηραθήναι	
Par.		θηραθήσόμενος	θηραθείς	

287.

φιλέ-ω *to love.*

Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
φιλῶ ἐφίλου	φιλήσω	ἐφίλησα	πεφίληκα ἐπεφίληκεν
φιλῶ		φιλήσω	πεφίληκω
φιλοῖμι, -οίην	φιλήσοιμι	φιλήσαιμι	πεφίληκοιμι
φίλει		φίλησον	πεφίληκε
φιλεῖν	φιλήσειν	φιλήσαι	πεφίληκέναι
φιλῶν	φιλήσων	φιλήσας	πεφίληκώς
M. P.	M.	M.	M. P.
φιλοῦμαι ἐφιλούμην	φιλήσομαι	ἐφίλησάμην	πεφίλημαι ἐπεφίλημην
φιλώμαι		φιλήσωμαι	πεφίλημένος ὦ
φιλοίμην	φιλησοίμην	φιλησάμην	πεφίλημένος εἶην
φιλοῦ		φίλησαι	πεφίλησο
φιλεῖσθαι	φιλήσεσθαι	φιλήσασθαι	πεφίλησθαι
φιλούμενος	φιλησόμενος	φιλησάμενος	πεφίλημένος
	P.	P.	Fut. Perf.
	φιληθήσομαι	ἐφιλήξην	πεφίλησομαι
		φιληθῶ	
	φιληθήσοιμην	φιληθείην	πεφίλησοίμην
		φιλήζητι	
	φιληθήσεσθαι	φιληθήναι	πεφίλησεσθαι
	φιληθώμενος	φιληθείς	πεφίλησόμενος

Verbals.
φιλῆτός
φιλῆτέος

288.

τελέ-ω *to complete.*

Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
τελῶ ἐτέλουν	τελῶ (τελέσω, 374)	ἐτέλεσα	τετέλεκα ἐτετέλεκεν
τελῶ		τελέσω	τετελέκω
τελοῖμι, -οίην	τελοῖμι, -οίην	τελέσαιμι	τετελέκοιμι
τέλει		τέλεσον	τετέλεκε
τελεῖν	τελεῖν	τέλεσαι	τετελεκέναι
τελῶν	τελῶν	τελέσας	τετελεκώς
M. P.	M.	M.	M. P.
τελοῦμαι ἐτελούμην	τελοῦμαι	ἐτελεσάμην	τετέλεσμαι ἐτετελέσμην
τελώμαι		τελέσωμαι	τετελεσμένος ὦ
τελοίμην	τελοίμην	τελεσάμην	τετελεσμένος εἶην
τελοῦ		τέλεσαι	τετέλεσο
τελεῖσθαι	τελεῖσθαι	τελέσασθαι	τετελέσθαι
τελούμενος	τελούμενος	τελεσάμενος	τετελεσμένος
	P.	P.	
	τελεσθήσομαι	ἐτελέσξην	
		τελεσθῶ	
	τελεσθήσοιμην	τελεσθείην	
		τελέσζητι	
	τελεσθήσεσθαι	τελεσθήναι	
	τελεσθώμενος	τελεσθείς	

Verbals.
τελεστός
τελεστέος

289.

δηλό-ω *to manifest.*

	Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
Ind.	δηλώ ἐδήλουν	δηλώσω	ἐδήλωσα	δεδήλωκα ἐδεδηλώκειν
Sub.	δηλῶ		δηλώσω	δεδηλώκω
Opt.	δηλοίμι, -οίην	δηλώσοιμι	δηλώσαιμι	δεδηλώκοιμι
Imv.	δήλου		δήλωσον	δεδήλωκε
Inf.	δηλοῦν	δηλώσειν	δηλώσαι	δεδηλώκέναι
Par.	δηλῶν	δηλώσων	δηλώσας	δεδηλωκώς
	M. P.	M.	M.	M. P.
Ind.	δηλοῦμαι ἐδηλούμην	δηλώσομαι	ἐδηλωσάμην	δεδήλωμαι ἐδεδηλώμην
Sub.	δηλῶμαι		δηλώσωμαι	δεδηλωμένος ὦ
Opt.	δηλοίμην	δηλωσοίμην	δηλωσάιμην	δεδηλωμένος εἶην
Imv.	δηλοῦ		δήλωσαι	δεδήλωσο
Inf.	δηλοῦσθαι	δηλώσεσθαι	δηλώσασθαι	δεδηλώσθαι
Par.	δηλούμενος	δηλωσόμενος	δηλωσάμενος	δεδηλωμένος
		P.	P.	Fut. Perf.
Ind.		δηλωσίσομαι	ἐδηλώσῃν	δεδηλώσομαι
Sub.			δηλωσῶ	
Opt.	Verbals. σταλῶς σταλτέος	δηλωσοίμην	δηλωσείην	δεδηλωσοίμην
Imv.			δηλώσῃτι	
Inf.		δηλωσίσεσθαι	δηλωσῆναι	δεδηλώσεσθαι
Par.		δηλωσόμενος	δηλωσείς	δεδηλωσόμενος

290

στέλλω (στέλ) *to send.*

	Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
Ind.	στέλλω ἔστελλοι	στέλῶ	ἔστειλα	ἔσταλκα ἔστάλκειν
Sub.	στέλλω		στέιλω	ἔστάλκω
Opt.	στέλλοιμι	στέλοίμι, -οίην	στέιλαιμι	ἔστάλκοιμι
Imv.	στέλλε		στέιλον	ἔσταλκε
Inf.	στέλλειν	στέλῃν	στέιλαι	ἔσταλκέναι
Par.	στέλλων	στέλῶν	στέιλας	ἔσταλκώς
	M. P.	M.	M.	M. P.
Ind.	στέλλομαι ἔστελλόμην	στέλοῦμαι	ἔστείλάμην	ἔσταλμαι ἔσταλμην
Sub.	στέλλωμαι		στέιλωμαι	ἔσταλμένος ὦ
Opt.	στέλλοίμην	στέλοίμην	στέιλαίμην	ἔσταλμένος εἶην
Imv.	στέλλου		στέιλαι	ἔσταλσο
Inf.	στέλλεσθαι	στέλεισθαι	στέιλασθαι	ἔστάλθαι
Par.	στέλλόμενος	στέλοῦμενος	στέιλάμενος	ἔσταλμένος
		2 Future P.	2 Aorist P.	
Ind.		σταλήσομαι	ἔστάλῃν	
Sub.			σταλῶ	
Opt.	Verbals. σταλῶς σταλτέος	σταλησοίμην	σταλείην	
Imv.			στάλῃσι	
Inf.		σταλήσεσθαι	σταλήναι	
Par.		σταλησόμενος	σταλείς	

291. φαίνω (φᾶν) *to show (in second tenses, to appear).*

Pr. Impf. A.	Futuro A.	Aorist A.	1 Perf. Plup. A.	2 Perf. Plup. A.
φαίνω	φανῶ		πέφαγκα	πέφηνα
ἐφαίνον		ἔφηνα	ἐπεφάγκειν	ἐπεφήνειν
φαίνω		φήνω	πεφάγκω	πεφήνω
φαίνομι	φανοῖμι, -οίην	φήναιμι	πεφάγκοιμι	πεφήνοιμι
φαίτε		φήνουν	πέφαγκε	πέφηνε
φαίνειν	φανεῖν	φήναι	πεφαγκέναι	πεφηνέναι
φαίνων	φανῶν	φήνας	πεφαγκώς	πεφηνώς
M. P.	M.	M.	M. P.	2 Aorist P.
φαίνομαι	φανοῦμαι		πέφασμαι	
ἐφανόμην		ἐφηνάμην	ἐπεφάσμην	ἐφάνην
φαίνωμαι		φήνωμαι	πεφασμένος ὦ	φανῶ
φαινόμην	φανοίμην	φηναιμην	πεφασμένος	φανείην
φαίνου		φήναι	πέφανσο [εῖην	φάνησι
φαίνεσθαι	φανείσθαι	φήνασθαι	πεφάνθαι	φανῆναι
φαινόμενος	φανούμενος	φηνάμενος	πεφασμένος	φανεῖς
	1 Future P.	1 Aorist P.		2 Future P.
	φανθήσομαι	ἐφάνθην		φανήσομαι
		φανθῶ		
Verbals.		φανθήσοιμην		φανησοίμην
φαντός		φανθείην		
φαντός		φάνθητι		
	φανθήσεσθαι	φανθήναι		φανήσεσθαι
	φανθησόμενος	φανθείς		φανησόμενος

292. λείπω (λίπ) *to leave.*

Pr. Impf. A.	Futuro A.	2 Aorist A.	2 Perf. Plup. A.
λείπω	λείψω		λέλοιπα
ἔλειπον		ἔλιπον	ἐλελοίπειν
λείπω		λίπω	λελοίπω
λείπομι	λείψοιμι	λίποιμι	λελοίποιμι
λείπε		λίπε	λέλοιπε
λείπειν	λείψειν	λιπεῖν	λελοιπέναι
λείπων	λείψων	λιπών	λελοιπώς
M. P.	M.	M.	M. P.
λείπομαι	λείψομαι		λέλειμμαι
ἐλειπόμην		ἐλιπόμην	ἐλελείμην
λείπωμαι		λίπωμαι	λελειμμένος ὦ
λειποίμην	λειψοίμην	λιποίμην	λελειμμένος εἶην
λείπου		λιποῦ	λέλειψο
λείπεσθαι	λείψεσθαι	λιπέσθαι	λελείψθαι
λειπόμενος	λειψόμενος	λιπόμενος	λελειμμένος
	1 Future P.	1 Aorist P.	Fut. Perf.
	λειφθήσομαι	ἐλείφθην	λελείψομαι
		λειφθῶ	
Verbals.		λειφθήσοιμην	λελειψοίμην
λειπτός		λειφθείην	
λειπτός		λείφθητι	
	λειφθήσεσθαι	λειφθήναι	λελείψεσθαι
	λειφθησόμενος	λειφθείς	λελειψόμενος

293.

ρίπτω (ρίψ) *to throw.*

	Pr. Impf. A.	Future A.	Aorist A.	2 Perf. Plup. A.
Ind.	ρίπτω ἔρριπτον	ρίψω		ἔρριφα ἔρρίφειν
Sub.	ρίπτω		ἔρριψα ρίψω	ἔρρίφω
Opt.	ρίπτοιμι	ρίψοιμι	ρίψαιμι	ἔρρίφοιμι
Inv.	ρίπτε		ρίψον	ἔρριφε
Inf.	ρίπτειν	ρίψειν	ρίψαι	ἔρριφέναι
Par.	ρίπτων	ρίψων	ρίψας	ἔρριφώς
	M. P.	M.	M.	M. P.
Ind.	ρίπτομαι ἔρριπτόμην	ρίψομαι		ἔρριμμαι ἔρρίμην
Sub.	ρίπτομαι		ἔρριψάμην ρίψωμαι	ἔρρίμμένος ὦ
Opt.	ρίπτοίμην	ρίψοίμην	ρίψαίμην	ἔρρίμμένος εἶην
Inv.	ρίπτου		ρίψαι	ἔρριψο
Inf.	ρίπτεσθαι	ρίψεσθαι	ρίψασθαι	ἔρριφθαι
Par.	ρίπτόμενος	ρίψόμενος	ρίψάμενος	ἔρρίμμένος
		P.	P.	Fut. Perf.
Ind.		ρίψήσομαι	ἔρριψήσην	ἔρρίψομαι
Sub.			ρίψῶ	
Opt.		ρίψήσοίμην	ρίψείην	ἔρρίψοίμην
Inv.			ρίψητι	
Inf.	Verbs. ρίπτός ρίπτέος	ρίψήσεσθαι	ρίψήσθαι	ἔρρίψεσθαι
Par.		ρίψησόμενος	ρίψείς	ἔρρίψόμενος

a. Less common are 2 Aor. P. ἔρρίφην, etc., 2 Fut. P. ριφήσομαι, etc.

294.

ἀλλάσσω (ἀλλάγ) *to exchange.*

	Pr. Impf. A.	Future A.	Aorist A.	2 Perf. Plup. A.
Ind.	ἀλλάσσω ἥλλασσον	ἀλλάξω		ἥλλαχα ἥλλάχειν
Sub.	ἀλλάσσω		ἥλλαξα ἀλλάξω	ἥλλάχω
Opt.	ἀλλάσσοιμι	ἀλλάξοιμι	ἀλλάξαιμι	ἥλλάχοιμι
Inv.	ἥλασσε		ἥλλαξον	ἥλλαχε
Inf.	ἀλλάσσειν	ἀλλάξειν	ἀλλάξαι	ἥλλαχέναι
Par.	ἀλλάσσων	ἀλλάξων	ἀλλάξας	ἥλλαχώς
	M. P.	M.	M.	M. P.
Ind.	ἀλλάσσομαι ἥλλασσόμην	ἀλλάξομαι		ἥλλαγμαί ἥλλάγμην
Sub.	ἀλλάσσομαι		ἥλλαξάμην ἀλλάξωμαι	ἥλλαγμένος ὦ
Opt.	ἀλλασσοίμην	ἀλλαξοίμην	ἀλλαξαίμην	ἥλλαγμένος εἶην
Inv.	ἀλλάσσου		ἀλλαξαι	ἥλλαξο
Inf.	ἀλλάσσεσθαι	ἀλλάξεσθαι	ἀλλάξασθαι	ἥλλάχθαι
Par.	ἀλλασσόμενος	ἀλλαξόμενος	ἀλλαξάμενος	ἥλλαγμένος
		2 Futuro P.	2 Aorist P.	
Ind.		ἀλλαγήσομαι	ἥλλάγην	
Sub.			ἀλλαγῶ	
Opt.		ἀλλαγήσοίμην	ἀλλαγείην	
Inv.			ἀλλάγητι	
Inf.	Verbs. ἀλλακτός ἀλλακτέος	ἀλλαγήσεσθαι	ἀλλαγήναι	
Par.		ἀλλαγησόμενος	ἀλλαγείς	

a. Less common are 1 Aor. P. ἥλλάχθην, etc., 1 Fut. P. ἀλλαχθήσομαι.

295. πείθω (πίθ) *to persuade, Mid. to obey.*

Pr. Impf. A.	Futuro A.	Aorist A.	1 Perf. Plup. A.	2 Perf. Plup. A.
πείθω	πείσω		πέπεικα	πέποιθα <i>trust</i>
ἔπειθον		ἔπεισα	ἐπεπείκειν	ἐπεποίθειν
πείθω		πείσω	πεπείκω	πεποίθω
πείσοιμι	πείσοιμι	πείσαιμι	πεπεικοίμι	πεποίσοιμι
πείθε		πείσον	πέπεικε	πέποιθε
πείθειν	πείσειν	πείσαι	πεπεικέναι	πεποισέναι
πείθων	πείσων	πείσας	πεπεικώς	πεποισώς

Pr. Impf. M. P.	Futuro M.	Aorist M.	Perf. Plup. M. P.
πείθομαι	πείσομαι	not used	πέπεισμαι
ἐπεισόμην		[ἐπεισάμην	ἐπεπείσμην
πείθωμαι		πείσωμαι	πεπεισμένος ᾧ
πείσοίμην	πεισοίμην	πεισαίμην	πεπεισμένος εἶην
πείθου		πείσαι	πέπεισο
πείσεσθαι	πείσεσθαι	πείσασθαι	πεπείσθαι
πείσόμενος	πεισόμενος	πεισάμενος]	πεπεισμένος

Futuro P.

Aorist P.

πεισθήσομαι

ἐπείσθην

πεισθῶ

πεισθήσοίμην

πεισθήην

πεισθήτι

πεισθήσεσθαι

πεισθήναι

πεισθήσόμενος

πεισθήεις

Verbals.
πειστός
πειστέος

a. Poetic are 2 Aor. A. ἔπιθον, etc., 2 Aor. M. ἐπίθόμην, etc.

296. ἐθίζω (εθίδ) *to accustom.*

Pr. Impf. A.	Futuro A.	Aorist A.	Perf. Plup. A.
ἐθίζω	ἐθίω (from ἐθί- -σω, 376)		ἐθίκα
ἐθίζον		ἐθίσα	ἐθίκειν
ἐθίζω		ἐθίσω	ἐθίκω
ἐθίσοιμι	ἐθίσοιμι	ἐθίσαιμι	ἐθίκοιμι
ἐθίξε		ἐθίσον	ἐθίκε
ἐθίξειν	ἐθίξειν	ἐθίσαι	ἐθίκέναι
ἐθίζων	ἐθίων	ἐθίσας	ἐθίκως

M. P.

M.

M.

M. P.

ἐθίζομαι	ἐθιούμαι		ἐθίσμαι
ἐθιζόμην		ἐθισάμην	ἐθίσμην
ἐθίζωμαι		ἐθίσωμαι	ἐθισμένος ᾧ
ἐθιζοίμην	ἐθιζοίμην	ἐθισαίμην	ἐθισμένος εἶην
ἐθίζου		ἐθίσαι	ἐθίσο
ἐθίξεσθαι	ἐθιείσθαι	ἐθίσασθαι	ἐθισθαι
ἐθιζόμενος	ἐθιούμενος	ἐθισάμενος	ἐθισμένος

P.

P.

ἐθισθήσομαι

ἐθισθήην

ἐθισθῶ

ἐθισθήσοίμην

ἐθισθήην

ἐθισθήτι

ἐθισθήσεσθαι

ἐθισθήναι

ἐθισθήσόμενος

ἐθισθήεις

Verbals.
ἐθιστός
ἐθιστέος

297.

Present System,

τίθημι (θε) to put.					
ACTIVE.			MIDDLE (PASSIVE).		
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S.	τί-θη-μι	ἐ-τί-θη-ν	τί-θε-μαι	ἐ-τι-θέ-μην
	2	τί-θη-ς	ἐ-τί-θη-ς, ἐτίθεις	τί-θε-σαι, τίθη	ἐ-τί-θε-σο, -σου
	3	τί-θη-σι	ἐ-τί-θη, ἐτίθει	τί-θε-ται	ἐ-τί-θε-το
	D.	τί-θε-τον	ἐ-τί-θε-τον	τί-θε-σθον	ἐ-τί-θε-σθον
	3	τί-θε-τον	ἐ-τι-θέ-την	τί-θε-σθον	ἐ-τι-θέ-σθην
	P.	τί-θε-μεν	ἐ-τί-θε-μεν	τι-θέ-μεθα	ἐ-τι-θέ-μεθα
	2	τί-θε-τε	ἐ-τί-θε-τε	τί-θε-σθε	ἐ-τί-θε-σθε
	3	τι-θέ-ασι	ἐ-τί-θε-σαν	τί-θε-νται	ἐ-τί-θε-ντο
		Present.		Present.	
Subjunctive.	S.	τι-θῶ		τι-θῶ-μαι	
	2	τι-θῇ-ς		τι-θῇ	
	3	τι-θῇ		τι-θῇ-ται	
	D.	τι-θῇ-τον		τι-θῇ-σθον	
	3	τι-θῇ-τον		τι-θῇ-σθον	
	P.	τι-θῶ-μεν		τι-θῶ-μεθα	
	2	τι-θῇ-τε		τι-θῇ-σθε	
	3	τι-θῶ-σι		τι-θῶ-νται	
Optative.	S.	τι-θείη-ν		τι-θεί-μην ἢ τι-θοί-μην	
	2	τι-θείη-ς		τι-θεί-ο ἢ τι-θοί-ο	
	3	τι-θείη		τι-θεί-το ἢ τι-θοί-το	
	D.	τι-θείη-τον ἢ τι-θεί-τον		τι-θεί-σθον ἢ τι-θοί-σθον	
	3	τι-θείη-την ἢ τι-θεί-την		τι-θεί-σθην ἢ τι-θοί-σθην	
	P.	τι-θείη-μεν ἢ τι-θεί-μεν		τι-θεί-μεθα ἢ τι-θοί-μεθα	
	2	τι-θείη-τε ἢ τι-θεί-τε		τι-θεί-σθε ἢ τι-θοί-σθε	
	3	τι-θείη-σαν ἢ τι-θείε-ν		τι-θεί-ντο ἢ τι-θοί-ντο	
Imperative.	S.	τί-θει		τί-θε-σο, τίθου	
	3	τι-θέε-τω		τι-θέ-σθω	
	D.	τί-θε-τον		τί-θε-σθον	
	3	τι-θέε-των		τι-θέ-σθων	
	P.	τί-θε-τε		τί-θε-σθε	
	3	τι-θέε-τωσαν ἢ		τι-θέ-σθωσαν ἢ	
		τι-θέε-ντων		τι-θέ-σθων	
Infinitive.		τι-θέ-ναι		τί-θε-σθαι	
Participle.	N.	τι-θείς		τι-θέ-μενος	
		τι-θείσα		τι-θε-μένη	
		τι-θέ-ν		τι-θέ-μενον	
	G.	τι-θέ-ντος		τι-θε-μένου	
		τι-θείσης		τι-θε-μένης	

MI-Form.

298.

δίδωμι (δο) to give.

ACTIVE.		-MIDDLE (PASSIVE).	
Present.	Imperfect.	Present.	Imperfect.
δί-δω-μι	έ-δί-δω-ν, έδίδουν	δί-δο-μαι	έ-δι-δό-μην
δί-δω-ς	έ-δί-δω-ς, έδίδους	δί-δο-σαι	έ-δί-δο-σο, -δου
δί-δω-σι	έ-δί-δω, έδίδου	δί-δο-ται	έ-δί-δο-το
δί-δο-τον	έ-δί-δο-τον	δί-δο-σιν	έ-δί-δο-σιν
δί-δο-τον	έ-δι-δό-την	δί-δο-σιν	έ-δι-δό-σιν
δί-δο-μεν	έ-δί-δο-μεν	δι-δό-μεθα	έ-δι-δό-μεθα
δί-δο-τε	έ-δί-δο-τε	δί-δο-σθε	έ-δί-δο-σθε
δι-δό-ασι	έ-δί-δο-σαν	δί-δο-νται	έ-δί-δο-ντο
Present.		Present.	
δι-δῶ		δι-δῶ-μαι	
δι-δῶ-ς		δι-δῶ	
δι-δῶ		δι-δῶ-ται	
δι-δῶ-τον		δι-δῶ-σιν	
δι-δῶ-τον		δι-δῶ-σιν	
δι-δῶ-μεν		δι-δῶ-μεθα	
δι-δῶ-τε		δι-δῶ-σθε	
δι-δῶ-σι		δι-δῶ-νται	
δι-δοίη-ν		δι-δοί-μην	
δι-δοίη-ς		δι-δοί-ο	
δι-δοίη		δι-δοί-το	
δι-δοίη-τον ΟΓ δι-δοί-τον		δι-δοί-σιν	
δι-δοίη-την δι-δοί-την		δι-δοί-σιν	
δι-δοίη-μεν δι-δοί-μεν		δι-δοί-μεθα	
δι-δοίη-τε δι-δοί-τε		δι-δοί-σθε	
δι-δοίη-σαν δι-δοί-εν		δι-δοί-ντο	
δί-δου		δί-δο-σο, δίδου	
δι-δό-τω		δι-δό-σθω	
δί-δο-τον		δί-δο-σιν	
δι-δό-των		δι-δό-σθω	
δί-δο-τε		δί-δο-σθε	
δι-δό-τωσαν ΟΓ		δι-δό-σθωσαν ΟΓ	
δι-δό-ντων		δι-δό-σθω	
δι-δό-ναι		δί-δο-σθαι	
δι-δούς		δι-δό-μενος	
δι-δοῦσα		δι-δο-μένη	
δι-δό-ν		δι-δό-μενον	
δι-δό-ντος		δι-δο-μένου	
δι-δούσης		δι-δο-μένης	

299.

Present System,

ἵστημι (σῆ) to set.						
		ACTIVE.		MIDDLE (PASSIVE).		
		Present.	Imperfect.	Present.	Imperfect.	
Indicative.	S.	ἵστημι	ἵστην	ἵσᾶμαι	ἱστάμην	
	2	ἵστης	ἵστης	ἵστασαι	ἵστασο, ἵστω	
	3	ἵστησι	ἵστη	ἵσταται	ἵστατο	
	D.	ἵσᾶτον	ἵσᾶτον	ἵστασθον	ἵστασθον	
	3	ἵστατον	ἱστάτην	ἵστασθον	ἱστάσθην	
	P.	ἵσταμεν	ἵσταμεν	ἱστάμεθα	ἱστάμεθα	
	2	ἵστατε	ἵστατε	ἵστασθε	ἵστασθε	
	3	ἱστᾶσι	ἵστασαν	ἵστανται	ἵσταντο	
		Present.		Present.		
Subjunctive.	S.	ἱσῶ		ἱσῶμαι		
	2	ἱστής		ἱστή		
	3	ἱστή		ἱστήται		
	D.	ἱστήτον		ἱστήσθον		
	3	ἱστήτον		ἱστήσθον		
	P.	ἱσῶμεν		ἱσῶμεθα		
	2	ἱστήτε		ἱστήσθε		
	3	ἱσῶσι		ἱσῶνται		
Optative.	S.	ἱσταίην		ἱσταίμην		
	2	ἱσταίης		ἱσταίῃο		
	3	ἱσταίῃ		ἱσταίῃτο		
	D.	ἱσταίητον or ἱσταίτον		ἱσταίησθον		
	3	ἱσταίητην ἱσταίτην		ἱσταίησθην		
	P.	ἱσταίημεν ἱσταίμεν		ἱσταίημεθα		
	2	ἱσταίητε ἱσταίτε		ἱσταίησθε		
	3	ἱσταίησαν ἱσταίεν		ἱσταίηντο		
Imperative.	S.	ἵστη		ἵσᾶσο, ἵστω		
	3	ἱστάτω		ἵστάσθω		
	D.	ἵστατον		ἵστασθον		
	3	ἵστάτων		ἵστάσθων		
	P.	ἵστατε		ἵστασθε		
	3	ἵστάτωσαν or ἵστάντων		ἵστάσθωσαν or ἵστάσθων		
			ἵσᾶναι		ἵστασθαι	
	Infinitive.					
Participle.	N.	ἱστάς		ἱστάμενος		
		ἱστάσα		ἱσταμένη		
		ἱστάν		ἱστάμενον		
	G.	ἱστάντος		ἱσταμένου		
		ἱστάσης		ἱσταμένης		

MI-Form.

300.

δείκνυμι (δεικ-νῦ) to show.

ACTIVE.		MIDDLE (PASSIVE).	
Present.	Imperfect.	Present.	Imperfect.
δείκ-νῦ-μι	ἐ-δείκ-νῦ-ν	δείκ-νῦ-μαι	ἐ-δείκ-νῦ-μην
δείκ-νῦ-ς	ἐ-δείκ-νῦ-ς	δείκ-νυ-σαι	ἐ-δείκ-νυ-σο
δείκ-νῦ-σι	ἐ-δείκ-νῦ	δείκ-νυ-ται	ἐ-δείκ-νυ-το
δείκ-νῦ-τον	ἐ-δείκ-νῦ-τον	δείκ-νυ-σθον	ἐ-δείκ-νυ-σθον
δείκ-νυ-τον	ἐ-δείκ-νύ-την	δείκ-νυ-σθον	ἐ-δείκ-νύ-σθην
δείκ-νυ-μεν	ἐ-δείκ-νυ-μεν	δείκ-νύ-μεθα	ἐ-δείκ-νύ-μεθα
δείκ-νυ-τε	ἐ-δείκ-νυ-τε	δείκ-νυ-σθε	ἐ-δείκ-νυ-σθε
δείκ-νύ-ασι	ἐ-δείκ-νυ-σαν	δείκ-νυ-νται	ἐ-δείκ-νυ-ντο
Present.		Present.	
δεικνύω		δεικνύωμαι	
δεικνύης		δεικνύη	
δεικνύη		δεικνύηται	
δεικνύητον		δεικνύησθον	
δεικνύητον		δεικνύησθον	
δεικνύωμεν		δεικνύώμεθα	
δεικνύητε		δεικνύησθε	
δεικνύωσι		δεικνύωνται	
δεικνύοιμι		δεικνυοίμην	
δεικνύοις		δεικνύοιο	
δεικνύοι		δεικνύοιτο	
δεικνύοιτον		δεικνύοισθον	
δεικνυοίτην		δεικνυοίσθην	
δεικνύοιμεν		δεικνυοίμεθα	
δεικνύοιτε		δεικνύοισθε	
δεικνύοιεν		δεικνύοιντο	
δείκ-νῦ		δείκ-νύ-σο	
δείκ-νύ-τω		δείκ-νύ-σθω	
δείκ-νυ-τον		δείκ-νυ-σθον	
δείκ-νύ-των		δείκ-νύ-σθων	
δείκ-νυ-τε		δείκ-νυ-σθε	
δείκ-νύ-τωσαν or		δείκ-νύ-σθωσαν or	
δείκ-νύ-ντων		δείκ-νύ-σθων	
δείκ-νύ-ναι		δείκ-νυ-σθαι	
δείκ-νύς		δείκ-νύ-μενος	
δείκ-νύσα		δείκ-νυ-μένη	
δείκ-νύ-ν		δείκ-νύ-μενον	
δείκ-νύ-ντος		δείκ-νυ-μένου	
δείκ-νύσης		δείκ-νυ-μένης	

Second Aorist System,				
301.			302.	
τίθημι (θε) to put.			δίδωμι (δο) to give.	
2 Aor.	Active.	Middle.	Active.	Middle.
Indicative.	S. (τίθηκα)	ἐ-θέ-μην	(εἶδωκα)	ἐ-δό-μην
	2 (τίθηκας)	ἔ-σου	(εἶδωκας)	ἔ-δου
	3 (τίθηκε)	ἔ-σε-το	(εἶδωκε)	ἔ-δο-το
	D. ἔ-σε-τον	ἔ-σε-σθον	ἔ-δο-τον	ἔ-δο-σθον
	3 ἔ-σε-την	ἔ-σε-σθην	ἔ-δο-την	ἔ-δο-σθην
	P. ἔ-σε-μεν	ἔ-σε-μεθα	ἔ-δο-μεν	ἔ-δο-μεθα
	2 ἔ-σε-τε	ἔ-σε-σθε	ἔ-δο-τε	ἔ-δο-σθε
	3 ἔ-σε-σαν	ἔ-σε-ντο	ἔ-δο-σαν	ἔ-δο-ντο
Subjunctive.	S. τίω	τίω-μαι	δῶ	δῶ-μαι
	2 τίῃ-ς	τίῃ	δῷ-ς	δῷ
	3 τίῃ	τίῃ-ται	δῷ	δῶ-ται
	D. τίῃ-τον	τίῃ-σθον	δῶ-τον	δῶ-σθον
	3 τίῃ-τον	τίῃ-σθον	δῶ-τον	δῶ-σθον
	P. τίώ-μεν	τίώ-μεθα	δῶ-μεν	δῶ-μεθα
	2 τίῃ-τε	τίῃ-σθε	δῶ-τε	δῶ-σθε
	3 τίώ-σι	τίώ-νται	δῶ-σι	δῶ-νται
Optative.	S. τίει-ν	τίει-μην, τίοιμην	δοίη-ν	δοί-μην
	2 τίει-ς	τίει-ο τίοιο	δοίη-ς	δοί-ο
	3 τίει	τίει-το τίοιτο	δοίη	δοί-το
	D. τίει-τον	τίει-σθον etc.	δοίη-τον	δοί-σθον
	3 τίει-την	τίει-σθην	δοίη-την	δοί-σθην
	P. τίει-μεν	τίει-μεθα	δοίη-μεν	δοί-μεθα
	2 τίει-τε	τίει-σθε	δοίη-τε	δοί-σθε
	3 τίει-σαν, or	τίει-ντο	δοίη-σαν, or	δοί-ντο
	D. τίει-τον		δοί-τον	
	3 τίει-την		δοί-την	
	P. τίει-μεν		δοί-μεν	
	2 τίει-τε		δοί-τε	
	3 τίει-ν		δοί-ν	
Imperative.	S. τίε-ς	τίοῦ	δός	δοῦ
	3 τίε-τω	τίε-σθω	δό-τω	δό-σθω
	D. τίε-τον	τίε-σθον	δό-τον	δό-σθον
	3 τίε-των	τίε-σθων	δό-των	δό-σθων
	P. τίε-τε	τίε-σθε	δό-τε	δό-σθε
	3 τίε-τωσαν or	τίε-σθωσαν or	δό-τωσαν or	δό-σθωσαν or
	τίε-ντων	τίε-σθων	δό-ντων	δό-σθων
Infin.	τίει-ναι	τίε-σθαι	δοῦ-ναι	δό-σθαι
Participle.	τίεις, τίεισα, τίε-ν	τίε-μενος, η, ον	δούς, δοῦσα, δό-ν	δό-μενος, η, ον
	τίε-ντος, τίεισης	τίε-μένου, ης	δό-ντος, δούσης	δο-μένου, ης

MI-Form.		Second Perfect System, MI-Form.	
303.	304.	305.	
ἵστημι (σταῖ).	δύ-ω to enter.	ἵστημι (σταῖ) to set.	
Active.	Active.	2 Perfect A.	2 Pluperf. A.
ἔ-στη-ν stood	ἔ-δῦ-ν	(ἔστηκα) stand	(ἔστήκειν)
ἔ-στη-ς	ἔ-δῦ-ς	(ἔστηκας)	(ἔστήκεις)
ἔ-στη	ἔ-δῦ	(ἔστηκε)	(ἔστήκει)
ἔ-στη-τον	ἔ-δῦ-τον	ἔ-στα-τον	ἔ-στα-τον
ἔ-στή-την	ἔ-δῦ-την	ἔ-στα-τον	ἔ-στά-την
ἔ-στη-μεν	ἔ-δῦ-μεν	ἔ-στα-μεν	ἔ-στα-μεν
ἔ-στη-τε	ἔ-δῦ-τε	ἔ-στα-τε	ἔ-στα-τε
ἔ-στη-σαν	ἔ-δῦ-σαν	ἔ-στα-σι	ἔ-στα-σαν
		2 Perfect A.	
σταῶ	δύω		
στή-ς	δύης		
στή	δύη		
στή-τον	δύητον		
στή-τον	δύητον		
σταῶ-μεν	δύωμεν	έ-σταῶ-μεν	
στή-τε	δύητε		
σταῶ-σι	δύωσι	έ-σταῶ-σι	
σταίη-ν	δύοιμι	έ-σταίη-ν	
σταίη-ς	δύοις	έ-σταίη-ς	
σταίη	δύοι	έ-σταίη	
σταίη-τον	δύοιτον	έ-σταίη-τον	
σταίη-την	δύοίτην	έ-σταίη-την	
σταίη-μεν	δύοιμεν	έ-σταίη-μεν	
σταίη-τε	δύοιτε	έ-σταίη-τε	
σταίη-σαν, οἱ	δύοιεν	έ-σταίη-σαν, οἱ	
σταί-τον		έ-σταί-τον	
σταί-την		έ-σταί-την	
σταί-μεν		έ-σταί-μεν	
σταί-τε		έ-σταί-τε	
σταίε-ν		έ-σταίε-ν	
στή-ξι	δῦ-ξι	έ-σταῖ-ξι	
στή-τω	δῦ-τω	έ-στά-τω	
στή-τον	δῦ-τον	έ-στα-τον	
στή-των	δῦ-των	έ-στά-των	
στή-τε	δῦ-τε	έ-στα-τε	
στή-τωσαν οἱ	δῦ-τωσαν οἱ	έ-στά-τωσαν οἱ	
στά-ντων	δῦ-ντων	έ-στά-ντων	
στή-ναι	δῦ-ναι	έ-στά-ναι	
στάς, σταῖσα, στά-ν	δύς, δῦσα, δῦ-ν	έ-στός, έ-στόσα, έ-στός	
στά-ντος, στάσης	δύ-ντος, δύσης	έ-στότος, έ-στόσης	

ELEMENTS OF THE VERB.

306. The elementary parts, which are combined in the different forms of the verb, are the *augment*, and *reduplication*; the *stem*, original or modified; the *signs of voice, tense, and mode*; the *connecting vowels*, and the *endings*.

Augment.

307. The augment is the sign of *past time*. It belongs, therefore, to the historical tenses of the indicative,—the *imperfect*, *aorist*, and *pluperfect*. It has two forms:

1. *Syllabic* augment, made by prefixing ε.
2. *Temporal* augment, made by lengthening an initial vowel.

REM. a. The syllabic augment is so named, because it increases the number of *syllables*: the temporal augment, because it increases the quantity (*time*) of the initial vowel.

308. The *syllabic* augment belongs to verbs beginning with a *consonant*: λύω *to loose*, ἔ-λυον, στέλλω *to send*, ἐ-στάλην, ῥίπτω *to throw*, ἔ-ῥριψα (43).

REM. a. The syllabic augment assumes the stronger form of η, instead of ε, in ἡ-μέλλον from μέλλω *to be about*, ἡ-βουλόμεν from βούλομαι *to wish*, ἡ-δυνάμην from δύναμαι *to be able*. These verbs have also the common form with ε: ἔ-μελλον, ἐ-βουλόμεν, ἐ-δυνάμην. So in the Aor., ἡ-μέλλησα or ἐ-μέλλησα, etc.

309. The *temporal* augment belongs to verbs beginning with a *vowel*: ἤλαυνον from ἐλαίνω *to drive*, ὤνειδιζον from ὀνειδίζω *to reproach*, ἱκέτευσσα from ἱκετεύω *to supplicate*, ὑβρίσθην from ὑβρίζω *to insult*.—a becomes η: ἦγον from ἄγω (ᾶ) *to lead*.

307 D. In Hm., the augment, both syllabic and temporal, is often *omitted*: λύε, ἔλαυνε, ἔχε, for ἔλυε, ἤλαυνε, εἶχε. So also in lyric poets, and the lyric parts of tragic poetry; but seldom, if ever, in the tragic dialogue.

308 D. In Hm., initial λ is sometimes doubled after the augment (40 D): ἐ-λλίσσεται (λίσσεται *to pray*). Similarly, μ is doubled in ἔ-μμαθε *learned*, ν in ἔ-ννεον *were swimming*, σ in the verbs σεύω *to drive* and σείω *to shake*, and δ in the stem δει: ἔ-σσευα *drove*, ἔ-δδεισε *feared*.

a. The other dialects have *only* ε as augment in μέλλω, etc.; so also the Att. Trag.

309 D. In Hd., the temporal augment is often omitted; the syllabic augment, only in the Plup.—In the Dor., ᾶ by the temporal augment becomes ᾱ: ᾶγον (24 D b).

The long vowels remain unchanged; only \bar{a} becomes η : ἡζλουν from ἄζλέω to contend.—αῖω (\bar{a}) to hear makes αῖον (\bar{a}).

310. *Diphthongs* take the temporal augment in the *first* vowel: ησθανόμην from αἰσθάνομαι to perceive, ὤκτειρα from οἰκτεῖρω to pity, ἡυξήθην from αὐξω to increase.

But in *av, oi*, the first vowel sometimes remains unchanged: it is usually so in *ev*, and always so in *ei, ov*. Only εἰκάζω to conjecture sometimes has η : ἥκασα.

REM. a. If a verb has the *rough breathing*, it is always retained in the augmented form.

311. *Augment of the Pluperfect*. The augment of the pluperfect is applied to the *reduplicated* stem: ἐ-λελύκειν.

But if the reduplicated stem begins with a vowel, it remains unchanged: στέλλω to send, Perf. ἔσταλκα, Plup. ἐστάλκειν (not ησταλκειν), οἰκέω to inhabit, Perf. ὤκηκα, Plup. ὤκῃκειν. But ἀκούω to hear, Perf. ἀκήκοα, has in the Plup. usually ἠκηκόειν.

REM. a. The augment of the Plup. is often *omitted*, even in Attic: λελύκειν.

312. *Syllabic Augment before Vowel-Initial*. A few verbs beginning with a vowel take the syllabic augment: ἄγνυμι to break, ἔαξα. This with ϵ is contracted to $\epsilon\iota$: ἐθίζω to accustom, εἰθιζον (from ϵ -εθίζον). Here belong

ἄγνυμι to break	εἰάω to permit
ἀλίσκομαι to be taken	ἐθίζω to accustom
ἀνδάνω to please	ἐλίσσω to turn
ἀνοίγω to open	ἐλκω to draw
ὁράω to see	ἐπομαι to follow
οὐρέω to make water	ἐργάζομαι to work
ὠσέω to push	ἐρπω or ἐρπύζω to creep
ὠνέομαι to buy	ἐστιάω to entertain
	ἔχω to have, hold

Here belong, further, the aorists εἶλον (αἰρέω to take, 450, 1) and εἶσα *I set* (431 D, 6). Cf. 2 Aor. of ἵμι (ϵ) to send (403, 1).

Of these, ὁράω to see and ἀν-οίγω to open have both the syllabic and the temporal augment at the same time: ἑώραν, ἀν-έωξα.

311 D. Hm. ἡλήλατο for ἐλήλατο Plup. 3 S. of ἐλαύνω (ελα) to drive, ἡρήρ-ειστο from ἐρεῖδ-ω to support, ὠράρει for ὀράρε. from ὀρνυμι (ορ) to rouse.

312 D. To this series belong also εἶλω (ελ) to press, εἶρω (ερ) to join, ἐρύω (ερῖ) to draw. Hm. forms ἐφνοχόει from οἶνοχοέω to pour out wine, ἦνδανον and ἐήνδανον from ἀνδάνω to please. In Hd., ἄγνυμι, ἐλκω, ἐπομαι, ἔχω are augmented as in Att.; ἀνδάνω has Impf. ἦνδανον (ἐάνδανον?), 2 Aor. ἔαδον: the rest usually (perhaps always) reject ϵ , and take either the temporal augment (so ἀλίσκομαι, ὁράω), or none at all (so ἀνοίγω, εἰάω, ἐργάζομαι, ὠσέω, ὠνέομαι).

REM. a. It is believed that all, or nearly all, of these verbs began originally with a consonant, *ϕ* or *σ*: ἄγνυμι, orig. *ϕαγνυμι*, Aor. *εφαξα*, *εξαξα*; ἔρπω, orig. *σερπω*, Impf. *εσερπον*, *έερπον*, *είρπον*.

b. Irregularly, *ἐορτάζω* to *keep festival* has the augment on the second vowel: *ἐώρταζον* instead of *ἡορταζον*, cf. 190 f.

AUGMENT OF COMPOUND VERBS.

313. Compounds, consisting of a *preposition* and a *verb*, take the augment *after* the preposition: *εἰσφέρω* to *bring in*, *εἰσέφερον*, *προσάγω* to *lead to*, *προσῆγον*.

The prepositions *ἐξ*, *ἐν*, *σύν* recover their proper form before *ε*: *ἐκτείνω* to *extend*, *ἐξέτεινον*, *ἐμβάλλω* to *invade*, *ἐνέβαλλον*, *συνλέγω* to *collect*, *συνέλεξα*.—Prepositions ending in a vowel lose that vowel before *ε*: *ἀποφέρω* to *bear away*, *ἀπέφερον*. But *περί* and *πρό* retain the final vowel: *πρό* is often *contracted* with *ε*: *προβαίνω* to *advance*, *προύβαινον* for *προέβαινον*.

314. Exc. In some cases the preposition has so far lost its separate force, that the compound verb is augmented as if it were simple: *καθεύδω* to *sleep*, *ἐκάτευδον* (yet also *καθηῦδον*), *καθίζω* to *sit*, *ἐκάθιζον*. Cf. *ἀφήμι* (403, 1), *κάσμαι* (406, 2), *ἀμφιέννυμι* (440, 1).

Some verbs have a *double* augment: *ἀνέχομαι* to *endure*, *ἡνείχόμην*, *ἀνορθόω* to *set right*, *ἡνώρθουν*; *ἐνοχλέω* to *annoy*, *ἡνώχλουν*.—So, also, the two following, which are not in reality compound verbs: *διαιτῶ* (from *δαίτα* *mode of living*), *ἐδιήτων*; *διακονέω* (from *διάκονος* *servant*), *ἐδιηκόνουν*.

315. *Denominative compounds beginning with a preposition* (265). Some verbs, beginning with a preposition, are not compounds of a preposition and a verb, but are derived from nouns already compounded: thus *ἐναντιόομαι* to *oppose* does not consist of *ἐν* and *ἀντιόομαι*, but is derived from the compound adjective *ἐναντίος* *opposite*.—Such verbs are *properly* augmented at the beginning: *ἡναντιούμην*; poet. *ἐναίρω* to *kill*, 2 Aor. *ἤναρον*; *μετεωρίζω* to *raise aloft* (from *μετέωρος* *raised aloft*), *ἐμετεώριζον*. More commonly, however, they are augmented *after* the preposition: *ἐκκλησιάζω* to *hold an assembly* (*ἐκκλησία*), *ἐξεκλησίαζον*; *ὑποπτεύω* to *suspect* (*ὑποπτος* *suspected*), *ὑπόπτευον*; *κατηγορέω* to *accuse* (*κατήγορος* *accuser*), *κατηγόρουν*.—Irregularly, *παρανομέω* to *transgress law* (from *παρά-νομος* *contrary to law*) makes *παρηνόμουν* (as if from *παρ-ανομew*), *παραινέω* to *act like a drunken man* (*πάρ-οινος*) makes *ἐπαρῶνουν*.

316. *Compounds of εἰδ and δύς*. Verbs compounded with *δύς* *ill* have the augment *after* the adverb, when a short vowel follows it: *δυσᾶρεστέω* to *be ill-pleased*, *δυσηρέστουν* (but *δυστυχέω* to *be unfortunate* *ἐδυστύχουν*).—The same thing occurs also, though seldom, in compounds of *εὖ* *well*: *εὐεργετέω* to *be a benefactor*, *εὐεργέτουν* or *εὐηργέτουν*.

317. All other compound verbs are augmented at the beginning: *ἀνυμῶ* to *be dispirited*, *ἡζύμουν*.

Reduplication.

318. The reduplication is the sign of *completed action*. It belongs, therefore, to the *perfect*, *pluperfect*, and *future perfect*, through all the modes. It consists properly in a repetition of the initial sound.

319. Verbs beginning with a *consonant* repeat that consonant with *ε*: λύω, λέ-λυκα. A rough mute becomes smooth in the reduplication (65 a): θύω to offer, τέ-θυκα.

Exc. But when the reduplication-syllable is long by position, it omits the consonant and consists of *ε only*. This applies to verbs beginning

a. with a *double consonant* ζ, ξ, ψ: ψεύδομαι to lie, ἔ-ψευσαι, not πε-ψευσαι.

b. with *two consonants*, unless they are a *mute and liquid*: στέλλω to send, ἔ-σταλκα, not σε-σταλκα; γράφω to write, γέ-γραφα.—But the stems κτα and μνα make κέκτημαι possess and μέμνημαι remember. Cf. πέπτωκα am fallen (449, 4), πέπταμαι am spread (439, 3).

c. with γν, γλ, and, in some cases, βλ: γινώσκω (γνο) to know, ἔ-γνωκα, not γε-γνωκα; βλαστάνω (βλαστ-ε) to sprout, ἐ-βλάστηκα, also Βε-βλάστηκα.

d. with ρ: ρίπτω (ρίψ) to throw, ἔ-ρρίφα, not ρε-ρρίφα (43).

NOTE. e. Instead of the reduplication, we find *ει* in εἶληφα from λαμβάνω (λαβ) to take, εἶληχα from λαγχάνω (λαχ) to obtain by lot, εἶλοχα from λέγω to gather, δι-είλεγμαι from δια-λέγομαι to converse (although λέγω to speak makes λέλεγμαι); also in εἶρηκα (ρε 450, 8) have said, and, with rough breathing, in εἵμαρται (μερ) it is fated.

320. Verbs beginning with a *vowel* lengthen that vowel (i. e. repeat it in *quantity*). Thus the reduplication in these verbs has the same form as the *temporal augment*: ἐλπίζω to hope, ἤλπικα, ὁρμάω, to move, ὤρμηκα, ἀπορέω to be at a loss, ἠπόρηκα, αἰρέω to take, ἤρηκα.

318 D. The reduplication is regularly retained in Hm.; yet we find δέχαται (for δεδέχεται, Pf. 3 P. of δέχομαι to receive),—εἶμαι, ἔσται (orig. ῥεσμαι, ῥεσται, from ἐννυμι to clothe),—ἔρχεται, ἔρχατο or ἐέρχατο (from ἔργω or ἐέργω to shut):—cf. Pf. οἶδα know in all dialects. The long *α* remains unchanged in the defective perfect participles, ᾠδικώς sated (Aor. Opt. ᾠδήσειε might be sated), and ἄρημένος distressed. In 2 Pf. ἄνωγα order, *α* is not made long. So in Hd., an initial vowel in some words remains short in the Pf.

319 D. Hm. has ρερυπωμένος soiled (for ἔρρυπ.); but, on the other hand, ἔμμορε (for με-μορε) from μείρομαι to receive part, ἔσσυμαι (for σε-συναί) from σέωω to drive, like the verbs with initial *ρ*. In δελ-δοικα and δελ-δια fear (409 D, 5), δελ-δεγμαί greet (442 D, 3), the redupl. is irregularly lengthened. The Ion. has reg. ἔκτημαι.

321. *Attic Reduplication.* Some verbs, beginning with *a, ε, o*, followed by a single consonant, prefix that vowel and consonant: the vowel of the second syllable is then lengthened. This is called Attic reduplication.

The vowel of the third syllable is generally short: ἀλείφω (αλῖφ) *to anoint*, ἀλ-ήλιφα, ἀλ-ήλιμμαι; ἀκούω *to hear*, ἀκ-ήκοα (39), but Perf. Mid. ἤκουσμαι; ὀρύσσω (ορῦχ) *to dig*, ὀρ-ώρῦχα, ὀρ-ώρυγμαι; ἐλαύνω (ελα) *to drive*, ἐλ-ήλακα, ἐλ-ήλαμαι; ἐλέγχω *to convict*, ἐλ-ήλεγμαι (391 b), etc.—Irregularly, ἐγείρω (εγερ) *to wake* has ἐγρ-ήγορα, the last letter of the stem being repeated, as well as the first two; but the Perf. Mid. is regular, ἐγ-ήγερμαι.

322. *E as reduplication before a vowel-initial.* The verbs mentioned in 312 have *ε* for the reduplication also, and contract it with initial *ε* to *ει*: ἄγνυμι *to break* (orig. γαγνυμι, Perf. γεγαγα), ἔαγα, ἐξίζω *to accustom*, εἴζικα (from *ε-εζικα*).—ὁράω *to see* makes ἑώρακα; ἀν-οίγω *to open*, ἀν-έωγα or ἀν-έωχα.—The stem εικ (not used in the Pres.) makes Perf. ἔ-οικα *am like*, appear, Plup. ἐ-ώκειν. Similarly the stem εἰ or ηἰ makes εἰ-ῶσα *am accustomed*.

323. In compound verbs, the reduplication has the same place as the augment.

Stem and Changes of Stem.

324. Stems are named, according to their final letters, *vowel-stems*, *consonant-stems*, *mute stems*, *liquid stems*, etc.

Verbs are named according to their stems: thus *mute verbs*, *liquid verbs*. Those which have vowel-stems are commonly called *pure verbs*.

The original stem may be modified in form by various changes. They are especially frequent in the formation of the present system. In reference to these changes, we distinguish the following

321 D. In *Hom.*, more verbs receive the Attic redupl., and sometimes without lengthening the vowel after it: ἀλ-άλλημαι *wander* from ἀλᾶ-ομαι *to wander*, ἀλ-αλύκτῃμαι *am distressed* (cf. *Hd.* ἀλυκτάζω *to be distressed*), ἄρ-ηρα *am fitted* from ἀραρίσκω (αρ) *to fit*, ἐρ-έριπτο from ἐρεῖπω (ερίπ) *to overthrow*, ὀδ-ώδυσται (st. οδus, Aor. ὠδυσάμην, 55, *became wroth*), ὄρ-ωρα *am roused* from ὀρνυμι (ορ) *to rouse*, etc.—and with inserted *ν*, ἐμν-ήμυκα from ἡμύ-ω *to bow the head*;—also the defective perfects, ἀν-ήνοδε *issues* (or *issued*), ἐπ-εν-ήνοδε *is* (or *was*) *close upon*. For ἀκ-αχ-μένος *sharpened*, see 46 D.—*Hd.* has irreg. ἀρ-αίρηκα from αἰρέ-ω *to take*.

322 D. For εἰ-ῶσα, *Hom.* has also ἔ-ῶσα (*Hd.* only ἔωσα): the orig. stem was perhaps στήθ, Pf. ε-στωθ-α (25).—Further, *Hom.* has ἐλπ-ω (ελπ) *to cause to hope*, Pf. ἔολπα *hope*, Plup. ἐώλπειν, and ἔρδω (εργ, Eng. *work*) *to do*, Pf. ἔοργα, Plup. ἐώργειν.

CLASSES OF VERBS.

325. I. FIRST CLASS (*Stem-Class*). The stem appears without change in the present: λύ-ω, τιμά-ω (contr. τιμῶ), μέν-ω to remain, τρέπ-ω to turn, ἄγ-ω to lead.

326. II. SECOND CLASS (*Protracted Class*). These lengthen a short α, ι, υ of the stem to η, ει, ευ respectively. In most of them, the short stem appears only in the 2 Aor. and 2 Fut.

Here belong a number of mute stems, as τήκ-ω (τᾱκ) to melt, λείπ-ω (λιπ) to leave, φεύγ-ω (φῦγ) to flee;—also a few stems in ῥ, which lose this vowel in the Pres. by 39: thus ῥέ-ω (for ῥευ-ω, st. ῥῥ) to run, χέ-ω (χῡ) to pour.

Some verbs of other classes (especially cl. 5, 437 N) have, in particular tenses, a similar *lengthening* of the short vowel: λαμβάνω (λαᾱβ) to take, Fut. λήψομαι (= ληβ-σομαι); ἔρχομαι cl. 9 (ερχ, ελῡξ) to come, Fut. ἐλεύσομαι (= ελευξ-σομαι).

327. III. THIRD CLASS (*Tau-Class*). The stem assumes τ in the present. Here belong many stems ending in a labial mute (π, β, φ): τύπτ-ω (τῡπ) to strike, καλύπτ-ω (καλῡβ) to cover, βάπτ-ω (βᾱφ) to dip, dye.

REM. a. Whether the stem of these verbs ends in π, or β, or φ, cannot be determined from the Pres. It may be ascertained by referring to the second aorist, if this is in use, or by referring to other words connected with the verb in derivation; e. g. to the 2 Aor. ἐ-τύπ-ην, ἐ-βάφ-ην, or the noun καλύβ-η cabin, cover.

328. IV. FOURTH CLASS (*Iota-Class*). The stem assumes ι in the present. This occurs in palatal, lingual, and liquid stems: it always occasions *euphonic changes* (see 58–61).

a. *Palatals* with ι produce σσ (later Attic ττ): φυλάσσω (for φυλακι-ω) to guard, τάσσω (for ταγι-ω) to arrange, ταρασσω (for παραχι-ω) to disturb.

σσω (ττω) may arise from a *lingual*, and even from a *labial* stem: see 429–30.

REM. The final consonant must be determined as above (327 a). In some instances, however, it can only be ascertained that the stem ends in a palatal, or lingual mute. This is shown in the *future*, which has ξω from a *palatal* stem, and σω from a *lingual*.

328 D. b. Aeol. σδω for ξω, frequent in Theoc. (56 D): σπρίσδω for σπρίξω to pipe. In Dor., most verbs in ξω have stems in γ: κομίζω to take care of, Aor. ἐκόμισα (for ε-κομιδ-σα), but Dor. ἐκόμιξα (for ε-κομιγ-σα). In Hm. too, these verbs have γ much oftener than in Att.: so in ἀλαπάξω to lay waste, δαίξω to divide, ἐναρίξω to slay, strip, μερμηρίξω to debate in mind, πολεμίζω to war, στυφελίζω to push, etc.

b. δ (less often γ) with ι produces ξ : $\phi\rho\acute{\alpha}\xi\text{-}\omega$ (for $\phi\rho\alpha\delta\iota\text{-}\omega$) *to tell*, $\kappa\rho\acute{\alpha}\xi\text{-}\omega$ (for $\kappa\rho\alpha\gamma\iota\text{-}\omega$) *to cry*.

REM. Here also the Fut. will show whether the stem ends in a lingual (δ), or a palatal (γ). For ξ arising from $\beta\text{-}\iota$, see 429.

NOTE. The following have stems in $\gamma\gamma$: $\kappa\lambda\acute{\alpha}\xi\text{-}\omega$ ($\kappa\lambda\alpha\gamma\gamma$) *to make a loud noise*, $\pi\lambda\acute{\alpha}\xi\text{-}\omega$ ($\pi\lambda\alpha\gamma\gamma$) *to cause to wander*, $\sigma\alpha\lambda\pi\acute{\iota}\xi\text{-}\omega$ ($\sigma\alpha\lambda\pi\iota\gamma\gamma$) *to sound the trumpet*.

c. λ with ι produces $\lambda\lambda$: $\beta\acute{\alpha}\lambda\lambda\text{-}\omega$ (for $\beta\alpha\lambda\iota\text{-}\omega$) *to throw*.

Only $\delta\phi\epsilon\iota\lambda\text{-}\omega$ (for $\delta\phi\epsilon\lambda\iota\text{-}\omega$) *to be obliged* follows the analogy of d , being distinguished thus from $\delta\phi\acute{\epsilon}\lambda\lambda\text{-}\omega$ (also for $\delta\phi\epsilon\lambda\iota\text{-}\omega$) *to increase*.

d. ν and ρ with ι transpose it to the preceding syllable, where it unites with the stem-vowel: $\phi\alpha\acute{\iota}\nu\text{-}\omega$ (for $\phi\alpha\nu\iota\text{-}\omega$) *to show*, $\phi\theta\acute{\epsilon}\rho\text{-}\omega$ (for $\phi\theta\epsilon\rho\iota\text{-}\omega$) *to destroy*.—If the stem-vowel is ι or υ , it becomes long (33): $\kappa\rho\acute{\iota}\nu\text{-}\omega$ (for $\kappa\rho\breve{\iota}\nu\iota\text{-}\omega$) *to distinguish*, $\sigma\ddot{\upsilon}\rho\text{-}\omega$ (for $\sigma\breve{\upsilon}\rho\iota\text{-}\omega$) *to drag*.

e. To this class belong further two *vowel-stems* in $\alpha\nu$: $\kappa\alpha\acute{\iota}\text{-}\omega$ (for $\kappa\alpha\nu\iota\text{-}\omega$ by 39) *to burn*, and $\kappa\lambda\alpha\acute{\iota}\text{-}\omega$ (for $\kappa\lambda\alpha\nu\iota\text{-}\omega$) *to weep*. The Attic, however, uses the forms $\kappa\acute{\alpha}\omega$, $\kappa\lambda\acute{\alpha}\omega$ (39 a).

329. V. FIFTH CLASS (*Nasal Class*). The stem assumes ν , or a syllable containing ν , in the present:

a. ν : $\phi\theta\acute{\alpha}\nu\text{-}\omega$ *to anticipate*, $\kappa\acute{\alpha}\mu\text{-}\nu\text{-}\omega$ *to be weary*.

b. $\acute{\alpha}\nu$ (alone): $\acute{\alpha}\mu\alpha\rho\tau\text{-}\acute{\alpha}\nu\text{-}\omega$ *to err*.

$\acute{\alpha}\nu$ (with inserted nasal): $\mu\alpha\nu\theta\text{-}\acute{\alpha}\nu\text{-}\omega$ ($\mu\acute{\alpha}\theta$) *to learn*, $\lambda\alpha\mu\beta\text{-}\acute{\alpha}\nu\text{-}\omega$ ($\lambda\acute{\alpha}\beta$) *to take*, $\lambda\alpha\gamma\chi\text{-}\acute{\alpha}\nu\text{-}\omega$ ($\lambda\acute{\alpha}\chi$) *to obtain by lot*.

REM. $\alpha\nu$ is used alone, if the stem-vowel is long by nature or position: if otherwise, with an inserted nasal (ν , μ , γ according as it precedes a lingual, labial, or palatal mute).

c. $\nu\epsilon$: $\acute{\iota}\kappa\text{-}\nu\acute{\epsilon}\text{-}\omicron\mu\alpha\iota$ *to come*.

d. $\nu\nu$: $\delta\acute{\epsilon}\iota\kappa\text{-}\nu\nu\text{-}\mu\iota$ *to show*; after a vowel, $\nu\nu\nu$: $\sigma\beta\acute{\epsilon}\text{-}\nu\nu\nu\text{-}\mu\iota$ *to extinguish*.

330. VI. SIXTH CLASS (*Inceptive Class*). The stem assumes $\sigma\kappa$ in the present, sometimes with a connecting ι : $\acute{\alpha}\rho\acute{\epsilon}\text{-}\sigma\kappa\text{-}\omega$ *to please*, $\epsilon\ddot{\upsilon}\rho\text{-}\acute{\iota}\sigma\kappa\text{-}\omega$ *to find*.

REM. a. This class is called *inceptive*, because some verbs which belong to it have the sense of beginning or becoming: $\gamma\eta\rho\acute{\alpha}\text{-}\sigma\kappa\text{-}\omega$ *to grow old*.

c. $\Pi\mu$. has $\epsilon\lambda\omega$ ($\epsilon\lambda$) *to press* (not $\epsilon\lambda\lambda\omega$). But instead of $\delta\phi\epsilon\iota\lambda\omega$ he commonly uses the form $\delta\phi\acute{\epsilon}\lambda\lambda\omega$.

e. In $\Pi\mu$., some other vowel-stems annex ι , see 434 D.

329 D. A number of stems assume $\nu\alpha$, chiefly in Epic, see 443 D.

331. VII. SEVENTH CLASS (*Epsilon-Class*). A number of stems assume ϵ in the present: $\delta\omicron\kappa\text{-}\epsilon\text{-}\omega$ to *seem, think*, Fut. $\delta\acute{o}\xi\omega$ (= $\delta\omicron\kappa\text{-}\sigma\omega$); $\rho\acute{\iota}\pi\tau\text{-}\epsilon\text{-}\omega$ another form for $\rho\acute{\iota}\pi\tau\omega$ ($\rho\acute{\iota}\phi$) cl. 3, to *throw*.

Many verbs of *other classes* annex ϵ in particular systems to the stem, original or modified: $\mu\acute{\alpha}\chi\text{-}\omicron\mu\alpha\iota$ cl. 1, to *fight*, Aor. $\epsilon\text{-}\mu\alpha\chi\epsilon\text{-}\sigma\acute{\alpha}\mu\eta\nu$; $\chi\alpha\acute{\iota}\rho\text{-}\omega$ ($\chi\alpha\rho$) cl. 4, to *rejoice*, Fut. $\chi\alpha\acute{\iota}\rho\acute{\eta}\text{-}\sigma\omega$ (335). This is the case especially with many verbs of the first, fifth, and sixth classes.—Similarly, a few stems annex \omicron : $\zeta\mu\text{-}\nu\upsilon\mu\iota$ to *swear*, Aor. Inf. $\omicron\mu\acute{o}\text{-}\sigma\alpha\iota$. And a few, chiefly poetic, annex α , see 448 D.

332. VIII. EIGHTH CLASS (*Reduplicating Class*). The stem assumes a reduplication in the present. This consists of the first consonant repeated with ι : so $\tau\iota\text{-}\tau\rho\acute{\alpha}\text{-}\omega$ to *bore*, $\tau\acute{\iota}\text{-}\theta\eta\text{-}\mu\iota$ ($\theta\epsilon$) to *put* (65 a).

Consonant-stems of this class omit the stem-vowel (339): $\gamma\acute{\iota}\gamma\omicron\mu\alpha\iota$ (for $\gamma\iota\text{-}\gamma\epsilon\nu\text{-}\omicron\mu\alpha\iota$, st. $\gamma\epsilon\nu$) to *become*, $\tau\acute{\iota}\kappa\tau\omega$ (for $\tau\iota\text{-}\tau\epsilon\kappa\text{-}\omega$, $\tau\iota\kappa\omega$, 44 a, st. $\tau\epsilon\kappa$) to *beget, bring forth*. Nearly all vowel-stems have the $\mu\iota$ -form. In $\dot{\iota}\eta\mu\iota$ (= $\dot{\iota}\text{-}\eta\text{-}\mu\iota$, st. ϵ) to *send*, the breathing is repeated as if it were a consonant.— $\dot{\iota}\sigma\tau\eta\mu\iota$ ($\sigma\tau\alpha$) to *set* is for $\sigma\iota\text{-}\sigma\tau\eta\text{-}\mu\iota$ (63) Lat. *sisto*.— $\dot{\iota}\sigma\chi\omega$ ($\sigma\epsilon\chi$) to *hold*, another form of $\acute{\epsilon}\chi\omega$ cl. 1, is for $\dot{\iota}\sigma\chi\omega$ (65 c), and that for $\sigma\iota\text{-}\sigma\chi\text{-}\omega$ (63): with this are connected $\acute{\alpha}\mu\pi\text{-}\iota\sigma\chi\rho\acute{\epsilon}\omicron\mu\alpha\iota$ to *have on* and $\dot{\iota}\pi\text{-}\iota\sigma\chi\rho\acute{\epsilon}\omicron\mu\alpha\iota$ to *promise*, which belong to the fifth class.—The Attic reduplication is seen in $\delta\nu\acute{\iota}\eta\eta\mu\iota$ (= $\omicron\nu\text{-}\omicron\eta\eta\text{-}\mu\iota$, st. $\omicron\nu\alpha$) to *profit*.

REM. a. Several reduplicating stems are referred to the *sixth* class, because they assume $\sigma\kappa$, as $\gamma\iota\text{-}\gamma\nu\acute{\omega}\text{-}\sigma\kappa\text{-}\omega$ ($\gamma\nu\omicron$) to *know*.

333. IX. NINTH CLASS (*Mixed Class*). This is added to include the verbs in which different parts are derived from stems essentially different: $\phi\acute{\epsilon}\rho\text{-}\omega$ to *bear*, Fut. $\omicron\dot{\iota}\text{-}\sigma\omega$, Aor. $\eta\grave{\nu}\epsilon\gamma\kappa\text{-}\omicron\nu$.

Other Changes of the Stem.

The stem is further modified in different parts of the verb, chiefly by vowel-changes.

334. I. VARIATION (of vowels, 25).

a. α , ϵ , \omicron may be interchanged: $\tau\rho\acute{\epsilon}\phi\text{-}\omega$ to *nourish*, 2 Aor. $\epsilon\text{-}\tau\rho\acute{\alpha}\phi\text{-}\eta\nu$, 2 Perf. $\tau\acute{\epsilon}\text{-}\tau\rho\omicron\phi\text{-}\alpha$.

This occurs chiefly in consonant-stems of one syllable, which have a *liquid* before or after the stem-vowel. Verbs which make this interchange, have α in the 2 Aor. of all voices, \omicron in the 2 Perf. But liquid stems of one syllable have α also in the 1 Perf. and the Perf. Mid.: $\sigma\tau\acute{\iota}\lambda\text{-}\omega$ to *send*, $\acute{\epsilon}\text{-}\sigma\tau\alpha\lambda\text{-}\kappa\alpha$, $\acute{\epsilon}\text{-}\sigma\tau\alpha\lambda\text{-}\mu\alpha\iota$.

b. $\epsilon\iota$, arising from $\dot{\iota}$, is exchanged for $\omicron\iota$ in the 2 Perf.: $\lambda\epsilon\acute{\iota}\pi\text{-}\alpha$ ($\lambda\dot{\iota}\pi$) to *leave*, $\lambda\acute{\epsilon}\text{-}\lambda\omicron\iota\pi\text{-}\alpha$.

c. ϵ is rarely exchanged for ι : $\pi\iota\tau\text{-}\nu\acute{\epsilon}\omega$ ($\pi\epsilon\tau$) to *fall*.

d. Cases which stand by themselves are ῥήγ-νυμι (ῥᾶγ) *to break*, 2 Perf. ῥῥ-ῥωγ-α (25); st. τῥᾶγ, 2 Aor. ῥ-τῥᾶγ-ον, Pres. τῥώγ-ω (for τῥηγ-ω) *to gnaw*; st. εῖ or ηῖ, 2 Perf. εῖ-ωῖ-α *am accustomed*.

335. II. LENGTHENING (of vowels. *Protraction*, 28).

1. *Vowel-stems* lengthen a final short vowel, wherever it is followed by a *consonant*, and hence, in general, everywhere out of the present system. The short vowels pass into the corresponding long φιλῆ-ω, Fut. φιλῆ-σω, δηλό-ω, Aor. ἐ-δήλω-σα. But *ä* becomes *ā* only after *ε*, *ι*, *ρ*, elsewhere *η*: θηρά-ω, Perf. τε-θήρᾱ-κα, τιμά-ω, Aor. Pass. ἐ-τιμή-θην.

Exc. a. The stem χρα (χράω *to give oracles*, χράομαι *to use*, κίχρημι *to lend*) is lengthened to χρη: χρήσω, ἐχρησάμην. So too τι-τρά-ω *to bore*, ἔτρησα. On the other hand, ἀκροά-ομαι *to hear* makes ἀκροᾶσο-μαι, etc.

For many vowel-stems which *retain* the short vowel, see 419.—For *μι-forms* of vowel-stems, we have the following special rule:

336. 2. *Μι-forms* lengthen the final stem-vowel

a. in the Pres. and Impf. Act., but only in the Sing. of the Indic.: ἴ-στη-μι (στᾱ) *to set*, ἐ-δείκνῦ-ς 2 Sing. Impf. Act. of δείκνῦ-μι *to show*.

b. in the 2 Aor. Act., Ind., Impv., and Inf.: στή-ῃ 2 S. Impv., ἀποδρά-ναι 2 Aor. Inf. of ἀποδι-δρά-σκω *to run away*. Cf. 400 n.

337. 3. *Liquid stems* lengthen the short stem-vowel in the *first aorist system*, as a compensation for the omitted tense-sign σ. The vowels are changed as in pure verbs, except that *ε* becomes *ει*: πε-ραίν-ω (περᾶν) *to bring to an end*, ἐ-πέρᾱν-α, φαίν-ω (φᾶν) *to show*, ἔ-φην-α, μέν-ω *to remain*, ἔ-μειν-α, κρίν-ω (κρῖν) *to distinguish*, ἔ-κριν-α, ἀμύν-ω (αμύν) *to ward off*, ἡμύν-α.

338. 4. *a* is generally lengthened in the 2 Perf. of consonant-stems: κράξ-ω (κρᾶγ) *to cry*, κέ-κρᾶγ-α, φαίν-ω (φᾶν) *to show*, πέ-φην-α. But before aspirates it sometimes remains short: γράφ-ω *to write*, γέ-γράφ-α, τάσσω-ω (τᾶγ) *to arrange*, τέ-τᾶχ-α.

339. III. *Omission* (of vowels, 38): γί-γν-ομαι (for γι-γεν-ομαι, st. γεν) *to become*, ἀκού-ω *to hear*, 2 Perf. ἀκ-ήκο-α (for ακ-ηκου-α, 39).

335 D. In Dor., the lengthened form of *ä* is *ā* after all letters (29 D): ἐτιυᾶθην, ἴστᾱμι, στᾱδι, ἔφᾱνα, πέφᾱνα. In Ion., *ā* is lengthened to *η*, even after *ε*, *ι*, *ρ*: ἰήσομαι (ἰάομαι *to heal*), εὐφρῆναι (εὐφραίνω *to gladden*). Yet εἰᾶω *to permit* makes *ā* (not *η*): εἶᾶσω, εἶᾶσα. The stem πα *to get* (chiefly poetic, Pres. not used) always appears as *pā*: πᾶσομαι, ἐπᾶσάμην, πέπᾶμαι *possess*.

336 D. b. For stem-vowel lengthened in the (uncontracted) 2 Aor. Sub. of *μι-forms*, see 400 D i.

338 D. In Hm., the 2 Pf. Par. Fem. sometimes keeps the short vowel, when it is lengthened in other forms of the tense: ἀρηρώς *fitted*, Fem. ἀρᾶρῡῃ, Ind. ἔζηρα (ἀραρίσκω), τεθελῶς *blooming*, Fem. τεθᾶλῡῃα (θάλλω).

340. IV. *Transposition* (of vowel and liquid. *Metathesis*, 57): st. *Θᾶν to die*, 2 Aor. *ἔ-Θᾶν-ον*, 2 Perf. 1 P. *τέ-Θῆ-μεν*, Pres. *Θνήσκω* (335).

341. V. *Aspiration* (of labial or palatal mute). This occurs in some *second perfects* (387 b): *πέμπ-ω to send*, *πέ-πομφ-α*, *τάσσ-ω (τᾶγ) to arrange*, *τέ-τᾶχ-α*.

For aspiration in Perf. Mid. 3 P., see 392. For transfer of aspiration in *τρέφ-ω*, Fut. *τρέψω*, and the like, see 66 c.

342. VI. *Addition of σ (to a vowel-stem)*. This occurs in the *perfect middle* and *first passive* systems of some *pure verbs*, especially such as retain a final short vowel (419-21): *τελέ-ω to complete*, *τετέλεσ-μαι*, *ἀκού-ω to hear*, *ἠκούσ-θην*.

For *ν* omitted at the end of a few liquid stems, see 433.

Passive-Sign.

343. The *active* and *middle* have no special *voice-sign*, being distinguished from each other by their different *endings*. But the *passive voice* affixes to the stem a *passive-sign*, *Θε* in the *first passive* system, and *ε* in the *second*.

In both systems, the *ε* is contracted with a following *mode-sign*: *λυ-ζῶμεν* for *λυ-ζε-ω-μεν*, *σταλείην* for *σταλ-ε-ιη-ν*. And in both, the *ε* becomes *η*, when a *single consonant* follows it: *ἐλύθη-ν*, *ἐλύθη* (for *ελυθη-τ*), *σταλή-σομαι*; but 3 P. Impv. *λυζέ-ντων*, Par. Fem. *σταλείσα* (for *σταλε-νσα*), Par. Neut. *λυζέν* (for *λυζε-ντ*).

Tense-Signs.

344. In some of the tense-systems, the consonants *κ* and *σ* are added to the stem, as tense-signs. Thus the tense-sign is

κ in the *first perfect* system: *λέλυ-κ-α*, *ἐλελύ-κ-ειν*.

σ in the *first aorist* system: *ἔλυ-σ-α*, *ἔλυ-σ-άμην*.

σ in the *future* of all voices: *λύ-σ-ω*, *λύ-σ-ομαι*, *λυθή-σ-ομαι*.

σ in the *future perfect*: *λελύ-σ-ομαι*.

345. But a liquid before *σ* was a combination of sounds which the Greek generally avoided. Hence

343 D. In the uncontracted 2 Aor. Sub. Pass., Imp. often lengthens *ε* to *ει* (in 3 Sing. also to *η*): *δαμεί-ετε* for (*δαμέ-ητε*) *δαμήτε* ye may be overcome, *φανή-η* for (*φανέ-η*) *φανῆ* he may appear.

344 D. In Imp., the tense-sign *σ* is often doubled after a short vowel: *ἀνύσσω* for *ἀνύσσω* Fut. of *ἀνύω to achieve*, *ἐγέλασσα* for *ἐγέλασα* Aor. of *γελάω to laugh*.

For Doric Future with *σε* as tense-sign instead of *σ*, see 377 D.

1. Liquid verbs, in the *future* system, take ϵ instead of σ : $\phi\acute{\alpha}\nu\text{-}\acute{\epsilon}\text{-}\omega$, contracted $\phi\alpha\nu\acute{\omega}$, instead of $\phi\alpha\nu\text{-}\sigma\text{-}\omega$, from $\phiαίνω$ ($\phi\acute{\alpha}\nu$).

2. Liquid verbs, in the *first aorist* system, lengthen the stem-vowel in compensation for the omitted σ : $\xi\text{-}\phi\eta\nu\text{-}\alpha$ instead of $\epsilon\text{-}\phi\alpha\nu\text{-}\sigma\text{-}\alpha$. For the consequent change of vowels, see 337.

REM. a. κ was first used in *pure* verbs to separate the vowels: $\xi\sigma\tau\eta\kappa\text{-}\alpha$ for $\acute{\epsilon}\sigma\tau\eta\alpha$. Homer uses it only in such verbs. But it was afterwards extended, as a tense-sign, to *liquid* and to *lingual* verbs.

b. ϵ in the Future of liquid verbs appears to have been originally inserted for the sake of euphony: $\phi\alpha\nu\text{-}\epsilon\text{-}\sigma\omega$ for $\phi\alpha\nu\text{-}\sigma\omega$. The σ afterwards fell away between the two vowels (64), which were then subject to contraction.

TENSE-STEM. The elements already described, so far as they are found in any tense, form its tense-stem. The augment, however, being confined to the indicative, is not considered as belonging to the tense-stem.

Connecting Vowels and Mode-Signs.

346. In most cases, the endings are not applied *directly* to the tense-stem, but *vowels* are interposed between them. These, for the most part, are mere *connecting* vowels: they serve to facilitate pronunciation: when not required for this purpose, they are sometimes dispensed with. But the *subjunctive* is always distinguished by the long vowels η , ω : the *optative*, always by the vowel ι . These vowels, therefore, are properly called *mode-signs*.

MODE-SIGNS.

347. *Subjunctive*. The Sub. has ω before a nasal (μ , ν), elsewhere η : $\lambda\acute{\upsilon}\text{-}\omega$ (for $\lambda\nu\text{-}\omega\text{-}\mu\iota$), $\lambda\acute{\upsilon}\text{-}\omega\text{-}\sigma\iota$ (for $\lambda\nu\text{-}\omega\text{-}\nu\sigma\iota$), $\lambda\acute{\upsilon}\sigma\text{-}\eta\text{-}\sigma\text{-}\vartheta\epsilon$.

345 D. In Hm., several liquid verbs have σ as tense-sign: Fut. $\vartheta\rho\text{-}\sigma\omega$, Aor. $\vartheta\rho\text{-}\sigma\alpha$ ($\vartheta\rho\text{-}\nu\mu\iota$ to rouse), $\xi\kappa\nu\rho\sigma\alpha$ ($\kappa\nu\rho\text{-}\acute{\epsilon}\omega$ to fall in with), $\xi\kappa\epsilon\lambda\sigma\alpha$ ($\kappa\acute{\epsilon}\lambda\lambda\omega$ to drive), $\xi\kappa\epsilon\rho\sigma\alpha$ ($\kappa\acute{\epsilon}\iota\rho\omega$ to shear),— $\delta\acute{\epsilon}\rho\sigma\sigma\alpha\iota$ ($\delta\acute{\epsilon}\rho\text{-}\sigma\mu\alpha\iota$ to grow warm), $\phi\acute{\upsilon}\rho\sigma\omega$ (Aor. Sub. of $\phi\acute{\upsilon}\rho\text{-}\omega$ to mingle), $\xi\lambda\sigma\alpha$ ($\epsilon\lambda\omega$ to press), and the defective $\acute{\alpha}\pi\delta\epsilon\rho\sigma\alpha$ took away. The first four of these are found also in Attic poetry.

In Aeol., σ of the 1 Aor. is assimilated to a preceding liquid: so in Hm., in one word, $\acute{\omega}\phi\epsilon\lambda\lambda\alpha$ (= $\omega\phi\epsilon\lambda\text{-}\sigma\alpha$) for $\acute{\omega}\phi\epsilon\iota\lambda\alpha$, Pr. $\acute{\delta}\phi\acute{\epsilon}\lambda\lambda\omega$ to increase.

347 D. Hm. often has σ , ϵ , instead of ω , η , as mode-signs of the Sub.; but the Sing. and 3 Pl. of the active voice (and of the Aor. Pass., 354) have only ω , η .

This formation occurs especially in aorists of the $\mu\iota$ -form and in the 2 Aor Pass. (395); the preceding vowel is then usually lengthened (400 D i, 343 D): $\delta\acute{\omega}\text{-}\sigma\mu\epsilon\nu$ for ($\delta\acute{\omega}\text{-}\omega\mu\epsilon\nu$) $\delta\acute{\omega}\mu\epsilon\nu$, $\delta\epsilon\acute{\iota}\text{-}\sigma\mu\alpha\iota$ for ($\delta\acute{\epsilon}\text{-}\sigma\mu\alpha\iota$) $\delta\acute{\omega}\mu\alpha\iota$, $\sigma\tau\acute{\eta}\text{-}\epsilon\tau\omicron\nu$ (for $\sigma\tau\acute{\alpha}\text{-}\eta\tau\omicron\nu$) $\sigma\tau\acute{\eta}\tau\omicron\nu$, $\delta\alpha\mu\acute{\epsilon}\iota\text{-}\epsilon\tau\epsilon$ for ($\delta\alpha\mu\acute{\epsilon}\text{-}\eta\tau\epsilon$) $\delta\alpha\mu\acute{\eta}\tau\epsilon$.

REM. a. The *ι* subscript of the 2, 3 Sing. Act. and the 2 Sing. Mid. comes from the original endings *σι, τι, και σαι*.

b. The mode-signs of the Sub. were formed by lengthening *ο* and *ε* the usual connecting vowels of the Ind. Hence the Sub. never has a connecting vowel in addition to its mode-sign.

348. *Optative*. The mode-sign of the Opt. is *ι*: *λύοι-μι, λυσάι-μην*.

Before active endings, *ιη* is often used instead of *ι*. This is always the case in the Sing. of the *passive aorists* and of *μι-forms*, and frequently in their Dual and Plur.: *λυθείη-ν, διδοίη, σταλεί-τε* or *σταλείη-τε*. It is also frequently the case in *contract forms* and in the *Perf. Act.*: *τιμαίη-ν, contr. τιμάη-ν, πεποιθείη-ν*.

Before *ν* in the 3 Plur. Act., *ιε* is always used.

REM. a. The mode-sign of the Opt. is usually joined to the tense-stem by a *connecting vowel*: it is always so, when the tense-stem ends in a consonant. *ι* forms a diphthong with a preceding vowel: *λύ-οι-μι, λυσ-αί-μην*.

CONNECTING VOWELS.

349. 1. The *first aorist system* has *α* throughout: *λύσ-αι-μι, λύσ-α-σθαι*.

Exc. a. *α* is changed to *ε* in the Ind. Act. 3 Sing.: *ἔλυσ-ε*,—to *ο* before *ν*, in the Imv. Act. 2 Sing.: *λῦσ-ον*,—to *αι* in the Imv. Mid. 2 Sing.: *λῦσ-αι*; also in the Inf. Act.: *λῦσ-αι*. All these forms omit the ending, as does also the Ind. Act. 1 Sing.: *ἔλυσ-α* (for *ελυσ-α-ν*).

REM. b. In the irregular, but more common, forms of the Opt. Act., 2 Sing. *ει-α-ς*, 3 S. *ει-ε*, 3 P. *ει-α-ν*, the connecting vowel of the Ind. is thrown in after the mode-sign *ι*, in consequence of which the preceding *α* is changed to *ε*.

350. 2. The *perfect active indicative* has *α*: *λελύκ-α-τε*. But the 3 Sing. has *ε*: *λέλυκ-ε*.

The same short vowels are frequent in the Sub. of the first aorist system: *νεμεσήσ-ετε* for *νεμεσήσ-ητε* (*νεμεσά-ω* to *resent*), *ἐφάψ-εαι* for (*ἐφάψ-ηαι*) *ἐφάψη* (*ἐφάπτομαι* to *touch upon*). These forms are often liable to be confounded with those of the Fut. Ind.—In other tenses this formation is less frequent. It is seldom or never found in the Pr. Sub. of verbs in *ω*.

348 D. Hm. almost never has *ιη* in the dual and plural. In contract verbs, *ιη* is rarely used by Hm., never by Hd.

349 D. In Hm., the 1 Aor. sometimes has the connecting vowels *ο, ε* (352) like the 2 Aor.: *ἔξε, ἔξον* came (*ἔκω*), *ἐβήσето* went (*βαίνω*), *ἐδύσето* went under (*δύω*). So especially in the Imv.: *ῥρσο, ῥρσεν* rise (*ῥρυνμι*), *ἄξετε* lead (*ἄγω*), *οἶσε* bring (*φέρω*), *λέξεο* lay thyself, *πελάσσετον* bring near (*πελάζω*).

350 D. In Dor., the Sing. of the Pf. Ind. may have the connecting vowels of the Pres.: *λελύκ-ω* for *λέλυκ-α, λελύκ-εις, -ει* (the forms *λελυκ-ης, -η* are probably incorrect) for *λέλυκ-ας, -ε*.

351. 3. The *pluperfect active* has *ει*, but in the 3 *Plur.* commonly *ε*: ἐλελύκ-ει-ν, ἐλελύκ-ε-σαν.

REM. a. ἐλελύκεσαν ought, in strictness, to be divided ἐλελυκ-εσα-ν(τ), cf. Lat. *perpend-erant* for *perpend-erant*. εσα here belongs to an old Impf. of εἰμι = εσ-μι, Lat. (e)s-um, Impf. *era-m*, for *esam*. In the other numbers and persons of the Plup., σ was dropped, and *ει* formed by contracting the vowels. The Old Attic *η* for *ειν* and *ει* (1, 3 Sing.) was also formed by contraction from *ε(σ)α(ν)* and *ε(σ)ε*.

352. 4. The *other forms* which have a connecting vowel, take *ο* or *ε*: thus

a. The indicative has *ο* before a nasal, elsewhere *ε*: λύ-ο-μεν, λύσ-ου-σι (for λυσ-ο-νσι), λελύσ-ε-σθ*ε*.

In the Pres. and Fut. Act., *ο* in the 1 Sing. becomes *ω* (on account of the omitted ending *μι*); *ε* in the 2, 3 Sing. takes *ι* (derived from the original endings *σι*, *τι*): λύ-ω, λύσ-ει-ς.

b. The optative has *ο*: λελύκ-οι-μι, λυθῇσ-οί-μην.

c. The imperative follows the same rule with the indicative: λυ-ό-ντων, λύ-ε-σθ*ε*.

d. The infinitive has *ε*, which becomes *ει* in the Pres., Fut., and 2 Aor. Act.: λύσ-ει-ν, λελυκ-έ-ναι, λύ-ε-σθ*αι*.

e. The participle has *ο*: λύ-ο-ντες, λύσ-ου-σαι (for λυσ-ο-νσαι).

353. 5. *Forms without Connecting Vowels.* There are no connecting vowels

a. in the perfect and pluperfect middle, the aorist passive, and the perfect participle active.

b. in *μι*-forms (of the present, second aorist, and second perfect systems).

351 D. Hd. has in the Plup. Act. 1 Sing. εα for *ει-ν*, 2 S. εα-ς for *ει-ς*, 3 S. εε for *ει*, 2 Pl. εα-τε for *ει-τε*, 3 Pl. only εσα-ν.—Hm. has 1 S. εα, 2 S. εα-ς (also contracted η-ς), 3 S. ει or *ει-ν* (contracted from *εε*, *εε-ν*): ἐτεδῆπεα *was astonished*, ἐτεδῆπεας, δεδειπνήκειν *he had feasted*. The uncontracted 3 Sing. is seen only in ᾔδεε, comm. ᾔδη *he knew*.—In two or three words, Hm. forms a Plup. with the connecting vowels *ο*, *ε*, after the analogy of the Impf.: ἤνωγ-ο-ν (also ἤνώγ-εα) Plup. of ἄνωγα *command*, ἐμέμηκ-ο-ν Plup. of μέμηκα *bleat*, ἐγέγων-ε (also ἐγεγών-ει) Plup. of γέγωνα *shout*. Still more irreg. are 3 Pl. ἠνώγ-ευν, γεγών-ευν (contracted from -εο-ν).

352 D. Hm. and Hd. often have *έει-ν* for *εῖ-ν* in the 2 Aor. Inf. Act.: βαλ-έει-ν *to throw*, ἰδ-έει-ν *to see*.

The Dor. (Theoc.) often has *ε-ς* for *ει-ς* in the Ind. 2 Sing., and *ε-ν* for *ει-ν* in the Inf.: σὺρίσδ-ε-ς for σὺρίζ-ει-ς *art piping*, αἰίδ-ε-ν for αἰίδ-ει-ν *to sing*. The accent is the same as in the Attic forms. Rare is Dor. ἦ-ν for *εῖ-ν* in the 2 Aor. Inf.

Endings.

354. There are two series of endings, one for the *active* voice, the other for the *middle*. The *passive aorist* has the endings of the *active*; the *passive future*, those of the *middle*.

The endings of the finite modes are called *personal* endings, because they have different forms for the three persons.

355. INDICATIVE. The personal endings of the Ind. are

Active.		Middle.	
<i>Principal tenses.</i>	<i>Historical.</i>	<i>Principal.</i>	<i>Historical.</i>
S. 1. μι	ν [μ]	μαι	μην
2. ς [σι]	ς	σαι	σο
3. σι [τι]	— [τ]	ται	το
D. 2. τον	τον	σθον	σθον
3. τον	την	σθον	σθην
P. 1. μιν [μες]	μιν [μες]	μεθα	μεθα
2. τε	τε	σθε	σθε
3. (ν)σι [ντι]	ν [ντ]	νται	ντο
or σαν [σαντ]			

The endings in brackets are earlier forms, not used in Attic Greek, but found in other dialects or kindred languages. For change of *τι*, *ντι*, to *σι*, (*ν*)*σι*, see 62: for change of *μ* to *ν*, 77: for dropping of a final *τ*, 75. The forms *μι*, *σι*, *τι*, *ντι* were weakened in the historical tenses, on account of the augment at the beginning, to *μ*, *ς*, *τ*, *ντ*. In the middle they were extended to *μαι*, *σαι*, *ται*, *νται*; of these, again, the last three were weakened in the historical tenses to *σο*, *το*, *ντο*.

355 D. a. The Dor. retains the earlier forms *τι* for *σι*, *ντι* for (*ν*)*σι*, *μες* for *μιν*. It has *τᾶν* for *την*, *μᾶν* for *μην*, *σθᾶν* for *σθην* (24 D b). Thus *τίθῃτι*, *λύοντι*, *λύσωντι*, *λελύκωντι*, *λύσομες*, *ἐλυόμᾶν*, *ἐλελύσθᾶν*, for *τίθῃσι*, *λύουσι*, *λύσωσι*, *λελύκᾱσι*, *λύσομεν*, *ἐλυόμεν*, *ἐλελύσθην*.

b. Hm. sometimes has *τον* for *την* and *σθον* for *σθην* in the third person dual of the historical tenses.

c. Hm. often has *ν* for *σαν* in the Aor. Pass. and in *μ*-forms: *λύθε-ν* (orig. *ελυθε-ντ*) for *ἐλύθη-σαν*, *ἔστα-ν* (orig. *εστα-ντ*) for *ἔστη-σαν*.

d. The poets often have *μεσθα* for *μεθα*: *λυό-μεσθα* for *λυό-μεθα*.

e. Hm. often has *ᾶται*, *ᾷτο* for *νται*, *ντο* in the Pf. Plup. Mid. This occurs chiefly after consonants (cf. 392), but sometimes after vowels: *δεδαί-αται* (*δαί-ομαι* to divide), *βεβλή-ατο* (*βάλλω* to throw). Also in the Pr. Impf. of *κεῖμαι* to lie, *ἤμαι* to sit: *κέ-αται*, *εἴ-ατο*.—Hd. usually has *αται*, *ατο* in the Pf. Plup. Mid., even after vowels, and often in the Pr. Impf. of *μ*-forms; a preceding *α* or *η* becomes *ε*: *οικέ-αται* for *ῥκη-νται* (*οικέ-ω* to inhabit), *τιδέ-αται* for *τίδε-νται*, *ἐδυνέ-ατο* for *ἐδύνα-ντο* (*δύνα-μαι* to be able).—The endings *αται*, *ατο* do not occur after a connecting vowel. Such forms as *κηδ-έ-αται* for *κήδ-ο-νται* they care for, *ἐγεν-έ-ατο* for *ἐγέν-ο-ντο* they became, which are found in most editions of Hd., are probably incorrect.

356. a. The endings of the three singular persons are clearly seen to be appended pronouns, *I, thou, that*: thus *μι, σι, τι*, the original forms, correspond to the personal stems *με, σε* (231), and the demonstrative stem *το* of the article.

The ending *σα* for *s* is found only in a few *μι*-forms: *ἔφη-σα thou saidst*.

b. The ending of the first person plural is also used for the *first person dual*.—A special ending *μεζον*, for the middle first person dual, occurs only in Hom. II. ψ, 485, Soph. El. 950 and Phil. 1079, beside two instances cited by Athenaeus.

την is sometimes used for *τον* in the second person dual of the historical tenses.

c. The ending *σαν* is found in the Plup. Act. and Aor. Pass.; also in *μι*-forms: *ἐλελύκε-σαν, ἐλύζη-σαν, ἐτίζε-σαν*.

357. SUBJUNCTIVE AND OPTATIVE. The Sub. and Opt. take the personal endings of the Ind. The Sub. has the endings of the *principal* tenses: the Opt., those of the *historical* tenses.

Exc. a. The 1 Sing. Opt. Act. takes *μι*: *λύοι-μι*; unless *η* is the mode-sign. In that case, the 1 Sing. has *ν*: *λυζειῖν-ν*; and the 3 Plur. has *σαν*: *δοίη-σαν*, or *δοίε-ν*.

358. IMPERATIVE. The personal endings of the Impv. are

	<i>Active.</i>		<i>Middle.</i>	
S. 2.	ῒ	3. τω	2. σο	3. σθω
D. "	τον	" των	" σθον	" σθων
P. "	τε	" τωσαν	" σθε	" σθωσαν
		or ντων		or σθων

359. INFINITIVE. The infinitive-endings are

Act. *ν* after *ει*, elsewhere *ναι*: *λύει-ν, λελυκέ-ναι, λυθῆ-ναι*.

Mid. *σθαι*: *λύσα-σθαι, λυθήσε-σθαι*.

357 D. In the Opt., Hm. and Hd. always have *ατο* for *ντο*: *γίγνοι-ατο* for *γίγνοι-ντο*; though in the Sub. they always have *νται*: *γίγνω-νται*. In the 2 Sing. Sub., Hm. often has *σθα* for *s*: *ἔθέλῃσθα* for *ἔθέλῃς* (*ἔθέλω to wish*); rarely so in the Opt.: *κλαίοισθα* for *κλαίεις* (*κλαίω to weep*).

358 D. The endings *τωσαν* and *σθωσαν* do not occur in Hm., and the Attic drama. Even in Attic prose they are less frequent than *ντων* and *σθων*.

359 D. For *ν* or *ναι*, Hm. often has *μεναι* or *μεν* (also Dor.), with the accent always on the preceding syllable: *πέμπειν* or *πεμπέμεναι* or *πεμπέμεν* *to send*. Hm. never uses *μεν* after a long syllable or *ναι* after a short one: hence *στήμεναι* or *στήναι*, never *στήμεναι*, *δαμήμεναι* or *δαμήναι* Aor. Pass. *to be subdued*, never *δαμημεν*, *ἐστώμεναι* or *ἐστώμεν*, never *ἐστώναι*. Yet we have *ιέναι* as well as *ῖμεναι*, *ῖμεν* *to go*.

In Dor., the Inf. of the Pf. Act. is sometimes formed like the Pres.: *λελυκ-εῖν* for *λελυκέ-ναι*.

360. PARTICIPLE. The participle-endings are

<i>Act. M. N.</i>	<i>ντ</i>	<i>F.</i>	<i>(ν)σα</i> : λύο-ντ-ι, λύσᾱ-(ν)σα-ν : but
<i>Perf. Act.</i>	<i>οτ</i>	<i>νια</i> :	λέλυκ-ότ-ων, λέλυκ-ύᾱ-ν.
<i>Mid.</i>	<i>μενο</i>	<i>μενᾱ</i> :	λυό-μενο-ς, λυο-μένα-ς.

The participle-stem is further declined by case-endings like an adjective: see 207, 214-6. For the feminine endings *(ν)σα*, *νια*, see 214 a, 216 b.

ENDINGS OMITTED OR ALTERED.

361. 1. The active endings *μι*, *σι*, *σι* are dropped after a vowel: λύσ-ω (for λυσ-ο-μι and λυσ-ω-μι), λέλυκ-ε (for λέλυκ-ε-σι), λῦ-ε (for λυ-ε-σι).

But if the vowel belongs to the tense-stem, the endings are retained: τίζη-μι, δείκνῦ-σι, στάλη-σι. *μι* remains also in the Opt.: λύοι-μι.

For an exception in regard to *σι*, see 401 b. For *τι* in λύζη-τι, see 65 b.

362. 2. The personal ending *(ν)σι* and the participle-ending *(ν)σα* always drop *ν* before *σ*: the preceding vowel is then lengthened in compensation, see 48.

363. 3. The middle endings *σαι* and *σο*, after a vowel, drop *σ* (64); this is followed by contraction: thus λύσ-η or λύσ-ει from λυσ-ε-(σ)αι, λύσ-η from λυσ-η-(σ)αι, ἐλύ-ου from ελυ-ε-(σ)ο, ἐλύσ-ω from ελυσ-α-(σ)ο, λύοι-ο from λυοι-(σ)ο. In the last case (the optative), contraction is of course impossible.

But if the vowel belongs to the tense-stem, *σ* is generally retained. τίξε-σαι or τίξη (τίξει), ἴστα-σο or ἴστω; it is always so in the Perf. and Plup.: ἔλυ-σαι, ἔλυ-σο.

REM. a. From *ε-(σ)αι* are formed both *η* and *ει*. Of these, *η* is the usual form; but the Attic, especially the older Attic, has also *ει*: βούλο-μαι to *wish* and οἶομαι (οἶμαι) to *think* have only βούλει, οἶει, in the 2 Sing.

360 D. The participle of the Pf. Act. is formed like the Pres. Par., in κεκλήγ-ο-ντ-ες Hm. for κεκληγ-ότ-ες (κλάζω to make a noise). Cf. πεφρίκ-ο-ντ-ας, κεχλάδ-ο-ντ-ος in Pindar.

Hm. often lengthens *οτ* to *ωτ* in the Pf. Par.: τεθνηῶτος, Att. τεθνηκότος (θνήσκω to die).

361 D. Hm. often retains *μι*, *σι* in the Sub.: ἐδέλωμι, ἐδέλῃσι (more correctly written ἐδέλῃσι) for ἐδέλω, ἐδέλῃ, may wish.

362 D. The Aeol. has *οισα* for *ουσα* and *αισα* for *ᾱσα* in the Fem. Par.: τρέφουσα nourishing, θρέψαισα. The first of these forms is used by Theoc., and both of them by Pindar.

363 D. In Hm., the vowels, after *σ* is dropped, usually remain uncontracted: λύσσαι, λύσσαι, ἐλύσο, etc. Hd. contracts *ηαι* to *η* and sometimes *εο* to *ε*: 2 Sing. Sub. βούλη, Imv. βούλεο or βούλεν wish. Hm. contracts *εαι* to *ει* only in ὕψει thou wilt see.

Hm. sometimes drops *σ* in the Pf. Plup.: μέμνη-αι Lat. meministi, also contracted μέμνη. So in Hd., 2 Sing. Imv. μέμνε-ο, with *ε* for *η*.

364. 4. The *first aorist* system omits the endings in the 1 Sing Ind. Act., the 2 Sing. Inv. Act. and Mid., and the Inf. Act.: ἔλυσ-α (for ἐλυσ-α-ν), λῦσ-ον (for λυσ-α-σι), λῦσ-αι (for λυσ-α-σο), λῦσ-αι (for λυσ-α-ναι). The ν in λῦσον is a euphonic addition. See 349 a.

Accent of the Verb.

365. As a general rule, the accent stands as far as possible from the end of the form (*recessive* accent, 97); on the penult, when the ultima is long by nature; otherwise, on the antepenult: λυσά-σθων, λύσασθ-ε.

Final αι and οι have the effect of *short* vowels on the accent (95 a): λύονται, λύσαι, λυζησόμενοι. But not so in the Opt.: λύσαι, λελύκοι.

For *contract* forms, the accent is determined by the rules in 98: hence δοκῶ (δοκέ-ω), ἐλῶμεν (ἐλά-ομεν from ἐλαύνω, 435, 2), πεσοῦμαι (πεσέ-ομαι from πίπτω, 449, 4), διδῶμαι (διδό-ομαι), λυζῶ, λυζῆς (λυζε-ω, λυζε-ης).

EXCEPTIONS.

366. In the *finite* verb there is only the following exception:—The 2 Aor. Inv. 2 Sing. accents the connecting vowel

a. regularly in the *middle*: λιπ-οῦ contracted from λιπ-έ-(σ)ο.

b. in the following *active* forms: εἰπ-έ say, ἐλθ-έ come, εἵρ-έ find, ἰδ-έ see, λαβ-έ take; but not in their compounds: ἄπ-ειπε.

REM. Of course, this exception has no reference to μι-forms, which are without connecting vowel.

367. The *infinitive* and *participle*, which are essentially nouns, present numerous exceptions.

a. In the 2 Aor. Act. and Mid., they accent the connecting vowel: the Inf. Act. is perispomenon, the Par. Act. oxytone: λιπ-εῖ-ν, λιπ-ώ-ν, λιπ-έ-σσαι, λιπ-ό-μενος. For the 2 Aor. Par. Mid., this gives the same accent as the general rule.

b. In the 1 Aor. Act. and Perf. Mid., they accent the penult: τιμῆσαι, τιμήσας, τετιμῆσθαι, τετιμημένος. For the 1 Aor. Par. Act., this gives the same accent as the general rule.

c. All infinitives in ναι accent the penult: τιθέναι, λελυκέναι, λυζήναι, σταλῆναι.

364 D. In all tenses, ν of the 1 Sing. is dropped when ᾱ precedes: Hm. ἦα (orig. ἦσαμ, ἦσαν) I was, ἦᾶ I went, ἦδεα I knew. Only ἔκτᾱ-ν I killed, where α belongs to the stem.

367 D. a. In Hm., the Inf. of the 2 Aor. Mid. conforms in some words to the general rule: ἀγέρεσθαι (ἀγείρω to assemble), ἐρεσθαι (εἶρωμαι to ask), ἔχδεσθαι (ἐχθάνομαι to be odious), ἔγρεσθαι (ἐγείρω to arouse).

b. In Hm., the Perf. ἀλάλησθαι, ἀλαλήμενος (ἀλάομαι to wander), ἀκάχησθαι, ἀκαχήμενος or ἀκχήμενος (ἄχυνμαι to be pained), ἐσσύμενος (σεύω to drive), conform to the general rule.

d. All participles of the third decl., formed *without connecting vowels*, are oxytone: διδούς, λελυκώς, λυθείς, σταθείς. This includes all third declension participles in *s*, except that of the 1 Aor. Act.

REM. e. In the 1 Aor., these three forms, the 3 Sing. Opt. Act., the Inf. Act., and the 2 Sing. Imv. Mid., which have the same letters, are often distinguished by the accent:

3 Sing. Opt. Act.	πλέξαι	παύσαι	τελέσαι	δηλώσαι
Inf. Act.	πλέξαι	παῦσαι	τελέσαι	δηλώσαι
2 Sing. Imv. Mid.	πλέξαι	παῦσαι	τέλεισαι	δήλωσαι

368. *Compound Verbs* follow the rules above given, but with the following restrictions:

a. The accent can only go back to the syllable next preceding the simple verb: ἐπί-σχες *hold on*, συνέκ-δος *give out together*, not ἐπισχες, σύνεκδος.

b. The accent can never go back beyond the augment or reduplication: ἀπ-ῆλθε *he went away*, ἀφ-ῖκται *he has arrived*, παρ-ῆν *he was present*, not ἀπηλθε, ἄφικται, πάρην. This is the case, even when the augment, falling upon a long vowel or diphthong, makes no change in it: ὑπ-εῖκε *he was yielding*, but ὑπ-εῖκε Pres. Imv. *be yielding*, ἀν-εῦρον *I found again*.

FORMATION AND INFLECTION OF TENSE-SYSTEMS.

PRESENT SYSTEM, OR

Present and Imperfect.

369. FORMATION of the tense-stem: see 325-33 (*Classes of Verbs*).

INFLECTION (*Paradigm*, 270). The *elements* of which the forms consist are generally obvious. For λύω, λύει, λύη, and λῦε, see 361: for λύουσι and λύουσα, see 362: for the middle λύη, λύει, ἐλύον, λύοιο, and λύου, see 363.—For the present system without connecting vowels (*μ-form*), see 399 ff.

370. CONTRACT VERBS (*Paradigms*, 279-81). The connecting vowels of the present system are contracted with a final *a*, *e*, *o*, in the tense-stem. Verbs which have this peculiarity are called *Contract Verbs*.

For the rules of contraction, see 32-5. In reading the paradigms, the *uncontracted* form will be seen by omitting the syllable next after the parenthesis; the *contract* form, by omitting the letters in the parenthesis itself: thus in τιμ(ά-ει)ᾶ, τιμ(ά-ου)ᾶ-σι, the uncontracted forms are τιμάει, τιμάουσι; the contract forms, τιμᾶ, τιμᾶσι.

370 D. CONTRACT VERBS IN THE DIALECTS.

Usage of Homer. a. Verbs in *aw* are commonly contracted; but often, with a peculiar Epic duplication of the contract vowel. By this a contract *ω* becomes *ow*, or (after a long syllable, 28 D) *ωω*:

ὄρω, from *ὄράω*, *ὄρῶ* to see; *ὄρόμῃ*, from *ὄράοιμι*, *ὄρῶμι*;
ὄρώσι, “ *ὄράουσι*, *ὄρῶσι*; *μενοινῶ*, “ *μενοινῶω*, *μενοινῶ* to long;
ὄρώωντες, “ *ὄράοντες*, *ὄρῶντες*; *ἡβῶωσα*, “ *ἡβᾶουσα*, *ἡβῶσα* being young

Under like circumstances, a contract *ā* becomes *āā* or *āā*:

δράσθαι, from *δράει*, *δρᾶ*; *μνάσθαι*, from *μνάεσθαι*, *μνᾶσθαι* to woo
δράσσει, “ *δράεσσει*, *δρᾶσει*; (the syll. before *μνα* is long by position).

ωω becomes *ωω*, when the latter syllable will not be made short by it: *ἡβῶοντες*, *ἡβῶοιμι*. The duplicate form has the accent of the uncontracted form. It is only used where the second of the two syllables contracted was long: thus we do not find *ὄρόμεν* for *ὄραόμεν*, *ὄρῶμεν*.

ἔᾶω to permit has only the duplication of *α*, but often lengthens *ε* before *ω* to *ει*: *ἔᾶας*, *εἰῶσι*. Irreg. forms are *μνωόμενος* (*μναόμενος*), *γελῶοντες* (*γελᾶοντες* laughing), *ναιετάωσα* (*ναιετάουσα* inhabiting), *χρεῶμενος* (*χραόμενος* using).

αο is sometimes changed to *εο* without contraction in the Impf. Act.: *ἤντεον* (*ἀντάω* to encounter), *ὀμοκλέομεν* (*ὀμοκλάω* to rebuke).

b. Verbs in *ew* are commonly uncontracted, but sometimes *εε*, *ει* go into *ει*; *εο*, *εου*, into *ευ*: *τελέει*, *τελέουσι*, *τελέεται*, *τελέομεθα*, or *τελεῖ*, *τελεῖσι*, *τελεῖται*, *τελεύμενος*. *εο* may unite by Synizesis: *ἐδρήνεον* they were mourning, as three syllables. In the 2 Sing. Mid. *έ-ε-αι*, *έ-ε-ο* may become *εῖαι*, *εῖο*, by contraction of *εε*, or *εἶαι*, *εῖο*, by rejection of one *ε*: *μυδεῖται* or *μυδέαι*, for *μυδέ-ε-αι* thou sayest. The final *ε* of the stem is sometimes lengthened to *ει*: *νικεῖω* for *νικέω* to quarrel, *ἐτελέετο* from *τελέω* to complete.

c. Verbs in *ow* are contracted as in Att. But sometimes they have forms with a duplicate O-sound, as if the stem ended in *α* (see a above): *ἀρόωσι* (as if for *αρα-ουσι*, *ἀρώω* to plough), *δηῖδωμεν* (as if for *δηῖα-οιμεν*, *δηῖώω* to treat as an enemy), *ὕπνῶντας* (as if for *ὕπνα-οντας*, *ὕπνώω* to sleep).

Usage of Herodotus. d. Verbs in *aw* commonly change *α* before *ο*, *ου*, *ω*, to *ε*: *τιμέονται*, *τιμέόμενος*, *τιμέουσι*, *τιμέω*, *τιμέόμεθα* (the first three are often less correctly written *τιμέωνται*, *τιμέόμενος*, *τιμέωσι*.—*εο* rarely goes into *ευ*: *ἐτίμενν*, Att. *ἐτίμων*). In their other forms, they contract *α* with the following vowel as in Att.: *τιμᾶς*, *τιμᾶτε*, *τιμᾶμεν*, *τιμᾶσθαι*; so also 2 Sing. Mid., Impv. *τιμῶ*, Impf. *ἐτιμῶ*, from (*ε*)*τιμᾶ-ε-(σ)ο*.

e. Verbs in *ew* are uncontracted, except that *εο*, *εου* may go into *ευ*: *φιλέω*, *φιλέει*, *φιλέοιμι*, *φιλέομαι* or *φιλεῖμαι*, *φιλέουσι* or *φιλεῖσι*. But *δεῖ* it is necessary and its Inf. *δεῖν* are usually contracted. Instead of 2 Sing. Mid. *φιλέ-ε-αι*, *φιλέ-ε-ο*, *ἐφιλέ-ε-ο*, we find forms with only one *ε*, *φιλείαι*, *φιλέο*, *ἐφιλέο*; but these are of doubtful correctness.

f. Verbs in *ow* are contracted as in Att., but sometimes have *ευ* instead of *ου*: *δηλῶ*, *δηλοῖ*, *δηλῶμαι*, *δηλοῖμην*, *δηλοῦσι* or *δηλεῖσι*, *ἐδήλου* or *ἐδήλευ*.

Doric Contraction. g. The Dor. contracts *α* with *ο*, *ω* (not in the ultima) to *ā* instead of *ω*: it contracts *α* with *ε*, *η*, *ει*, *η*, to *η*, *η*, instead of *α*, *α*: *πεινᾶ-μεν* (for *πεινῶμεν*), *πεινᾶντι* (for *πεινῶσι*), *ὀρήτε* (for *ὀράτε*), *ὀρῇ* (for *ὀρᾶ*), *ὀρῇν* (for *ὀρᾶν*). The Ion. contraction of *εο*, *εου* to *ευ* belongs also to the Dor.

371. Remarks on Contract Verbs.

a. The connecting vowel of the Inf. Act. was originally *ε*, not *ει* (352 d): hence for *ά-ειν*, *ό-ειν*, the contract forms are not *ᾶν*, *οῖν*, but *ᾶν*, *οῦν* (as if from *άεν*, *όεν*).

b. Stems of one syllable in ϵ admit only the contraction into $\epsilon\iota$. Wherever contraction would result in any other sound, the uncontracted form is used. Thus $\pi\lambda\acute{\epsilon}\text{-}\omega$ to sail makes in the Pres. Ind. $\pi\lambda\acute{\epsilon}\text{-}\omega$, $\pi\lambda\epsilon\acute{\iota}\varsigma$, $\pi\lambda\epsilon\acute{\iota}$, Du. $\pi\lambda\epsilon\acute{\iota}\tau\omicron\upsilon$, Pl. $\pi\lambda\acute{\epsilon}\text{-}\omicron\mu\epsilon\iota$, $\pi\lambda\epsilon\acute{\iota}\tau\epsilon$, $\pi\lambda\acute{\epsilon}\text{-}\omicron\upsilon\sigma\iota$. Except $\delta\acute{\epsilon}\text{-}\omega$ to bind, which makes $\tau\omicron$ $\delta\omicron\upsilon\upsilon$ (for $\delta\acute{\epsilon}\text{-}\omicron\upsilon$), $\delta\omicron\upsilon\mu\alpha\iota$ (for $\delta\acute{\epsilon}\text{-}\omicron\mu\alpha\iota$), etc., and is thus distinguished from $\delta\acute{\epsilon}\text{-}\omega$ to want, require, which follows the rule, making $\delta\epsilon\acute{\iota}$ it is necessary, but $\tau\omicron$ $\delta\acute{\epsilon}\text{-}\omicron\upsilon$ the requisite.

c. A few stems in α take η instead of $\bar{\alpha}$ in the contract forms: $\zeta\acute{\alpha}\text{-}\omega$ to live, $\zeta\eta\varsigma$ (not $\zeta\alpha\varsigma$), $\zeta\eta$, $\zeta\eta\tau\epsilon$, $\zeta\eta\upsilon$, etc. (cf. 370 D g). So also $\pi\epsilon\iota\nu\acute{\alpha}\text{-}\omega$ to hunger, $\delta\iota\psi\acute{\alpha}\text{-}\omega$ to thirst, $\kappa\nu\acute{\alpha}\text{-}\omega$ to scratch, $\sigma\mu\acute{\alpha}\text{-}\omega$ to wash, $\psi\acute{\alpha}\text{-}\omega$ to rub, and $\chi\rho\acute{\alpha}\text{-}\omicron\mu\alpha\iota$ to use.

d. $\rho\acute{\iota}\gamma\omicron\text{-}\omega$ to be cold has ω and φ in contract forms, instead of $\omicron\upsilon$ and $\omicron\iota$: Inf. $\rho\acute{\iota}\gamma\omicron\omega$, Opt. $\rho\acute{\iota}\gamma\omicron\eta$.

e. $\lambda\omicron\upsilon\text{-}\omega$ to bathe sometimes drops υ (39), and is then contracted as a verb in $\omicron\omega$: $\xi\lambda\omicron\upsilon$ for $\xi\lambda\omicron(\upsilon)\text{-}\epsilon$, $\lambda\omicron\upsilon\mu\alpha\iota$ for $\lambda\omicron(\upsilon)\text{-}\omicron\mu\alpha\iota$, etc.

FUTURE SYSTEM, OR

Future Active and Middle.

372. The future active and middle adds σ to the stem, and has the inflection of the present. (*Paradigm*, 271.)

a. *Mute Verbs.* A labial or palatal mute at the end of the stem unites with σ , forming ψ or ξ : a lingual mute is dropped before σ (47).

$\kappa\omicron\psi\omega$ ($\kappa\omicron\psi$) to cut	$\kappa\acute{\omicron}\psi\omega$	$\tau\acute{\alpha}\sigma\sigma\omega$ ($\tau\alpha\gamma$) to arrange	$\tau\acute{\alpha}\xi\omega$
$\beta\lambda\acute{\alpha}\psi\omega$ ($\beta\lambda\alpha\beta$) to hurt	$\beta\lambda\acute{\alpha}\psi\omega$	$\delta\rho\acute{\upsilon}\sigma\sigma\omega$ ($\omicron\rho\upsilon\chi$) to dig	$\delta\rho\acute{\upsilon}\xi\omega$
$\gamma\rho\acute{\alpha}\phi\text{-}\omega$ to write	$\gamma\rho\acute{\alpha}\psi\omega$	$\phi\rho\acute{\alpha}\xi\omega$ ($\phi\rho\alpha\delta$) to tell	$\phi\rho\acute{\alpha}\sigma\omega$
$\pi\lambda\acute{\epsilon}\kappa\text{-}\omega$ to twist	$\pi\lambda\acute{\epsilon}\xi\omega$	$\sigma\pi\acute{\epsilon}\nu\delta\text{-}\omega$ to pour	$\sigma\pi\acute{\epsilon}\iota\sigma\omega$ (49)

For $\tau\rho\acute{\epsilon}\phi\text{-}\omega$ to nourish, $\xi\rho\acute{\epsilon}\psi\omega$, and the like, see 66 c.

b. *Pure Verbs.* A short vowel at the end of the stem becomes long before σ (335).

$\acute{\epsilon}\acute{\alpha}\text{-}\omega$ to permit	$\acute{\epsilon}\acute{\alpha}\sigma\omega$	$\pi\omicron\acute{\iota}\acute{\epsilon}\text{-}\omega$ to make	$\pi\omicron\acute{\iota}\acute{\eta}\sigma\omega$
$\tau\iota\mu\acute{\alpha}\text{-}\omega$ to honor	$\tau\iota\mu\acute{\eta}\sigma\omega$	$\delta\omicron\upsilon\lambda\acute{\omicron}\text{-}\omega$ to enslave	$\delta\omicron\upsilon\lambda\acute{\omega}\sigma\omega$

For exceptions, see 419.

371 D. c. Hm. has 2 Sing. Mid. $\theta\rho\eta\alpha\iota$ with irreg. accent for $\theta\rho\acute{\alpha}\text{-}\epsilon\alpha\iota$. Before $\tau\eta\upsilon$ of the 3 Du., Hm. contracts $\alpha\epsilon$, $\epsilon\epsilon$, to η : $\pi\rho\omicron\sigma\alpha\nu\delta\acute{\eta}\tau\eta\upsilon$ ($\pi\rho\omicron\sigma\alpha\nu\delta\acute{\alpha}\omega$ to address), $\sigma\upsilon\nu\alpha\nu\tau\acute{\eta}\tau\eta\upsilon$ ($\sigma\upsilon\nu\alpha\nu\tau\acute{\alpha}\omega$ to meet together), $\acute{\alpha}\pi\epsilon\iota\lambda\acute{\eta}\tau\eta\upsilon$ ($\acute{\alpha}\pi\epsilon\iota\lambda\acute{\epsilon}\omega$ to threaten). So, before $\mu\epsilon\nu\alpha\iota$ in the Inf.: $\pi\epsilon\iota\nu\acute{\eta}\mu\epsilon\nu\alpha\iota$ ($\pi\epsilon\iota\nu\acute{\alpha}\omega$ to hunger), $\pi\epsilon\nu\delta\acute{\eta}\mu\epsilon\nu\alpha\iota$ ($\pi\epsilon\nu\delta\acute{\epsilon}\omega$ to mourn), $\pi\omicron\delta\acute{\eta}\mu\epsilon\nu\alpha\iota$ ($\pi\omicron\delta\acute{\epsilon}\omega$ to miss), $\phi\omicron\rho\acute{\eta}\mu\epsilon\nu\alpha\iota$ and more irregularly $\phi\omicron\rho\acute{\eta}\nu\alpha\iota$ ($\phi\omicron\rho\acute{\epsilon}\omega$ to bear).

Hd. seldom, if ever, contracts $\alpha\epsilon$, $\alpha\epsilon\iota$, to η , η : $\chi\rho\acute{\alpha}\sigma\theta\alpha\iota$ to use, not $\chi\rho\acute{\eta}\sigma\theta\alpha\iota$.

e. Hm. has Impf. $\lambda\acute{\omicron}\epsilon$ uncontracted for $\xi\lambda\omicron(\upsilon)\text{-}\epsilon$; and, with ϵ added to the stem, $\lambda\acute{\omicron}\epsilon\omicron\upsilon$ for $\xi\lambda\omicron(\upsilon)\text{-}\omicron\upsilon$. In the Aor. he has $\xi\lambda\omicron\upsilon\sigma\alpha$ and $\xi\lambda\acute{\omicron}\epsilon\sigma\sigma\alpha$.

372 D. a. For Fut. in $\xi\omega$ from Pres. in $\zeta\omega$, frequent in Hm., see 328 D b.

b. For lengthened forms of $\acute{\alpha}$, Dor. $\tau\iota\mu\acute{\alpha}\sigma\omega$, Ion. $\acute{\iota}\eta\sigma\omicron\mu\alpha\iota$, $\pi\epsilon\iota\rho\acute{\eta}\sigma\omicron\mu\alpha\iota$, see 335 D. — For σ doubled in Hm. after a short vowel ($\acute{\alpha}\nu\acute{\omicron}\sigma\sigma\omega$), see 344 D.

c.³ *Verbs of the second class* have the lengthened stem in the Fut. *πείσω* (πιῖ) *to persuade*, *πείσω* (not πῖσω); *πνέω* (πνῦ) *to breathe*, *πνεύσομαι* (not πνῦσομαι).

373. *Liquid Verbs* take *ε* instead of *σ* in the future (345); *ε* is contracted with the connecting vowels, as in the Pres. of *φιλέω*: *φαίνω* (φᾶν) *to show*, *φανέ-ω*, contracted *φανῶ*. (*Paradigm*, 282.)

Exc. *κέλλω* (κελ) *to drive* and *κυρέω* (κυρ) *to full in with* make *κέλσω*, *κύρσω*, with *σ*.

Contract Future from Pure and Mute Verbs.

374. 1. Some pure verbs in *εω* drop *σ* in the future, and contract: *τελέ-ω* *to complete*, *τελέσω*, *τελέ-ω*, *τελῶ*, 1 P. *τελοῦμεν*, etc. The Fut. thus made has the same form as the Pres.

375. 2. Mute stems in *αδ* (Pres. *αζω*) sometimes do the same: *βιβάζω* *to cause to go*, *βιβάσω*, *βιβά-ω*, *βιβῶ*. Similarly *ελαίνω* (ελα) *to drive*, *ελά(σ)ω*, *ελῶ*, *ἐλάς*, *ἐλά*, etc.

376. 3. Mute stems in *ιδ* (Pres. *ιζω*), after dropping *σ*, insert *ε* and then contract: *κομίζω* (*κομιδ*) *to convey*, *κομίσω*, *κομι-έ-ω*, *κομιῶ*, 1 P. *κομιοῦμεν*, etc., Fut. Mid. *κομιοῦμαι*. The name *Attic Future* has been given to this formation.

377. 4. Some verbs take *σε* instead of *σ*, contracting *ε* with the connecting vowel: *πνέ-ω* (πνῦ, πνευ) *to breathe*, *πνευσέ-ομαι*, *πνευσοῦμαι* (also *πνεύσομαι*); *πλέ-ω* (πλῦ, πλευ) *to sail*, *πλευσοῦμαι* (also *πλείσομαι*); *φεύγ-ω* (φῦγ) *to flee*, *φευξοῦμαι* (also *φεύξομαι*). This formation is found only in the future middle, and only when it has an active meaning. It is called the *Doric Future* (377 D).

378. *Future without tense-sign.* A few verbs form their Fut. without any tense-sign: *χέω* (χῦ) *to pour*, Fut. *χέω*, Mid. *χέομαι*. So the irregular futures *ἔδομαι* *shall eat* (450, 3), *πίομαι* *shall drink* (435, 4).

379. *Future Middle used as passive or active.* Beside its proper meaning, the Fut. Mid. has in many verbs a passive sense: in not a few, it has an active sense. The latter is found especially in many verbs which express an action or function of the body: *ἀκούω* *to hear*, *ᾄδω* *to*

373 D. The Fut. in *εω* has in the dialects the same forms, contracted and uncontracted, as the Pres. in *εω* (370 D b, c).

For poetic Fut. in *σω* from other liquid verbs, see 345 D.

375 D. The Fut. in *αω* has in Hm. the same variety of forms as the Pres. in *αω* (370 D a): thus *ἐλῶ*, *ἐλάας*, *ἐλάα*. In Hd., it is contracted as in Att.

377 D. In Dor., the usual tense-sign of the Fut. Act. and Mid. is *σε* instead of *σ*: *ε* is contracted with the following vowel: *λυσῶ* (for *λυ-σέ-ω*), *λυσείς*, *λυσεῖ*, *λυσείτον*, *λυσεῦμες*, *λυσεῖτε*, *λυσεῦντι*; Mid. *λυσεῦμαι* (for *λυ-σέ-ομαι*), *λυσῆ*, *λυσεῖται*, etc., *λυσείσθαι*, *λυσεῦμενος*.

378 D. Similarly, Hm. has Fut. *βέλομαι* or *βέομαι* (39 a) *shall live* connected with *βίωω* *to live*, *δῆω* *shall find* connected with 2 Aor. Pass. *ἐ-δά-ην* *learned*, *κέω* or *κέω* (39 a) *shall lie* from *κείμεαι*.—Hm. sometimes omits *σ* of the Fut. after *υ*: *ἐρύω* Fut. of *ἐρύω* *to draw*.

σῖνγ, ἀπαντάω *to meet*, ἀπολαύω *to enjoy*, βαδίζω (Fut. βαδιοῦμαι) *to walk*, βοάω *to cry*, γελῶ *to laugh*, οἰμῶζω *to wail*, σιγῶ and σιωπάω *to be silent*, σπουδάζω *to be busy*.

FIRST AORIST SYSTEM, OR

First Aorist Active and Middle.

380. INFLECTION (*Paradigm*, 272). The connecting vowel is *a* throughout: for ἔλυσε, λῦσον, λῦσαι (Inf. Act., and Imp. Mid.), see 349 a: for ἔλυσα, see 364. For the middle forms ἐλύσω, λύσῃ, λύσαιο, see 363. For the optative forms εἰας, εἰε, εἰαν, which are called Aeolic, but are more used than the regular forms, see 349 b. For the accent of certain forms, see 367 c.

381. FORMATION. The first aorist active and middle adds *σ* to the stem.

The *future* and *first aorist* systems, when formed with *σ*, have the same tense-stem: hence the rules in 372 apply also to the 1 Aor.

κόπ-τω	ἔκοψα	τάσσω (ταγ)	ἔταξα	ἐά-ω	ἐῖᾱσα
βλάπτω	ἔβλαψα	ὀρύσσω (ορυχ)	ὥρυξα	τιμά-ω	ἐτίμησα
γράφω	ἔγραψα	φράζω (φραδ)	ἔφρασα	ποιέ-ω	ἐποίησα
πλέκ-ω	ἔπλεξα	σπένδ-ω	ἔσπεισα	δουλό-ω	ἐδούλωσα
τρέφ-ω	ἔτρεψα	πείζω (πιζ)	ἔπεισα	πνέω (πνυ)	ἔπνευσα

Χέω *to pour* makes ἔχεα (for ἐχευσα) corresponding to the Fut. χέω (378). Cf. the irregular εἶπα *said* (450, 8), ἤνεγκα (450, 6).

For three aorists in *κα*, ἔζηκα from τίττημι (τε) *to put*, ἔδωκα from δίδωμι (δο) *to give*, ἔηκα from ἵημι (ἔ) *to send*, see 402.

382. *Liquid Verbs*. These reject *σ* in the first aorist, and lengthen the stem-vowel in compensation for it: φαίνω (φᾶν), ἔφην (for ἐφανσα); see 345. (*Paradigm*, 283.)

REM. a. The verbs αἴρω (*ap*) *to raise* and ἄλλομαι (*άλ*) *to leap* make ἄρ and ἄλ in the 1 Aor., except in the Ind., which has *η* on account of the augment: ἤρα, ἠλάμην, but ἄρας, ἀλάμενος.

b. A few other verbs have *α* where the rule (335) requires *η*: κερδαίνω *to gain*, ἐκέρδανα; ὀργαίνω *to enrage*, ὥργανα;—or, on the contrary, have *η* after *ρ*, instead of *α*: τετραίνω *to boile*, ἐτέτρηνα.

380 D. For 1 Aor. in Hm. with *ο* and *ε*, like the 2 Aor., see 349 D.

381 D. For *σ* doubled in Hm. after a short vowel (ἐγέλασσα), see 344 D. For ἐλόεσσα=ἔλουσα from λούω *to bathe*, see 371 D c.

For ἔχεα, Hm. has commonly ἔχενα. Similarly, Hm. makes 1 Aor. ἐκη-α (also written ἔκεια) Att. ἔκαυσα from καίω (*καυ*) *to burn*, ἔσσενα from σεύω (*συ*) *to drive*, ἠλεάμην and ἠλευάμην from ἀλέομαι or ἀλεύομαι *to avoid*, and the defective Aor. δέατο *seemed* (connected perhaps with ἐ-δά-ην *learned*).

Hes. has δατέασθαι from δατέομαι *to divide*.

382 D. Hm. has 1 Aor. in *σα* from some liquid verbs (345 D).—Hm. ὤφειλα for ὤφειλα from ὀφέλλω *to increase* (345 D).

SECOND AORIST SYSTEM, OR

Second Aorist Active and Middle.

383. The tense-stem of the second aorist active and middle is the same as the verb-stem. It has the inflection of the present system, the second aorist indicative being inflected like the imperfect. (*Paradigm*, 276.)

For the change of ϵ to α in the 2 Aor., see 334 a. For the accent of the 2 Sing. Inv., the Inf. and Par., see 366-7 a. For the second aorist system without connecting vowels (*μ-form*), see 399 ff.

384. "Αγ-ω to *lead* has in the 2 Aor. a reduplicated stem (332): ἡγαγον, ἀγαγ-εῖν. Syncopated stems (339) are seen in ἐ-πτ-όμην (πέτ-ομαι to *fly*), ἔ-σχ-ον (for ε-σεχ-ον, Pr. ἔχω to *have*), ἐ-σπ-όμην (for ε-σεπ-ομην, Pr. ἔπομαι to *follow*), ἤλθον (for ἤλυθ-ον Hm., Pr. ἔρχομαι to *come*), and some others: ἠνεγκον (for ην-ενεκ-ον, Pr. φέρω to *bear*) has both reduplication and syncope.—For τρώγω to *gnaw*, 2 Aor. ἔ-τρώγ-ον, see 334 d.

PERFECT ACTIVE SYSTEMS, OR

Perfect and Pluperfect Active.

385. The two perfect active systems have the reduplication (318 ff.) in common, and are alike in their inflection (*Paradigms*, 273, 277). For the augment of the Plup., see 311. For the connecting vowels of the Ind., see 350-1. For the older Attic η in the 1, 3 Sing. of the Plup., see 351 a. For σάν in the 3 Pl. Plup., see 356 c. For the forms λέλυκα and λέλυκε, see 361. For the accent of the Inf. and Par., see 367 c, d.

383 D. In Hm., a few stems which end in a mute after ρ , suffer transposition as well as variation of vowel in the 2 Aor.: δέρκ-ομαι to *see*, ἔδράκον, πέρθ-ω to *destroy*, ἔπρᾶδον.

For Ion. εῖν instead of εῖν in 2 Aor. Inf., see 352 D.

384 D. In Hm., a considerable number of verbs have reduplicated stems in the 2 Aor.: ἐ-πέφρᾶδ-ον (φράζω to *declare*), πέπιθ-ον (πείθω to *persuade*), τεταρπύμην (τέρπ-ω to *delight*), πεφιδ-έσθαι (φείδομαι to *spare*), etc.—ἡρᾶρ-ον (st. αρ, Pr. ἀραρίσκω to *fit*), ὥρορ-ον (ὥρ-νυμι to *rouse*).—Reduplicated and syncopated are ἐ-κεκλ-όμην (κέλ-ομαι to *command*), ἀλαлк-ον (st. αλεκ, Pr. ἀλέξω to *wara off*). Not used in the Pres. are πέφν-ον (st. φεν) killed, τέτμ-ον (st. τεμ) came up to, τετᾶγ-ών (st. ταγ, Lat. tango) taking hold of.—Two verbs, ἐρύκ-ω to *draw*, ἐνίπ-τω to *chide*, reduplicate the final consonant of the stem, with α as a connective: ἡρύκ-ᾱκ-ον, ἡνίπ-ᾱπ-ον (also ἐνένιπ-ον).

Of syncopated stems, Hm. has also ἐγρ-όμην awoke (found even in Att., from ἐγείρω st. εγερ), ἀγρ-όμενοι assembled (Inf. ἀγέρ-εσθαι 367 D, Pr. ἀγείρω), ἐ-πλ-όμην (πέλ-ομαι to *be*).

385 D. For Dor. ω , εις, ει, instead of α , as, ϵ , in the Sing. of the Pf. Ind., see 350 D.—For Dor. ειν instead of ειναι in the Pf. Inf., see 359 D.—For Ionic forms of the Plup. in Hm. and Hd., see 351 D.—For Ep. ω - instead of σ τ in the Pf. Par., see 360 D.

For the second perfect system without connecting vowels (*μ-form*) see 399 ff.

The Sub., Opt., and Imv. have the inflection of the Pres. The Imv. is very rarely used, and only in perfects which have a present meaning. In place of it, the Perf. Par. can be used with the Imv. of εἰμί *to be*: thus λευκῶς ἴσσι, ἔστω, etc. Even the Sub. and Opt. are quite generally made in this way: thus λευκῶς ᾔδ, λευκῶς εἶην, instead of λελύκω, λελύκοιμι, which do not very often occur.

386. FIRST PERFECT AND PLUPERFECT. The first perfect and pluperfect add κ to the reduplicated stem. (*Paradigm*, 273.)

a. This is the only form for pure verbs (but see 409). It is the prevailing form for liquid verbs, and for mute verbs with lingual stems: the lingual mute is dropped before κ: κομίζω (κομιδ) *to convey*, κεκόμικα.

The pure verb ἀκούω *to hear* has the 2 Perf. ἀκήκοα (321), 2 Plup. ἠκηκόειν or ἀκηκόειν (311),—the only instance of the kind in Attic prose.

b. Pure verbs, and verbs of the second class, have the lengthened stem in the 1 Perf.

ἐά-ω	εἶακα	ποιέ-ω	πεποίηκα	πεῖθω (πίθ)	πέπεικα
τιμά-ω	τετίμηκα	δουλό-ω	δεδούλωκα	πνέω (πνύ)	πέπνευκα

c. Liquid stems of one syllable change ε to α (334 a): στέλλω (στέλ) *to send*, ἔσταλκα, φθείρω (φθερ) *to destroy*, ἔφθαρκα.

ν is rejected in a few verbs: κρίνω (κρίν) *to distinguish*, κέκρικα, τείνω (τεν) *to extend*, τέτακα, etc. (433). If not rejected, it must be changed to γ nasal: φαίνω (φαν), πέφαγκα.

Several liquid stems suffer transposition (340), and thus become vowel-stems: βάλλω (βαλ) *to throw*, βέβλη-κα, κάμ-νω *to be weary*, κέκμη-κα.

387. SECOND PERFECT AND PLUPERFECT. The tense-stem of the second perfect and pluperfect is the reduplicated verb-stem.

(*Paradigm*, 277.)

a. *Vowel-Changes*. ε in the stem becomes ο in the 2 Perf. (334 a): στρέφ-ω *to turn*, ἔστροφα, τίκτω (τεκ) *to bring forth*, τέτοκα.

Verbs of the second class have the lengthened stem, but change ει to οι (334 b): τήκ-ω (τάκ) *to melt*, τέτηκα, λείπ-ω (λίπ) *to leave*, λέλοιπα, φεύγ-ω (φύγ) *to flee*, πέφευγα.

386 D. In Hm., only vowel-stems (or such as become so by transposition) form a first perfect; and even these often have a *second* perfect form: πεφύ-ασι Att. πεφύκασι (φύ-ω *to produce*), κεκμη-ώς Att. κεκμηκώς (κάμ-νω *to be weary*), τετη-ώς troubled (defective, used only in this form and in Pl. Mid. τετήμαι, Par. τετημένος troubled).

387 D. a. In Hm., the Fem. Par. sometimes has ᾗ when other forms of the perfect have η (338 D).

b. The aspiration of a smooth or middle mute in the perfect active is unknown to Hm.

In other verbs also, *a* is lengthened (338): κράζω (krāy) *to cry*, κέ-κράγα, ἄγ-νυμι *to break*, ἔαγα, λαγχάνω (lāy) *to obtain by lot*, εἶληχα, φαίνω (phāy), πέφηνα.

But the stem-vowel remains short,—1. After the Attic reduplication (321): ἀλείφω (alīf) *to anoint*, ἀλήλιφα.—2. In some instances, before a rough mute: γράφ-ω *to write*, γέγραφα, τάσσω (tay) *to arrange*, τέταχα.

For ἔρρωγα from ῥήγνυμι (rāy) *to break*, and εἴωθα *am accustomed* from st. εῖ or ηῖ, see 334 d.

b. *Aspiration of Final Mute.* Some verbs aspirate a labial or palatal mute at the end of the stem (341), changing π, β, to φ, and κ, γ, to χ: κλέπτω (klep) *to steal*, κέκλοφα, ἀλλάσσω (allay) *to exchange*, ἡλλαχα.

A few verbs have two forms, aspirate and unaspirate: πρίσσω (prāy) *to do*, πέπρωγα intransitive, *am doing* (succeeding, well or ill), πέπρωχα transitive, *have done*; ἀν-οίγ-ω *to open*, ἀνέωγα intrans. *am open*, ἀνέωχα trans. *have opened*.

PERFECT MIDDLE SYSTEM, or

Perfect, Pluperfect, Fut. Perf., Middle (Passive).

388. PERFECT AND PLUPERFECT. The tense-stem of the perfect and pluperfect middle is the reduplicated verb-stem. The endings are applied directly to the stem, without connecting vowels. (*Paradigm*, 274.)

For the accent of the Inf. and Par., see 367 b.

389. *Vowel-Changes.* The vowel-changes which occur in the 1 Perf. Act., are found also in the Perf. Mid.

εἰ-ω	εἶμαι	δουλό-ω	δεδούλωμαι	στέλλω (στέλ)	ἔσταλμαι
τιμά-ω	τετίμημαι	πείθω (πίθ)	πέπεισμαι	φθείρω (φθερ)	ἔφθαρμαι
ποιέ-ω	πεποίημαι	πλέω (πλύ)	πέπλευσμαι	βάλλω (βαλ)	βέβλημαι

Further, the verbs τρέφ-ω *to nourish*, τρέπ-ω *to turn*, and στρέφ-ω *to turn*, change ε to α: τέτραμμαι (66 c, d), τέτραμμαι, ἔστραμμαι.

390. *Addition of σ.* Many pure verbs add σ before the endings of the perfect middle: τελέ-ω *to complete*, τε-τέλε-σ-μαι, ἔτε-τέλε-σ-το. But the added σ falls away before endings that begin with σ (55): τε-τέλε-σαι, ἔτε-τέλε-σθε. (*Paradigm*, 284.)

This σ is almost always added to the Perf. Mid. of pure verbs which retain a short stem-vowel (419) contrary to the rule in 335: ἔ-σπα-σ-μαι (not ε-σπη-μαι) from σπά-ω *to draw*. Other pure verbs in which it occurs, are enumerated in 421; some have both forms, with and without σ: κλεί-ω *to close*, κέκλεισμαι and κέκλειμαι.

388 D. For Ionic forms such as μέμνη-αι or μέμνη (Hm.), μέμνε-ο (Hd.), see 363 D.

391. *Liquid Verbs and Mute Verbs.* The concurrence of consonants in the stem and endings gives occasion to a number of euphonic changes. These are shown in the *Paradigms*, 284. They take place according to the rules of euphony in 44-7.

a. Verbs which reject *ν* in the Perf. Act. (386 c), reject it also in the Perf. Mid.: *κέκρῖμαι, τέταρμαι*. If not rejected, it becomes *σ* when the ending begins with *μ* (51): *φαίνω* (φαν), *πέφασμαι*;—but sometimes it becomes *μ*: *ὀξύν-ω* to sharpen, *ὥξυνμαι*. Before other endings, it remains unchanged: *πέφασσαι* (51), *ὥξυνται*.

b. When *μμ* or *γγ* would be brought before *μ*, the first consonant is rejected: *πέμπ-ω* to send, *πέ-πεμ-μαι* (for *πε-πεμμ-μαι*), *ἐλέγχ-ω* to convict, *ἐλ-ήλεγ-μαι* (for *ελ-ηλεγγ-μαι*).

c. *σπένδ-ω* to pour makes *ἔσπεισμαι* (for *εσπενσ-μαι*, for *εσπενδ-μαι*).

392. *Third Person Plural of the Indicative.* The endings *νται, ντο* can only stand after a vowel. When the tense-stem ends in a consonant, the 3 Pl. Ind. is made by using the perfect participle, with the auxiliary verb *εἰσί* they are for the perfect, and *ἦσαν* they were for the pluperfect. See 284.

REM. a. The Ionic endings *ἄται, ἄτο* (before which, *π, β, κ, γ* are aspirated) sometimes appear in Attic, after a consonant: *τετάχεται, ἐτετάχато*, for *τεταγμένοι εἰσί, ἦσαν*, from *τάσσω* (ταγ) to arrange.

393. *Perfect Subjunctive and Optative.* The perfect subjunctive and optative are made by using the perfect participle with the Sub. and Opt. of *εἰμί* to be. See 274, 284.

REM. a. A few pure verbs form these modes directly from the stem: *κτά-ομαι* to acquire, Perf. *κέκτη-μαι* possess, Sub. *κεκτῶμαι, κεκτῇ, κεκτῆται* (contracted from *κεκτη-ωμαι*, etc.), Opt. *κεκτόμην, κεκτῶ, κεκτῶτο* (from *κεκτη-οιμην*, etc.), or *κεκτῆμην, κεκτῆσ, κεκτῆτο* (from *κεκτη-ιμην*, etc., without connecting vowel). So *μυνήσκω* (μνα) to remind, Perf. *μémνη-μαι* remember.

394. FUTURE PERFECT. The future perfect adds *σ* to the tense-stem of the perfect middle. It has the inflection of the future middle,

392 D. The use of *атаи, ато* is much more common in Hm. and Hd., see 355 D e. Hm. has *τετεύχ-атаи, ато* (1 S. *τέτυγμαи, τεύχω* to make) with *ευ* for *ῑ*, *ἐρηρέδ-ато* (1 S. *ἐρηρείσμην, ἐρείδω* to support) with *ε* for *ει*,—the change of quantity in each case being required by the hexameter verse, cf. 28 D. Before these endings, he inserts *δ* in *ἀκ-ηχέ-δ-атаи* (Par. *ἀκ-ηχέ-μενος* pained), *ἐλ-ηλέ-δ-ато* (for *ελ-ηλα-δ-ато*, st. *ελα*, Pr. *ἐλαύνω* to drive). In *ἐρράδαται* (*βρίνω* to sprinkle), *βὰδ* appears to be the primitive stem, cf. Aor. *βάσσετε*. And *δ* belongs to the stem in Hd. *παρ-εσκευάδ-атаи* (*παρασκευάζω* to prepare), and like forms from verbs in *ζω*. In *ἀπ-ικ-атаи, ато* (Hd.) = Att. *ἀφιγμένοι εἰσί, ἦσαν*, *κ* is not changed to *χ*.

393 D. Hm. has Sub. 1 P. *μемνώμεδα* (Hd. *μемνῶμεδα*), Opt. *μемνήμην*, 3 S. *μемνέωτο* (*εω* for *ηοι, αοι*, 26); also Opt. 3 P. *λελύηто* (for *λελυ-ηто*, 33).

from which tense it differs in form only by having a reduplication. (*Paradigm*, 274.)

The Fut. Perf. is not used in liquid verbs, nor in verbs beginning with a vowel. Yet we have *βεβλήσονται, τετμήσονται*, from *βάλ-λω* to *throw*, *τέμ-νω* to *cut*, with transposition of the liquid (386 c).

REM. a. There are two cases of a Fut. Perf. with *active* endings: in both, the stem is formed by adding *σ* to the stem of the 1 Perf.: *ἵστημι* (*στα*) to *set*, 1 Perf. *ἕστηκ-α* stand, Fut. Perf. *ἕσθήξ-ω* shall stand; *ζνῆσκω* (*ζάν*) to *die*, *τέζνηκ-α* am dead, *τέζνήξ-ω* shall be dead.

PASSIVE SYSTEMS, or

Aorist and Future Passive.

395. FORMATION. The tense-stem of the passive aorist is formed by adding a passive-sign to the verb-stem (343). The first aorist takes *ῑ*, the second aorist *ε*. These become *ῑη* and *η* before a single consonant.—The passive future annexes *σ* to the tense-stem of the corresponding aorist (344). Thus the first future adds *ῑησ*, the second future *ησ*, to the verb-stem.

INFLECTION (*Paradigms*, 275, 278). Both passive systems have the same inflection. The Aor. Pass. takes the endings of the Act. without connecting vowels, and thus resembles the *μι*-forms. For the contraction of *ε* with the mode-signs of the Sub. and Opt., see 343. For *σαν* in the 3 Plur., see 356 c. For the mode-sign of the Opt., see 343. For the ending *τι* instead of *σι* in the 1 Aor. Inv., see 65 b. For the accent of the Inf. and Par., see 367 c, d.

The Fut. Pass. has the inflection of the Fut. Mid.

396. *Remarks on the First Passive System.*

a. In regard to *vowel-changes*, the 1 Aor. Pass. agrees with the Perf. Mid. (389). So also, in the rejection of *ν* from liquid stems (391 a), and the addition of *σ* to vowel-stems (390).

ἐά-ω	εἰᾶσιν	πεῖθω (πῑς)	ἐπείσθην	βάλ-λω	ἐβλήσθην
τιμά-ω	ἐτιμήσθην	πλέω (πλῦ)	ἐπλεύσθην	σπά-ω	ἐσπάσθην
ποιέ-ω	ἐποιήσθην	τείνω (τεν)	ἐτάσθην	τελέ-ω	ἐτελέσθην
δουλό-ω	ἐδουλώσθην	κρίνω (κρῖν)	ἐκρίσθην	ἀκού-ω	ἠκούσθην

395 D. Hm. *ν* for *σαν* in 3 P. Aor. Ind., see 355 D c:—the passive-sign *ε* lengthened to *ει* (or *η*) in the uncontracted 2 Aor. Sub., see 343 D:—the mode-vowels of the Sub. shortened in the Du. and Pl., see 347 D:—*μεναι* for *ναι* in the Aor. Inf., see 359 D.

In the Aor. Sub., Hd. contracts *εη* to *η*, but leaves *εω* uncontracted: *λυθεω*, *λυθηῖς*, *λυθηῖ*, etc.

In Hm., the 1 Fut. Pass. is never found; the 2 Fut. only in *δάσσομαι* (2 Aor. Pass. *ἐδάην* learned), *μιγῆσσομαι* (*μιγ-νυμι* to *mix*).

396 D. Hm. adds *ν* before *θ* to some vowel-stems: *ἰδρύ-ν-θην* became seated (*ἰδρύ-ω*), *ἀμ-πνύ-ν-θην* revived (st. *πνυ*, *πνέω* to *breathe*). In *φαάνθην* (*φαείνω* to *shine*, = *φαίνω*) he changes *φαιεν* to *φαιαν* (cf. 370 D a).

But στρέφω, τρέπω, and τρέφω (389) have ε in the 1 Aor. Pass. This, however, is little used, the 2 Aor. Pass. of these verbs being much more common.

b. *Mute Stems.* Before ζ, a labial or palatal mute (π, β, κ, γ) becomes rough (φ, χ): a lingual mute (τ, δ, ζ) becomes σ: see 44-5, and *Paradigms*, 284.

For ἐξρέφζην, etc., see 66 d. For ἐτέζην, ἐτύζην, see 65 c.

397. *Remarks on the Second Passive System.*

a. The verb-stem is only modified by variation of ε to α (383): στέλ-λω *to send*, ἐστάλην.

But πλήσσω (πλάγ) *to strike* makes ἐπλήγην; yet in composition with ἐκ and κατά, it takes the form -επλάγην.

b. The second passive system is not formed from verbs which have a 2 Aor. Act. The only exception is τρέπω *to turn*, ἑράπον and ἐτράπην.

Some verbs have both passive systems in use: βλάπτω (βλάβ) *to injure*, ἐβλάφζην and ἐβλάβην.

Verbal Adjectives.

398. The verbal adjectives are analogous to passive participles. They are formed by annexing τό or τέος to the verb-stem.

1. λύ-τό-ς, ή, ό-ν *loosed, looseable* (solutus, solubilis).

2. λύ-τέο-ς, α, ο-ν (requiring) *to be loosed* (solvendus).

The verb-stem assumes the same form as in the 1 Aor. Pass., except that a mute before τός and τέος must be smooth (44).

ἐά-ω	ἐατός, τέος	πείζω	πειστός, τέος	βάλλω	βλητός, τέος
τιμά-ω	τιμητός, τέος	πλέω	πλευστός, τέος	πλέκω	πλεκτός, τέος
τελέ-ω	τελεστός, τέος	τείνω	τατός, τέος	τάσσω	τακτός, τέος
ἀκού-ω	ἀκουστός, τέος	κρίνω	κριτός, τέος	τρέφω	ερεπτός, τέος

PRESENT, SECOND AORIST, AND SECOND PERFECT SYSTEMS,

according to the μι-form.

399. Some verbs inflect the *present* system without connecting vowels. These are called *Verbs in μι* (267).

In like manner, but less often, the *second aorist* and *second perfect* systems are inflected without connecting vowels. These also are called *μι-forms*, though belonging for the most part to verbs in ω. (*Paradigms*, 297—305.)

397 D. Hm. has τράπ-έιμεν *gaudeamus* (2 Aor. Sub. 1 Plur. for τραπ-ᾶμεν 343 D, from τέρπ-ω *to delight*, 2 Aor. Pass. ἐτάρπ-ην) with transposition and variation of vowel as in 383 D.

398 D. Hm. δρᾶ-τός, by transposition, for δαρτός, from δέρ-ω *to flay*.

400. *Further peculiarities of this formation.*1. In respect to the *endings*,

- a. *μι* and *σι* are retained in the Ind.: *φη-μί*, *φη-σι*.
- b. *σι* is often retained in the Impv.: *φά-σι* say.
- c. *σαι* and *σο* usually retain *σ*: *ἴστα-σαι*, *ἔδεικνυ-σο*.
- d. the 3 Pl. of the histor. tenses has *σαν*: *ἔφα-σαν*, *ἔξε-σαν*.
- e. the Inf. Act. has *vai*: *φά-vai*, *δοῦ-vai*.
- f. the Par. Act. retains *ς* in the Nom. Masc.: *διδούς* (not *διδων*).
- g. for the ending *σζα* in the 2 Sing., see 356 a.

2. h. A *connecting vowel a* is inserted before *(ν)σι* in the Pres. Ind. 3 Pl.: *τιζέ-α-σι* (for *τιζε-α-νσι*), *διδό-α-σι*:—this *a* is contracted with an *a* in the stem: *ιστᾶσι* (for *ιστα-α-νσι*);—and sometimes with *ε* or *ο* in the stem: *τιζεῖσι*, *διδούσι*, rare forms for *τιζέασι*, *διδόασι*.—The same insertion appears also in the Perf. Ind.: *δεδιᾶ-σι* they are afraid, *ἔστᾶσι* (for *ἔστα-α-νσι*).

3. i. A final *a*, *ε*, *ο* of the stem is *contracted* with the mode-signs of the Sub. and Opt.: *τιζῶμαι* (for *τιζε-ωμαι*), *δοίην* (= *δο-η-ν*).

k. Hence these modes have the *accent of contract* forms. Compare the accent of the Sub. and Opt. in contract presents (279–81), and in the passive aorist (275, 278).

4. The *stem-vowel* in *μι*-forms is generally *short*; but

m. the Pres. and Impf. Act. make it long in the Sing. of the Ind.: *φη-μί*, *ἔφη*, but *φα-μέν*, *φαίνην*, *φά-vai*.

n. the 2 Aor. Act. makes it long before a single consonant: *ἔστη-ς*, *ἔστη* (for *εστη-τ*), *στή-ῃσι*, *στή-ναι*; but *σταίην*, *στά-ντων*, *σάν* (Neut. Par. for *στα-ντ*).

For the *accent* of the Inf. and Par. Act., see 367 c, d.

400 D. a. The Dor. has *τι* for *σι*: *φᾶ-τί* for *φη-σί*; and *ντι* for *(ν)σι*: *φᾶ-ντί* for *φᾶσί*. See 355 D a.

d. Hm. *ν* for *σαν*, often: *ἔφα-ν* for *ἔφα-σαν*, *ἔε-ν* for *ἔε-σαν* (355 D c).

e. Hm. *μεναι* or *μεν* for *ναι*: *δό-μεναι* or *δό-μεν* for *δοῦ-ναι* (359 D).

g. The ending *σθα* is more freq. in Hm. than in Att.: *τίθησθα*, *διδούσθα*. For *αται*, *ατο* used instead of *νται*, *ντο* (Hd.), see 355 D e.

h. Hm. and Hd. always have *τιζεῖσι*, *διδούσι*, *ῥηγνύσι*, etc.; but two presents insert *α*, *ἔᾶσι* (or *εἰσί*) they are, *ἔᾶσι* they go. The forms *ιστέ-ασι*, *ἔστέ-ασι* (in Hd.), for *ιστᾶσι*, *ἔστᾶσι*, are doubtful.

i. In Hm., the Sub. of the 2 Aor. Act. often remains uncontracted. The stem-vowel is then usually lengthened and the mode-vowel shortened: but in the Sing. and 3 Pl. of the Act., the mode-vowel is always long: *στή-ετον* for *(στα-ητον) στήτον*, *δέ-ης* or *δή-ης* for *(δε-ης) δῆς*, *δώ-ησι* for *(δο-η) δῶ*. Similarly we find *δέι-ομαι* for *(δε-ωμαι) δῶμαι* in the 2 Aor. Mid. *η*, lengthened from *a*, is sometimes changed to *ει*: *στέλ-ομεν* (instead of *σθη-ομεν*) for *σῶμεν*.

In Hd., only *αω* and *εω* of the Sub. remain uncontracted: *αω* he changes to *εω*: *στέ-ωμεν* for *(στα-ωμεν) σῶμεν*. The same change is also found in Hm.

m, n. In Hm., the stem-vowel is sometimes long in other forms: thus in the Pr. Inf. *τιδήμεναι*, *διδούναι*, *ἀήναι* to blow, Pr. Ind. Mid. *δίξημαι* to seek, Par. Mid. *τιδήμενος*. For the 2 Aor. Sub., see i above.

401. *Remarks on the above peculiarities.*

b. In the Pres. Impv., *σι* is commonly rejected, and the vowel before it lengthened: *ἴστη* (not *ιστᾶ-σι*), *τίθει*, *δίδου*, *δείκνυ*.—In the 2 Aor. Impv., *σι* after a *short* vowel loses *ι*, and *ς* is then changed to *σ*: *δύ-ς* (not *δο-σι*), *ζέ-ς*. But *σι* remains unchanged after a *long* vowel: *σῆ-σι*, *βῆ-σι* (in compounds sometimes *στᾶ*, *βᾶ*: thus *παράστᾶ*, *κατάβᾶ*, poetic).

c. *σαι* and *σο* drop *σ* in the 2 Aor.; also in the Pres. Sub. and Opt.; and occasionally in other forms: *ἔζου* (not *ἐζε-σο*), *ζῆ* (not *ζη-σαι*), *διδόω* (not *διδου-σο*); *ἴτασο* and *ἴτω*.

h. A connecting vowel is sometimes found in the Sing. of the Impf. Act.: *ἐδίδουν*, *ἐδίδους*, *ἐδίδου* (contracted from *ἐδιδου-ον*, *-ες*, *-ε*) are almost always used for *ἐδίδων*, *ἐδίδως*, *ἐδίδω*. So also *ἐτίσεις*, *ἐτίσει* are more common than *ἐτίσης*, *ἐτίξη*.

The connecting vowel *ο* takes the place of the stem-vowel *ε*, in the Opt. *τισοίμην* for (*τισε-ιμην*) *τισείμην*.

i. In the contraction of the Sub., *αη*, *αη*, *οη* give *η*, *η*, *φ* (not *ᾱ*, *α*, *οι*, 32, 34): *ιστῆται* (for *ιστα-ηται*), *στῆς* (for *στα-ης*), *δῶ* (for *δο-η*).

k. The Sub. and Opt. Mid. are sometimes accented without reference to the contraction. This is always the case with the deponents, *δύνᾶμαι* *to be able*, *ἐπίστανται* *to understand*, *κρέμᾶμαι* *to hang*, together with the second aorists *ἐπράμην* *bought*, *ὠνήμην* *received profit*: *δύνωμαι*, *ὄναιτο* (not *δυνῶ-μαι*, *ὄναιτο*). And it is sometimes the case with *ἵημι*, *τίξημι*, *δίδωμι*: *τίξωμαι*, *δίδωιτο*.

l. A close vowel (*ι*, *υ*) at the end of the stem, is not contracted with the mode-sign (33): the Opt. then takes a connecting vowel *ο*: *ἵ-ω*, *δεικνύ-οιμι*. In such verbs, the Sub. and Opt. are not distinguished from the ordinary formation.

n. The 2 Aor. Act. of *ἵημι*, *τίξημι*, *δίδωμι*, lengthens only the Inf.: *εἵ-ναι*, *ζεῖ-ναι*, *δοῦ-ναι*; though in *ἵημι*, the 2 Aor. Ind. is long (*εῖ-*) by the augment (312): *εἶσαν*, *εἴμεθα*.

The poetic 2 Aor. Act. *ἐκτᾶν* (*κτᾶ*) is also short. On the other hand, the 2 Aor. Mid. *ὠνήμην* (*ονα*) follows the rule for the Act.

401 D. b. Hm. sometimes retains *δι* in the Pr. Impv.: *δίδωθι* and *δίδου* *give*, *ὑμῶσι* *swear*. He has *καθ-ίστα* for *καθ-ίστη*. Pind. *δίδου* for *δίδου*.

h. Hm. sometimes has a connecting vowel in the Sing. of the Pr. Act.: *διδούς* (cf. *δηλοῖς* for *δηλό-εις*) and *διδούσθα* for *δίδως*, *διδοῖ* (and *δίδωσι*), *τιθεῖ* (and *τίθησι*), *ἴεις* (with irreg. accent) for *ἴης*, *ἴει* (and *ἴησι*). In Hd. *ἴει*, *τιθεῖς*, *τιθεῖ*, *διδούς*, *διδοῖ*, *ιστᾶ*, are perhaps always used in place of the Attic forms. So too, Hd. has Impf. 3 S. *ἴστα* (= *ιστα-ε*) for *ἴστη*.

The connecting vowel *ο* takes the place of the stem-vowel *α*, in *μαρνομέθα* (Hm.) Pr. Opt. of *μάρναμαι* *to fight*. Hd. has *θε-οίμην* for (*θε-ιμην*) *θείμην* 2 Aor. Opt. of *τίξημι*.

k. So in Hm. and Hd., the Pr. Sub. Act. of *ἵημι*: thus *ἴησι* (Hm.) for *ἴῃ*.

l. Hm. contracts *ι*, *υ* of the stem with the mode-sign of the Opt. in *δύ-η* (for *δυ-η*) 2 Aor. Opt. of *δύω*, *δαινῶτο* (for *δαινυ-ιτο*) Pr. Opt. of *δαίνύμαι* *to feast*, *φθῖτο* (for *φθι-ιτο*) 2 Aor. Opt. of *φθί-νω* *to perish*.

n. With *ἐκτᾶν* compare Hm. *οὐτᾶ* *wounded*; with *ὠνήμην*, Hm. *πλήτο* *approached*.

402. *Peculiar First Aorist in κα*. Three verbs in *μι*, *ἴημι*, *τίζημι*, *δίδωμι*, have with the 2 Aor. a peculiar 1 Aor. in *κα* (tense-sign *κ*). But this is almost confined to the Ind. Act.: *ἦκα*, *ἔζηκα*, *ἔδωκα*. Here it is very common in the Sing., of which number the 2 Aor. is not in use: thus *ἔδωκα*, *ἔδωκας*, *ἔδωκε* (never *ἔδων*, *ἔδως*, *ἔδω*). It occurs also, but less often, in the Plur.: *ἔδωκαμεν*, *ἔδωκατε*, *ἔδωκαν* (usually *ἔδομεν*, *ἔδοτε*, *ἔδοσαν*).

ENUMERATION OF MI-FORMS.

403. Verbs in *μι* belong to the first, fifth, and eighth classes (325, 329, 332). Those of the first and fifth classes have the *μι*-form only in the present and imperfect (for one exception, see 408, 9). We begin, therefore, with

Verbs in μι of the Eighth Class.

1. *ἴημι* (ἐ 332) *to send*, inflected like *τίζημι* (297, 301, and 403, 2).
 Act. Pr. Ind. *ἴημι* (3 Pl. always *ἴασι*, 400 h);
 Impf. *ἴην*, *ἴης*, *ἴη*, etc. (also [*ἴουν*], *ἴεις*, *ἴει*, 401 h; ἀφίει and ἡφίει from ἀφ-ἴημι, cf. 314);
 Sub. *ἴω*, Opt. *ἴειην*, Imv. *ἴει*, Inf. *ἰέναι*, Par. *ἰείς* (*ἰεντ*).
 2 Ao. Ind. (*ἦκα*, *ἦκας*, *ἦκε*, 402) *εἶτον*, *εἶτην*, *εἶμεν*, *εἶτε*, *εἶσαν*;
 Sub. *ῶ*, Opt. *εἴην*, Imv. *ἔς*, Inf. *εἶναι*, Par. *εἷς* (*έντ*).
 Mid. Pr. *ἵεμαι* *to hasten, strive*; Impf. *ἵέμην*;
 S. *ἰῶμαι*, O. *ἰέιμην*, Imv. *ἵεσο* (or *ἴου*), Inf. *ἵεσθαι*, P. *ἰέμενος*.
 2 Ao. *εἵμην*, *εἵσο*, *εἵτο*, *εἵσζον*, *εἵσζην*, *εἵμεθα*, *εἵσθε*, *εἵντο*;
 Sub. *ῶμαι*, Opt. *εἵμην*, Imv. *οὔ*, Inf. *ἑσθαι*, Par. *ἑμενος*.
 Fu. *ἦσω*, 1 Ao. *ἦκα*, Pf. *εἶκα*, Pf. M. *εἶμαι*, Ao. P. *εἵζην*, V. *ἑτός*, *ἑτέος*.
 REM. a. The Pr. Opt. has also *ἵοιμι* (*ἵοις*, *ἵοι*, etc.) for *ἰείην*, *ἰοίμην* for *ἰέιμην*; 2 Ao. Opt., *οἴμην* for *εἵμην*: cf. 401 h.
 2. *τίζημι* (*ζε*) *to put*. For *μι*-forms, see Paradigms 297, 301.
 Fu. *ζήσω*, 1 Ao. *ἔζηκα*, Pf. *τέζηκα*, Pf. M. *τέζειμαι*, Ao. P. *ετέζην* (65 c), V. *ζετός*, *ζετέος*. Cf. 402.
 3. *δίδημι* (*δε*) *to bind*, rare form for *δέω* (420, 1).
 4. *δίδωμι* (*δο*) *to give*. For *μι*-forms, see Paradigms 298, 302.
 Fu. *δώσω*, 1 Ao. *ἔδωκα*, Pf. *δέδωκα*, Pf. M. *δέδομαι*, Ao. P. *εδόζην*, V. *δοτός*, *δοτέος*. Cf. 402.
 5. *ἵστημι* (στα 332) *to set*. For *μι*-forms, see Par. 299, 303, 305.
 Fu. *στήσω*, 1 Ao. *ἔστησα*, Pf. *ἑστήκα*, Pf. M. *ἑστᾶμαι*, Ao. P. *ἑστάζην*, Plup. *ἑστήκειν* or *εἰστήκειν*, Fu. Pf. A. *ἑστήξω* (394 a), M. *ἑστήξομαι*, V. *στατός*, *στατέος*. For irregularity of meaning, see 416, 1.

403 D. 1. Hm. Impf. 1 S. *ἴεν*, 1 Ao. *ἦκα* and *ἔηκα* (312): from *ἀν-ἴημι* he has a Fu. *ἀνέσω*, Ao. *ἀνεσα*.—Hd. Pf. Ind. 3 P. *ἀν-έωνται* irreg. for *ἀν-εῖνται*, and Pf. Par. *με-μετ-ι-μένος* very irreg. for *μεδ-ι-μένος*.

2. Hd. Impf. 1 S. *ἐρίδε-α* with irreg. connecting vowel *α* (406 D a, 364 D).

4. Hm. Fu. *δώσω*, and with redupl. *διδώσω*.

6. δύνιμι (ονα 332) *to benefit*;Mid. δυνάμαι *to receive benefit*, Impf. δυνάμην,

2 Ao. δύνιμην, ὄνησο, ὄνητο, Opt. δυνάμην (401 k), Inf. ὄνασθαι.

Fu. ὄνῃσω, ὀνήσομαι, Ao. ὄνησα, Ao. P. ὀνήσην.

7. πίμπλημι (πλα) *to fill*, Impf. ἐπίμπλην, Inf. πιμπλάνα;Mid. πίμπλάμαι *to fill one's self*, Impf. ἐπίμπλάμην, Inf. πίμπλασθαι.

Fu. πλήσω, Ao. ἔπλησα, Pf. πέπληκα, Pf. M. πέπλησμαι, Ao. P. ἐπλήσην,

V. πληστέος. A kindred form is πλήρω *to be full*, Lat. pleo.

REM. a. In this verb and the next, the redupl. is strengthened by the nasal μ. This, however, falls away in the compounds, if the preposition has μ: ἐμ-πίμπλημι, but Impf. 3 P. ἐν-ἐπίμπλασαν.

8. πύμπρημι (πρα) *to burn* transitive, inflected like πίμπλημι.9. κίχρημι (χρα) *to lend*, Mid. κίχραμαι *to borrow*;

Fu. χρήσω, Ao. ἔχρησα, Pf. κέχρηκα, Pf. M. κέχρημαι: cf. 335 a.

Verbs in μι of the First Class.

404. A. Stems in α.

1. ἦμι (cf. Lat. â-io) *to say*, used only in Pr. 1 S. ἦμι and Impf. 1, 8 S. ἦν, ἦ (ἦν δ' ἐγὼ said I, ἦ δ' ὅς said he).2. φημί (φα) *to say*, φῆς, φησί, φάτον, φάτον, φάμεν, φάτε, φάσι;

Impf. ἔφην, ἔφης comm. ἔφησα, ἔφη, ἔφάτον, ἔφάτην, ἔφάμεν, ἔφατε, ἔφασαν.

Pr. Sub. φάω, Opt. φαίην, Inv. φάξι or φάξι, Inf. φάναι (Par. φάς).

Fu. φήσω, Ao. ἔφησα, V. φάτός, φάτέος.

REM. a. The forms of the Pr. Ind. are all enclitic except the 2 Sing. (105 c). The Par. φάς is never used in Attic prose, which takes φάσκων instead: cf. 444, 8.

3. χρή (χρα, χρε) *it behooves*, Impf. ἐχρήν or χρήν;

Pr. Sub. χρεῖ, Opt. χρεῖη, Inf. χρήναι, P. χρεών (only neut., for χρεῶν 26).

Fu. χρήσει (335 a). In composition,

ἀπό-χρη *it is enough*, 3 P. (contract) ἀποχρῶσι, Impf. ἀπέχρη;

Pr. Inf. ἀποχρήν (371 c), Par. ἀποχρῶν, -ῶσα, -ῶν, both contract.

Fu. ἀποχρήσει, ἀποχρήσουσι, Ao. ἀπέχρησε.

5. Hm. 1 Ao. 3 P. ἔστᾱσαν as well as ἔστησαν.

6. Hm. 2 Ao. Inv. ὄνησο, Par. ὀνήμενος.

7. Hm. Pres. Mid. also πιμπλάνεται (329 a); 2 Ao. Mid. 3 S. πλήτο, 3 P. πλήντο, *became full*, and in comp. ἐμπλήτο, ἐμπλήντο (in Aristoph. Opt. ἐμπλήμην, Inv. ἐμπλήσο, Par. ἐμπλήμενος). Πλήδω is chiefly poetic, 2 Pf. πέπληθα.

8. The form πρήδω occurs only in ἐν-ἐπρήδον II. i, 589.

10. Hm. Pr. Par. βιβάς, from st. βα, common Pr. βαίνω *to go* (435, 1).

404 D. 2. Middle forms of φημί are rare in Att. (thus in Plato, Pf. Inv. 3 S. πεφάσθω), but common in other dialects; yet the Pr. Ind. Mid. is not used. Hm. has Impf. ἐφάμην, ἔφατο or φάτο, etc., Inv. φάω, φάσθω, etc., Inf. φάσθαι, Par. φάμενος.

3. Hd. has χρή, χρεῖν, χρεῖναι, but ἀποχρεῖ (καταχρεῖ, κατέχρεῖ), ἀποχρεῖν.

To which add the following deponent verbs:

4. ἀγά-μαι *to admire*, Impf. ἡγάμην.
 Fu. ἀγάσομαι, Ao. P. ἡγάσῃην (413, rarely M. ἡγασάμην), V. ἀγαστός.
 5. δύνα-μαι *to be able*, δύνασαι (poet. δύνη), δύναται, etc.;
 Impf. ἐδυνάμην, ἐδύω (401 c), ἐδύατο, etc.; Pr. Sub. δύνωμαι (401 k)
 Opt. δυνάμην (401 k), Imv. δύνω (401 c), Inf. δύνασθαι, P. δυνάμενος.
 Fu. δυνήσομαι, Pf. δεδύνημαι, Ao. P. ἐδυνήσῃην (413, seldom ἐδυνάσῃην),
 V. δυνατός *able, possible*. Augment often η (308 a); but never ἠδυνασῃην.
 6. ἐπίσῳ-μαι *to understand*, ἐπίστασαι, ἐπίσταται, etc.;
 Impf. ἠπιστάμην, ἠπίστω (401 c), ἠπίστατο, etc.; Sub. ἐπίστωμαι (401 k),
 Opt. ἐπιστάμην (401 k), Imv. ἐπίστω, Inf. ἐπίστασθαι, P. ἐπιστάμενος.
 Fu. ἐπιστήσομαι, Ao. P. ἠπιστήσῃην, V. ἐπιστητός.
 7. ἔρα-μαι *to love* (poetic for ἐρά-ω 419, 3). Ao. P. ἠράσῃην (413)
 V. ἐραστός.
 8. κρέμω-μαι *to hang* intrans. (cf. 439, 2), Impf. ἐκρεμάμην;
 Sub. κρέμωμαι (401 k), Opt. κρεμαίμην (401 k). Fu. κρεμήσομαι.

405. B. Stems in ι.

1. εἶμι (i, Lat. i-re) *to go*.

Pr. Ind.	εἶμι, εἶ, εἶσι,	ἴτον, ἴτον,	ἴμεν, ἴτε, ἴασι;
Impf.	ἦειν or ἦα, ἦεις “ ἦεισθα, ἦει “ ἦειν,	ἦειτον or ἦτον, ἦειτε “ ἦτην, ἦεσαν.	ἦειμεν or ἦμεν, ἦειτε “ ἦτε
Pr. Sub.	ἴω, ἴης, ἴη,	ἴητον, ἴητον,	ἴωμεν, ἴητε, ἴωσι;
Opt.	ἴοιην, ἴοις, ἴοι,	ἴοιτον, ἴοιτην,	ἴοιμεν, ἴοιτε, ἴοιεν;
Imv.	ἴσι, ἴτω,	ἴτον, ἴτων,	ἴτε, ἴωσαν or ἴόντων;
Inf.	ἵναι; Par. ἰών, ἰούσα, ἰόν, G. ἰόντος (Lat. euntis);		
Verbals.	ἰτός, ἰτέος (also ἰητέον <i>one must go</i>).		

5. Hm. and Hd. have in Ao. P. only ἐδυνάσθην. Hm. has also Ao. M. ἐδυνησάμην.

6. Hd. Pr. Ind. 2 S. ἐξ-ἐπίσται for ἐξεπίστασαι.

9. St. απα, common Pr. ἀράσομαι *to pray*, Hm. Pr. Act. Inf. ἀρήμεναι only Od. x, 322.

10. St. ἱλα, common Pr. ἱλάσκομαι (444, 5) *to propitiate*, Ep. ἱλάμαι rare; also in Act., Imv. ἱληθι Hm. (ἱλάθι Theoc.) *be propitious*.

Hm. has the following μι-verbs of the first class with stems in ε:

a. ἄημι (ae) *to blow*, 2 D. ἄητον, Impf. 3 S. ἄη or ἄει, Inf. ἄηναι or ἄήμεναι, Par. ἄεις; Mid. Impf. 3 S. ἄητο, Par. ἄήμενος.

b. St. διε *to make flee* (in Mid., also *to flee*), Impf. 3 P. ἐν-δίσσαν; Mid. Pr. 3 P. διενταί, Sub. δίωμαι, Opt. 3 S. δίοιτο (401 k), Inf. δίσσθαι. See 409, 5.

c. δίζημι (διζε) *to seek*, 2 S. δίζῃαι, Par. διζήμενος; Fu. διζήσομαι.

d. St. κιχε (from κιχ, common Pr. κιχάνω *to come up to*, 436, 7), Impf. 2 S. ἐκίχεις, 3 D. κιχήτην, Sub. κιχείω, Opt. κιχέην, Inf. κιχῇναι or κιχήμεναι, Par. κιχέις, Mid. κιχήμενος (400 D m).

405 D. 1. Hm. Pr. Ind. 2 S. εἶσθα; Impf. ἦα (406 D a, 364 D) or ἦιον (401 h), 3 S. ἦτε or ἦε, 1 P. ἦομεν, 3 P. ἦιον, ἦισαν, or ἦσαν. Hm. has also an Impf. with simple ι: 3 S. ἦε, 3 D. ἦτην, 1 P. ἦμεν, 3 P. ἦσαν.—Hd. has in Impf. 1 S. ἦα, 3 S. ἦτε, 3 P. ἦισαν.

REM. a. The present has a future meaning, especially in the Ind. εἶμι *I am going*, i. e. *about to go*.

b. The Impf. has the inflection of a pluperfect. The initial *η* is formed from the lengthened stem *ει* by applying the augment.

c. The Par. has the accent of the 2 Aor. (367 a).

2. κείμει (κει) *to lie, to be laid or set*.

Pres. Ind.			Impf.		
κείμει,		κείμεθα,	ἐκείμεν,		ἐκείμεθα,
κείσαι,	κείσθον,	κείσσε,	ἔκεισο,	ἔκεισθον,	ἔκεισσε,
κείται,	κείσθον,	κύνται;	ἔκειτο,	ἔκείσθην,	ἔκειντο;

Pr. Sub. 3 S. κέηται, 3 P. κέωνται; Opt. 3 S. κέοιτο, 3 P. κέοιντο (39 a);
 Impv. κείσο, κείσσω, κείσθον, κείσθων, κείσσε, κείσσωσαν or κείσθων;
 Inf. κείσθαι; Par. κείμενος. Fu. κείσομαι.

REM. a. The Inf. κείσθαι retains its accent in composition: κατακείσθαι, contrary to 365.

406. C. Stems in *s*.

1. εἰμί (es, Lat. es-se) *to be*.

Pr. Ind.			Impf.		
εἰμί,		ἐσμέν,	ἦν or ἦ,		ἦμεν,
εἶ,	ἐστόν,	ἐστέ,	ἦσθα,	ἦστον or ἦτον,	ἦτε or ἦστε,
ἐστί,	ἐστόν,	εἰσί;	ἦν,	ἦσθην “ ἦτην,	ἦσαν;

Pr. Sub.			Pr. Opt.		
ᾧ,		ᾧμεν,	εἴην,		εἴημεν or εἴμεν,
ᾗς,	ἦτον,	ἦτε,	εἴης,	εἴητον or εἴτον,	εἴητε “ εἴτε
ᾗ,	ἦτον,	ᾧσι;	εἴη,	εἴητην “ εἴτην,	εἴησαν “ εἴεν;

Hm. Sub. 2 S. ἦσθα, 3 S. ἦσι, 1 P. ἵομεν (ῖ) or ἴομεν (ι), Opt. 3 S. ἴοι (once ἰέη), Inf. ἰέναι, ἵμεναι or ἵμεν; Fu. ἵσομαι, Aor. εἰσάμην, irreg. εἰσάμην.—ἵενται Od. χ, 304, sometimes regarded as Pr. Mid. of εἶμι, should be written ἵενται (403, 1).

2. Hm. Pr. Ind. 3 P. κύνται, κείται (355 D c), κέεται (39 a); Impf. 3 P. ἔκειντο, κέατο, κέατο; Sub. 3 S. κῆται; Iterative (410 D) 3 S. κέσκετο; Fu. κέω or κέω (378 D).—Hd. resolves *ει* into *εε*, but only in cases where *ε* might be used as a connecting vowel: κέεται, ἐκέετο, κέεσθω, κέεσθαι (not κεε-μαι, κεεμενος). In the Ind. 3 P. he has κέεται, ἐκέατο.

Hm. has two or three *μι*-verbs of the first class with stems in *o* and *υ*:

a. ὄνο-μαι *to find fault with*, 2 S. ὄνοσαι, Opt. 3 S. ὄνοιτο (401 k); Fu. ὀνόσομαι, Aor. ὠνόσαμην (Hd. ὠνόσθην).—Hm. has also from st. *ον*, Pr. 2 P. οὔνεσθε (24 D c) and Aor. ὠνάμην.

b. ἐρύομαι (ερῶ, εἰρῶ 24 D c) *to guard, preserve*, Ion. and poet. The *μι*-forms are Pr. Ind. 3 P. εἰρύσθαι, Impf. 2 S. ἐρύσο, 3 S. ἐρύτο, εἰρυτο, 3 P. εἰρυντο, εἰρύατο, Inf. ἐρύσθαι, εἰρυσθαι. Fu. ἐρύσομαι, (344 D; ἐρύεσθαι, 378 D), εἰρύσσομαι, Aor. ἐρυ(σ)άμην, εἰρυ(σ)άμην. Cf. ἐρύω *to draw* (420 D, 12).

From ῥύομαι (ρῦ) = ἐρύομαι come *μι*-forms, Impf. 3 P. ῥύατο, Inf. ῥύσθαι. Fu. ῥύσομαι (Hd.), Aor. ἐρῶσαμην.

c. St. στεν *to stand to, undertake*, Pr. Impf. 3 S. στεῦται, στεῦτο (Aesch στεῦνται).

Pr. Impv. ἴσθι, ἔστω, ἔστον, ἔστων, ἔστε, ἔστωσαν or ἔστων;

Inf. εἶναι; Par. ὦν, οὔσα, ὄν (οντ).

Impf. Mid. ἦμην (rare, and only in 1 Sing.).

Fu. Mid. ἔσομαι (3 S. ἔσται), O. ἐσοίμην, I. ἔσεσθαι, P. ἐσόμενος.

REM. a. In the Pr. Ind., 1 S. εἰμί is for εσ-μι, σ being dropped and ε lengthened: 2 S. εἶ is for εσι (properly ἐσ-σί): 3 S. ἐσ-τί retains the orig. ending τι: 3 P. εἰσί has arisen from εσ-ντι. In the Impf., ἦν, ἦσθα, ἦν are for η(σ)-ν, η(σ)-σθα, η(σ)-τ: in ἦσ-α-ν(τ), α is a connecting vowel. The Sub. ὅ is for ἔω (Ion.) from εσ-ω: the Opt. εἴην is for εσ-ιη-ν. The Impv. 3 P. ἔστων is for εσ-ντων (a form ὄντων occurs only in Pl. Leg. 879 b). The Inf. εἶναι is for εσ-ναι: the Par. ὦν is for ἔων (Ion.) from εσ-ων.

REM. b. The forms of the Pr. Ind. are all enclitic, except the 2 S. εἶ. After a paroxytone, they have an accent on the ultima, by 108. But the 3 Sing. takes the regular accent, ἔστι,

1. when it expresses existence or possibility:

2. when it stands at the beginning of a sentence:

3. when it follows οὐ, μή, εἰ, ὥς, καί.

Thus τοῦτο ὃ ἔστι *that which exists*, ἔστι μοι βουλομένη *it is according to my wish*, εἰ ἔστιν οὕτως *if it is so*.

REM. c. The Par. ὦν, οὔσα, etc., retains its accent in composition: παρών, παρούσα; so also the 3 S. Fu. ἔσται for εσεται: παρέσται. The retention of the accent in several other compound forms is not irreg.: παρήν (368 b), παρῶ, παρείεν (400 k), παρεῖναι (367 c).

406 D. 1. Hm. has many peculiar forms:

Pr. Ind. 2 S. ἐσσί and εἶς, 1 P. εἰμέν, 3 P. (εἰσί, and) ἔασι not enclitic;

Impf. ἦα, ἔα, ἔον, 2 S. (ἦσθα and) ἔησθα, 3 S. (ἦν and) ἦεν, ἔην, ἦην,

3 P. (ἦσαν and) ἔσαν; Iterative (410 D) ἔσκον (for εσ-σκον);

Sub. ἔω, εἴω, 3 S. ἔη, ἔησι, ἦσι, 3 P. ἔωσι (once ὦσι);

Opt. (εἴην etc., also) ἔοις, ἔοι; Impv. 2 S. ἔσ-σο (middle ending);

Inf. (εἶναι and) ἔμμεναι (for εσ-μεναι), ἔμμεν, also ἔμμεναι, ἔμμεν;

Par. ἔών, ἐοῦσα, ἐόν (εοντ). Fu. often with σσ: ἔσσομαι;

Fu. 3 S. (ἔσεται, ἔσται and) ἔσσεται, also ἔσσεῖται (as in Dor.).

Hd. Pr. Ind. 2 S. εἶς, 1 P. εἰμέν; Impf. ἔα, 2 S. ἔας, 2 P. ἔατε;

Iterative ἔσκον; Sub. ἔω, ἔωσι; Opt. once ἐν-έοι; Par. ἔών.

Dor. Pr. Ind. 2 S. ἐσσί, 1 P. εἰμές, 3 P. ἐντί; Impf. 3 S. ἦς, 1 P. ἦμες;

Inf. εἰμεν, ἦμεν; Par. ἔών. Fu. ἐσσεῦμαι, ἦ, εἴται, etc.

REM. a. Some of these forms have a connecting vowel: so ἔασι for ε(σ)-α-(ν)σι, ἦα for η(σ)-α-(ν) or ησαμ Lat. eram, cf. 3 P. ἦσ-α-ν(τ) Lat. erant. In ἔα, ἔσαν, the augment is omitted: ἦεν is for η(σ)-ε-ν: ἔην, ἦην come from ἦν by doubling the E-sound: ἔον for ε(σ)-ο-ν omits the augment, and has the usual connecting vowel ο: this appears also in the Opt. ἔοις, ἔοι.—ἐλάτο Od. v, 106, sometimes regarded as Impf. Mid. of εἰμί, should be written ἐλάτο (406 D, 2).

2. Hm. has Ind. 3 P. ἐλάται, ἐλάτο (355 D e), with irregular change of η to ε, rarely ἔαται, ἔατο, only once ἦντο. Hd. always ἔαται, ἔατο.

From two other consonant-stems, Hm. has μι-forms, viz.

3. From ἔδ-ω (450, 3) to eat, Pr. Inf. ἔδ-μεναι; cf. Lat. *ed-tis* for *ed-tis*, *esse* for *ed-se*.

4. From φέρ-ω (450, 6) to bear, Pr. Impv. 2 P. φέρ-τε; cf. Lat. *fer-te*.

2. ἦμαι (ἦσ) to sit retains σ only before τ.

Pr. Ind.			Impf.		
ἦμαι,		ἦμεθα,	ἦμην,		ἦμεθα,
ἦσαι,	ἦσζον,	ἦσσε,	ἦσο,	ἦσζον,	ἦσσε,
ἦσται,	ἦσζον,	ἦνται;	ἦστο,	ἦσζην,	ἦντο;

Pr. Impv. ἦσο, ἦσζω, ἦσζον, ἦσζων, ἦσσε, ἦσζωσαν or ἦσζων;
Inf. ἦσσαι; Par. ἦμενος.

For ἦμαι, the Attic prose almost always uses the compound κάσθηναι to sit down.

Pr. Ind. κάσθηναι, κάσθησαι, κάσθεται, etc.

Impf. ἐκάσθην, ἐκάσθησο, ἐκάσθητο, etc. (314)
or κασθήμην, κασθήσο, κασθήστο, etc. (368 b)

Pr. Sub. κασθώμην, κασθή, κασθήται, etc. (400 i)

Opt. κασθόιμην, κασθοῖο, κασθοῖτο, etc. (400 i)

Impv. κάσθησο, κασθήσζω, etc. Inf. κασθήσθαι, Par. κασθήμενος.

REM. a. κασθήσθαι irregularly keeps the accent of ἦσθαι: cf. κατακείσθαι (405, 2 a).

Verbs in μι of the Fifth Class.

407. In these, the endings of the present and imperfect are applied, not to the verb-stem itself, but to the syllable νν or (after a vowel) ννν, which is added to the stem: δείκ-νν-μι to show, κερά-ννν-μι to mow. The added ν is short, except in the singular of the indicative active, according to the rule in 336 a. *Paradigm*, 300.

REM. a. These verbs often take a connecting vowel, and thus conform to the ordinary inflection: δεικνύω, δεικνύεις, etc.; especially in the 3 P. Pr. Ind. Act.: δεικνύουσι. In the Sub. and Opt., they are never distinguished from verbs in ω (401 i).

The enumeration of these verbs will be found in 439-43, under Special Formation, Fifth Class.

Second Aorists of the μι-form.

408. For the 2 Aor. of Verbs in μι, ἦμι, see 403, 1; τίζημι, 403, 2; δίδωμι, 403, 4; ἰσθνημι, 403, 5; οὐννημι, 403, 6; πίμπλημι, 403, 7.

Stems in α.

1. βαίνω (βα) to go (435, 1).

2 Aor. ἐβην, βῶ, βαίνην, βῆσι (401 b), βῆναι, βάς.

408 D. 1. Hm. Ind. 3 D. βήτην and βήτην, 3 P. ἔβησαν, and ἔβαν βάν (400 D d), once ἔβασαν, Sub. βείω (400 D i), 3 S. βήτη, 1 P. βείομεν (Hd. βέωμεν), Inf. βῆναι and βήμεναι.

2. γηρά-σκω *to grow old* (444, 1). 2 Ao. Inf. γηρᾶναι (poetic).

3. διδράσκω (δρα) *to run* (444, 2), used only in compounds.

2 Ao. ἔδρᾶν, ἔδρᾱς, ἔδρᾱ, etc.; δρῶ, δρᾱς, δρᾱ, etc.; δραίνην, δρᾶζει, δρᾶναι, δρᾶς.

4. κτείνω (κτεν, κτα) *to kill* (433, 4).

2 Ao. (poetic) ἔκταν, ἔκτᾱς, ἔκτᾱ; Par. κτάς, M. κτάμενος.

5. πέτομαι (πετ, also πτα) *to fly* (424, 19).

2 Ao. Act. (only poetic) ἔπτην, πταίνην, πτήναι, πτάς.

Mid. (also in prose) ἐπτάμην, πτάσσαι, πτάμενος.

6. St. τλα *to endure*, rare in Attic prose.

2 Ao. ἔτλην, τλῶ, τλαίνην, τλήζει, τλήναι, τλάς.

Fu. τλήσομαι, Pf. τέτληκα (409 D, 10), V. τλητός.

7. φζάνω (φζα) *to anticipate* (435, 3).

2 Ao. ἔφζην, φζῶ, φζαίνην, φζήναι, φζάς.

8. St. πριά, used for Aor. of ὠνέομαι *to buy* (450, 7).

2 Ao. ἐπριάμην, πρίωμαι, πριαίμην (401 k), πρίω, πριασσαι, πριάμενος.

Stems in ε.

9. σβέννυμι (σβε) *to put out, extinguish* (440, 3).

2 Ao. ἔσβην *went out* (416, 5), Inf. σβήναι.

10. σκέλλω (σκελ, σκλη) *to dry trans.* (432, 15).

2 Ao. ἔσκλην *became dry* (416, 6), Inf. σκληναι.

11. ἔχω (σεχ, σχε) *to have, hold* (424, 11).

2 Ao. Imv. σχές (for σχεσι, 401 b).

Stems in ο.

12. ἀλίσκομαι (άλ, ἀλο) *to be taken* (447, 1).

2 Ao. ἐάλων or ἤλων, ἀλῶ, ἀλοίην, ἀλῶναι, ἀλούς (ā only in Indic.).

13. βιό-ω *to live* (423, 2)

2 Ao. ἐβίων, βιῶ, βιόην, βιῶναι, βιούς.

14. γιγνώσκω (γνο) *to know* (445, 4).

2 Ao. ἔγνων, γνῶ, γνοίην, γνῶσι, γνῶναι, γνούς.

Stems in ι and υ.

15. πίνω (πι) *to drink* (435, 4). 2 Ao. Imv. πῖσι (poet. πίε).

2. Hm. Par. γηράς. 3. Hd. ἔδρην, Inf. δρῆναι, but Par. δρᾶς.

4. Hm. 3 P. ἔκταν, Sub. κτέωμεν (400 D i), Inf. κτάμεναι, κτάμεν; Mid. 3 S. ἔκτατο *was killed*, Inf. κτάσθαι.

5. The 2 Ao. Act. is not found in Hm.; in Att. Trag. (chorus) it appears as Dor. ἔπταν.

6. Hm. 3 P. ἔτλαν. Hm. has also Fu. ταλάσσω, Ao. ἐτάλασσα (st. ταλα).

7. Hm. 3 P. φθάν, Sub. 3 S. φθῆν or φθῆσι (once παρ-φθαίησι), 1 P. φθέωμεν, 3 P. φθέωσι.

12. The form with ε is not found in Hm. and Hd. Hm. has Sub. 3 S. ἄλῳν (400 D i), Opt. 3 S. ἄλοίη and ἄλόῃ, Inf. ἄλῶναι and ἄλώμεναι.

14. Hm. Sub. 3 S. γνῶν and γνῶ, Inf. γνῶμεναι and γνῶναι. Pind. Ind. 3 P. ἔγνων, ἔγνον.

16. δύ-ω *to pass under, take on* (423, 3).

2 Ao. ἔδυν (304; 416, 4), δύω, δύναι, δύς.

17. φύ-ω *to produce* (423, 4).

2 Ao. ἔφυν (*was produced, born*, 416, 3), φύω, φύναι, φύς.

408 D. The following second aorists of the μι-form are peculiar to the Epic dialect:

18. ἔ-ω *to satiate*, Pr. M. 3 S. ἔσται (370 D a), Fu. ἔσω, 1 Ao. ἄσα; 2 Ao. ἔσκαμε sated, Sub. 1 P. ἔωμεν (400 D i, wrongly ἔωμεν), Inf. ἄμεναι; V. ἄτος *insatiate* (for ἄτος).

19. ἀπαυρά-ω *to take away*, 2 Ao. Par. ἀπούρας (M. ἀπουράμενος Hes.).

20. βάλλω (βαλ, βλα) *to throw at* (432, 4), 2 Ao. 3 D. συμ-βλήτην *encountered*, Inf. συμβαλῆμεναι; Mid. 3 S. ἐβλητο *was hit, wounded*, Sub. 3 S. βλήσεται (400 D i), Opt. 2 S. βλεῖω (for βλη-ω), Inf. βλησθαι, Par. βλήμενος.

21. οὐτά-ω *to wound* (423 D, 5), 2 Ao. 3 S. οὐτά, Inf. οὐτάμεναι, οὐτάμεν, Mid. Par. οὐτάμενος *wounded*.

22. πελέζω (πελαδ) *to come near* (428 D, 21). From cognate stem πλα come 2 Ao. M. 3 S. πλῆτο, ἐπλητο, 3 P. ἐπληντο, πλῆντο.

23. πτήσσω (πτηκ) *to crouch* (428, 7). From cognate stem πτα come 2 Ao. 3 Du. κατα-πτήτην, Pf. Par. πεπτηώς, πεπτηώς.

24. βιβρώσκω (βορ, βρο) *to eat* (445, 3), 2 Ao. ἔβρων.

25. πλώ-ω Ion. and poet. for πλέω (πλυ) *to sail* (426, 3), 2 Ao. (in comp.) ἔπλων, Par. πλώς.

26. κτίζω (κτιδ) *to found*. From cognate stem κτι comes 2 Ao. M. Par. ἐκτίμενος *well-founded*.

27. φθί-νω *to perish* (435, 6), 2 Ao. M. ἐφθίμην, Sub. 3 S. φθίεται, 1 P. φθίσμεσθα, Opt. φθίμην (for φθι-μην, 33), 3 S. φθίτο, Inf. φθίσθαι, Par. φθίμενος.

28. St. κλυ (426 D, 8), 2 Ao. ἐκλυον *heard*, Imv. κλῦθι, 2 P. κλῦτε, also κέκλυθι, κέκλυτε (384 D).

29. λύ-ω *to loose* (269), 2 Ao. M. λῆμην, 3 S. λύτο and λῦτο, 3 P. λύντο.

30. πνέω (πνυ) *to breathe* (426, 4), 2 Ao. M. 3 S. ἄμ-πνῆτο *recovered breath*.

31. σεύω (συ) *to drive* (426 D, 9), 2 Ao. M. 3 S. σῆτο, Par. σύμενος (Trag.).

32. χέω (χυ) *to pour* (426, 6), 2 Ao. M. 3 S. χῆτο, 3 P. χύντο, Par. χύμενος.

Also the following (all in the middle) from verbs with consonant-stems:

33. ἄλλομαι (ἄλ) *to leap* (432, 3), 2 Ao. 2, 3 S. ἄλσο, ἄλτο (ἐπ-ἄλτο), Sub.

3 S. ἄλεται, ἄλῃται, Par. ἐπ-άλμενος (also ἐπι-άλμενος).

34. ἀραρίσκω (αρ) *to join* (447 D, 15), 2 Ao. M. Par. ἄρμενος *fitting*.

35. St. γεν, only in 2 Ao. 3 S. γέντο *he grasped*.

36. δέχ-ομαι *to receive*, 2 Ao. ἐδέγμην, 3 S. δέκτο, Imv. δέξο, Inf. δέχθαι, Par. δέγμενος.

37. λέγ-ω *to speak*, 2 Ao. ἐλέγμην *counted myself*, 3 S. λέκτο *counted* (for himself).

38. St. λεχ (no Pres.), 2 Ao. 3 S. ἔλεκτο *laid himself to rest*, Imv. λέξο (as to λέξο, see 349 D), Inf. κατα-λέχθαι, Par. κατα-λέγμενος. Fu. λέξομαι, 1 Ao. ἐλεξάμην, and Act. ἐλεξα *laid to rest*.

39. μίγ-νυμι *to mix* (442, 7), 2 Ao. 3 S. ἔμικτο, μίκτο.

40. ὕρ-νυμι *to rouse* (442, 11), 2 Ao. 3 S. ἔρτο, Imv. ὕρσο (as to ὕρσο, see 349 D), Inf. ὕρθαι, Par. ὕρμενος.

16. Hm. 3 P. ἔδυν and ἔδυσαν, Sub. 3 S. δύνῃ, Opt. 3 S. δύνῃ (for δυ-ιη, 33), 1 P. δῶμεν (for δυ-ιμεν), Inf. δύμεναι and δύναι; Iterative δύσκειν.

17. Hm. 3 P. ἔφυν.

41. *πήγ-νυμι* to fix (442, 12), 2 Aο. 3 S. *κατ-έπηκτο* stuck.

42. *πάλλω* (παλ) to shake (432 D, 26), 2 Aο. 3 S. *πάλλτο* dashed himself.

43. *πέρθ-ω* to destroy, 2 Aο. Inf. *πέρθαι* (for *πέρθ-σθαι*) to be destroyed.

Here belong also two adjectives, originally participles of the 2 Aο. Mid.:

44. *ἄσμενος* well-pleased, glad (st. ἄδ, Pr. *ἀνδάνω* to please, 437, 1).

45. *ἱκμενος* favorable (st. *ικ*, Pr. *ικάνω* to come, 438 D, 2).

Second Perfects of the μι-form.

409. In the indicative, the μι-form appears only in the dual and plural; the singular always has a connecting vowel: see paradigm, 305.

1. *ἵστημι* (στα) to set, 1 Pf. *ἕστηκα* (for *σε-στήκα*) stand (416, 1), with regular inflection; 2 Pf. Dual *ἕστατον*, etc. *Paradigm*, 305.

2. *βαίνω* (βα) to go (435, 1), 1 Pf. *βέβηκα* have gone, stand fast (416, 2), regular; 2 Pf. 3 P. *βεβᾶσι*, Sub. 3 P. *βεβῶσι*, Inf. *βεβάναι*, Par. *βεβῶς*, *βεβῶσα*, G. *βεβῶτος* (contracted from *βεβαῶς*).

3. *γίγνομαι* (γεν, also γα) to become (449, 1), 2 Pf. *γέγονα* regular; 2 Pf. Par. *γεγῶς*, *γεγῶσα*, G. *γεγῶτος* (contracted from *γεγαῶς*).

4. *ζυνήσκω* (ζαν, ζνα) to die (444, 4), 1 Pf. *τέξνηκα* am dead regular 2 Pf. Pl. *τέξνᾱμεν*, *τέξνᾱσι*, 2 Plup. 3 P. *έτέξνᾱσαν*, Pf. Opt. *τεξνᾱίην*, Imv. *τέξνᾱσι*, Inf. *τεξνάναι*, Par. *τεξνεῶς*, -ῶσα, -ὺς, G. -ῶτος (26).

5. St. δι (δει 30, δοι 25), 1 Pf. *δέδωκα*, 2 Pf. *δέδωκα*, fear; 2 Pf. Pl. *δέδιμεν*, *δεδιάσι*, 2 Plup. 3 D. *έδεδίτην*, 3 P. *έδεδίσαν*, Pf. Sub. *δεδίω*, Opt. *δεδειήν*, Imv. *δέδιζι*, Inf. *δεδιέναι*, Par. *δεδιῶς*. Fu. *δείσομαι* (412 a), Aο. *έδεισα*.

REM. a. Instead of the μι-forms of this verb, forms with a connecting vowel are sometimes found: *δεδίμεν*, *έδεδίσαν*.

The following have stems ending in a consonant, and are subject, therefore, to various euphonic changes:

409 D. 1. Hm. Pf. 2 P. *έστητε*, Inf. *έστάμεναι*, *έστάμεν*, Par. *έσταῶς*, *έστα-ότος*.—Hd. Par. *έστεῶς*, *έστεῶσα*, etc., Ind. 3 P. *έστέασι* (?).

2. Hm. Pf. 3 P. *βεβᾶσι*, Par. *βεβαῶς*, *βεβαυῖα*, G. *βεβαῶτος*.

3. Hm. Pf. 3 P. *γεγάσι*, Plup. 3 D. *γεγάτην*, Inf. *γεγάμεν*, Par. *γεγαῶς*, *γεγαυῖα*, G. *γεγαῶτος*.

4. Hm. Imv. *τέθναδι*, *τεθνάτω*, Inf. *τεθνᾱμεναι*, *τεθνᾱμεν*, Par. G. *τεθνηῶ-τος*, also *τεθνηῶτος* (some write *τεθνηιῶτος*, *τεθνηιῶτος*), Fem. *τεθνηυῖς*; only once *τεθνεῶτι*, as in Att.

5. Hm. has *δει* for the redupl., *δείδια*, *δείδωκα* (once *δεδιάσι*), and doubles δ after the augment, *έδδεια*, as well as after a short vowel in comp., *περιδδείσας* (once *υποδείσατε*). Probably the original stem was *δρι*: hence Pf. *δεδρια*, Aο. *εδρεια*, which, after r was lost, were changed to *δείδια*, *έδδεια*, to preserve the long quantity of the first syllable. For *δείδια*, Hm. has also *δείδω* with present form, but only in the first person sing. He has also an Impf. *δίε*, *δίων*, feared, fled, always with *περί*, though separated from it by tmesis (477). cf. 404 D b.

6. St. *ιδ* (*ειδ* 30, *οιδ* 25), 2 Aο. *είδον* *saio*, 2 Pf. *οίδα* *know*.—The second perfect system of this verb presents several forms of the stem. The original *ιδ* (i. e. *ειδ*, Lat. *vid-co*) appears in the Pf. Ind. Du. and Pl., and in the Inv.; the lengthened *ειδ*, in the Pf. Par., and in the Plup., which changes it to *ηδ* for the augment. *ειδ* becomes *οιδ* by variation of vowel in the Sing. of the Pf. Ind.: in the Sub., Opt., and Inf., it assumes *ε* (331), giving *ειδε*. The 3 P. Pf. Ind. *ἴσασι* is wholly irregular.

Pf. Ind. *οἶδ-α*, *οἶ-σᾶ*, *οἶδ-ε*, *ἴσ-τον*, *ἴσ-τον*, *ἴσ-μεν*, *ἴσ-τε*, *ἴσ-ασι*;

Plup. *ἥδειν* or *ἥδη*, *ἥδεισᾶ* or *ἥδησᾶ*, *ἥδειτον* or *ἥστων*, *ἥδειμεν* or *ἥσμεν*,
ἥδει(ν) “ *ἥδη*, *ἥδείτην* “ *ἥστην*, *ἥδεσαν* “ *ἥσαν*;

Pf. Sub. *εἶδῶ*, *εἶδῃς*, *εἶδῃ*, *εἶδῃτον*, *εἶδῃτον*, *εἶδῶμεν*, *εἶδῃτε*, *εἶδῶσι*;

Opt. *εἶδείην*, *εἶδείης*, *εἶδείη*, etc.;

Inv. *ἴσ-σι*, *ἴσ-τω*, *ἴσ-τον*, *ἴσ-των*, *ἴσ-τε*, *ἴσ-τωσαν*;

Inf. *εἶδέ-ναι*; Par. *εἰδῶς*, *εἰδνῖα*, *εἰδός*, G. *εἰδότης*.

Fu. *εἴσομαι* (412 a) *shall know*, V. *ιστέον*.

REM. a. The forms *ἥδεις* and *ἥδης* are also used for *ἥδεισᾶ* and *ἥδησᾶ*: *οἶδας* for *οἶσᾶ* is rare; still rarer, *οἶδαμεν*, *οἶδατε*, *οἶδάσι*, for *ἴσμεν*, etc.; rare and poetic, *ἥδεμεν*, *ἥδετε*, for *ἥδειμεν*, *ἥδειτε*.

7. St. *ικ* (*εικ*, *οικ*), only in 2 Pf. *ἔοικα* *am like, appear*, 2 Plup. *ἑώκειν*; 2 Pf. 1 P. *εἰόικαμεν*, poetic *ἔοιγμεν*, 3 P. *εἰόικασι*, irreg. *εἰῶσι* (cf. *ἴσασι*), Inf. *εἰοικέναι* and *εἰκέναι*, Par. *εἰοικώς* and *εἰκώς*, *νῖα*, *ός*. Fu. *εἰῶ* rare.

8. *κράζω* (*κραγ*) *to cry* (428, 13), 2 Pf. *κέκραγα* as present; 2 Pf. Inv. *κέκραχσι*.

409 D. Add further for Homer,

9. *μαίομαι* (*μα*, *μεν*, cf. *γα*, *γεν* in 3 above) *to reach after, seek for*, 2 Pf. *to press on, desire eagerly*; 2 Pf. S. *μέμονα*, as, ε, D. *μέματον*, P. *μέμαμεν*, *μέματε*, *μεμαᾶσι*, Plup. 3 P. *μεμαᾶσαν*, Pf. Inv. 3 S. *μεμάτω*, Par. *μεμαώς*, *νῖα*, G. *μεμαῶτος* or *μεμαῶτος*.

10. Pf. *τέτληκα* (*τλα*) *am patient* (408, 6); 2 Pf. 1 P. *τέτλαμεν*, Opt. *τετλαίην*, Inv. *τέτλαῖσι*, Inf. *τετλάμεν(αι)*, Par. *τετληώς*, *νῖα*, G. *ότος*.

11. 2 Pf. *ἄνωγα*, as, ε (*ανωγ*) *command*, 1 P. *ἄνωγμεν*, Inv. *ἄνωχσι*, 3 S. *ἄνώχω* (with middle ending; so) 2 P. *ἄνωχθε*: Sub. *ἄνώγω*, Opt. *ἄνώγοιμι*, rare Inv. *ἄνωγε*, Inf. *ἄνωγέμεν*. Plup. *ἠνώγεα*, 3 S. *ἠνώγει(ν)*, commonly *ἄνώγει*. For irreg. Plup. *ἤνωγον* (or *ἄνωγον*), 3 S. *ἤνωγε*, 3 P. *ἠνώγευν*, see 351 D. For Pf. 3 S. *ἄνωγε* *he commands*, *ἄνώγει* is sometimes used: 2 D. *ἄνώγετον* for *ἄνωγατον*. Fu. *ἄνώξω*, Aο. *ἠνώξαι*.

12. *ἐγείρω* (*εγερ*) *to wake* (432, 5), 2 Pf. *ἐγρήγορα* *am awake*, 3 P. *ἐγρηγόρᾳσι* wholly irreg., Inv. 2 P. *ἐγρήγορθε* (middle ending), Inf. *ἐγρήγορᾶν* (middle ending, but accent irreg.). Hence Pr. Par. *ἐγρηγόρων*.

6. Hm. has Pf. 1 P. *ἴδμεν* (46 D), Plup. 2, 3 S. *ἥδησᾶ*, *ἥδη* or *ἥδεε*, also very irreg. *ἥειδης*, *ἥειδη* (perhaps for *εφειδης*, *εφειδη*); Plup. 3 P. *ἴσαν* (for *ιδ-σαν*); Pf. Sub. *εἶδῶ* (*ιδέω* ?), P. *εἶδομεν*, *εἶδετε*, *εἶδῶσι*; Inf. *ἴδμεναι*, *ἴδμεν*, Par. Fem. *εἰδνῖα* and *ιδνῖα* (cf. 338 D); Fu. *εἴσομαι* and *εἰδήσω*.

Hd. has Pf. 1 P. *ἴδμεν*, Plup. 1, 3 S. *ἥδεα*, *ἥδεε*, 2 P. *ἥδέατε*; Fu. *εἰδήσω*.

The Dor., with *οἶδα*, has a peculiar Pres. *ἴσαμι*, *ἴσης*, *ἴσᾱτι*, P. *ἴσαμεν*, *ἴσαντι*.

7. Hm. Impf. 3 S. *εἰκε*, 2 Pf. 3 D. *εἰκτον*, 2 Plup. 3 D. *εἰκτην*, 3 P. *εἰοικεσαν*, Plup. Mid. 3 S. *ἥικτο* or *εἰκτο*.—Hd. has Pf. *οἶκα*, Par. *οἰκώς*.

13. ἔρχομαι *to come* (450, 2), 2 Pf. ἐλήλυθα, etc.; also εἰλήλουθα, 1 P. εἰλήλουθμεν (25 D).

14. πάσχω (παθ, πένθ) *to suffer* (447, 13), 2 Pf. πέπονθα, 2 P. πέποσθε (better πέπασθε, for πεπαθ-τε), Par. Fem. πεπαθῆναι.

15. πείθω (πιθ) *to persuade* (295), 2 Pf. πέποιθα *trust*, 2 Plur. 1 P. ἐπέπιθμεν (Imv. πέπεισθι Aesch.).

16. βιβρώσκω (βρω) *to eat* (445, 3), Pf. βέβρωκα (Par. N. P. βεβρω̄τες Soph.).

17. πίπτω (πετ, πτε, πτω) *to fall* (449, 4), Pf. πέπτωκα, Par. A. P. πεπτέωτας (πεπτώς, πεπτῶτος, Soph.), cf. 408 D, 23.

DIALECTIC FORMATIONS.

Some formations, which are unknown in Attic prose, occur more or less frequently in other dialects.

410 D. ITERATIVE FORMATION.

The iterative imperfect represents a *continued* past action as *repeated* or *usual*: πέμπεσκε *he was sending (repeatedly), used to be sending*. The iterative aorist has the same force in reference to *indefinite* past action, marking it as *repeated* or *usual*: ἐλάσασκε *he drove (repeatedly), used to drive*.—Both are confined to the Indic., Act. and Mid.; and are generally found without the augment (in Hd. always so).

They are formed from the tense-stem of the Impf. or Aor., by adding the *iterative-sign* σκ, which takes the connecting vowels and endings of the Impf.: thus Act. -σκ-ο-ν, -σκ-ε-ς, -σκ-ε, etc., Mid. -σκ-ο-μην, -σκ-ε-ο, -σκ-ε-το, etc.

These terminations are united with the tense-stem by a *connecting vowel*, viz. ε for the Impf. and 2 Aor., α for the 1 Aor.: μέν-ε-σκον (μένω *to remain*), φύγ-ε-σκε (φεύγω *to flee*), ἐρητύσ-α-σκε (ἐρητύω *to restrain*).—A very few iterative imperfects have α: κρίπτ-α-σκον (κρύπτω *to hide*), ῥίπτ-α-σκον (ῥίπτω *to throw*).—In contract verbs, ε either remains without contraction: καλέ-ε-σκον (καλέω *to call*); or is dropped: ὤδε-σκον (ὠδέω *to push*). Verbs in αω sometimes change αε to αα: ναιετάσσκον (ναιετάω *to inhabit*), cf. ναιετάα.—The connecting vowel is omitted, when the ordinary Impf. or 2 Aor. has the *μ*-form; ἔφα-σκον (ἔφην *said*), στά-σκον (ἔστην *stood*), ἔ-σκον (ἦν *was*), κέ-σκετο (for κει-σκετο, ἐκέιμην *lay*), ῥήγνυ-σκον (ἐρρήγνυν *was breaking*).

The iterative aorist is found only in poetry.

411 D. FORMATION IN Θ.

Several verbs annex Θ to the tense-stem of the Impf. or 2 Aor.: Θ is usually connected with the stem by the vowels α or ε. This formation does not modify the meaning: it is mostly poetic, occurring very seldom in Attic prose. It is found chiefly in the Impf. or Aor. Ind. The following are the most important of these forms:

διώκω *to pursue*
 εἶκω *to yield*
 ἀμύνω *to ward off*
 εἴργω *to shut out*
 ἡεῖρω *to lift up*
 ἀγείρω *to assemble*
 φλέγω *to burn*
 φθίνω *to perish*
 ἔχω *to hold*
 ἔκιοι *went*, Aor.

διωκᾶθω
 εἰκᾶθω
 ἀμυνᾶθω
 ἔργαθον or ἐέργαθον
 ἡερέθονται, οντο, float(ed) in air
 ἡγερέθονται, οντο
 φλεγέθω
 φθινύθω
 ἔσχεθον, Inf. σχεθέειν
 ἐκίαθον

IRREGULARITIES OF MEANING.

The most important irregularities of meaning are caused by using one voice in the sense of another, or by mixing transitive and intransitive senses in the same voice.

A. *Forms of one voice in the sense of another.*

412. a. In many verbs which have an active voice, the future middle takes the place of a future active (379): *μανθάνω to learn, μαθήσομαι (not μαζησώ) shall learn*. This is the case with a large proportion of the verbs which compose the fifth and sixth classes.

b. In many verbs the future middle has the meaning of a future passive (379): *λείπω to leave, λείψομαι (= λειψήσομαι) shall be left*.

413. c. The *deponent* verbs are to be regarded as forms of the *middle* voice. Yet in the *ao*rist, not a few take the *passive* form instead of the middle: *βούλομαι to wish, Fu. βουλήσομαι, but Ao. ἐβουλήσην (not ἐβουλησαμην) wished*. These are called *passive deponents*; and the rest, in distinction from them, are called *middle deponents*.

Of passive deponents, the most important are the following: those which in the future have a passive form as well as a middle, are marked with an *: thus **διαλέγομαι to converse, Ao. διελέχσην conversed, Fu. διαλέξομαι and διαλεχθήσομαι shall converse*.

ἄγαμαι to admire (419, 1)

**αἰδέομαι to feel shame (448, 1)*

ἀλάομαι to wander

ἀμιλλάομαι to contend

ἀρνέομαι to deny

**ἄχθομαι to be grieved (422, 1)*

βούλομαι to wish (422, 3)

δέομαι to want (422, 4)

δέρκομαι to see (424 D, 31)

δύναμαι to be able (404, 5)

ἐναντιόομαι to oppose

ἐπίσταμαι to understand (404, 6)

εὐλαβέομαι to be cautious

**ἡδομαι to be pleased*

**ἐνθυμέομαι to consider*

προθυμέομαι to be forward

**διαλέγομαι to converse (424, 15)*

ἐπιμέλομαι to care for (422, 11)

μεταμέλομαι to regret

ἀπονοέομαι to despair

**διανοέομαι to meditate*

ἐννοέομαι to think on

προνοέομαι to foresee, provide

**οἶομαι to think (422, 15)*

σέβομαι to revere

φιλοτιμέομαι to be ambitious

REM. (a). Some of these verbs, beside the aorist passive, have an aorist of the middle form: thus *ἄγαμαι, Ao. usually ἡγάσην, but also ἡγασάμην*.

414. d. Several verbs have an aorist passive with middle meaning: *εὐφραίνω to make glad, εὐφράνσην made myself glad, rejoiced; στρέφω to turn, ἐστράφην turned (myself); φαίνω to show, ἐφάνην showed myself, appeared, but ἐφάνσην was shown*.

415. e. Several deponent verbs have a passive aorist and future with passive meaning: *ιάομαι to heal, ἰασάμην healed, ἰάσην was healed; δέχομαι to receive, ἐδεξάμην received, ἐδέχσην was received*.—In some, the

middle forms of the present or perfect systems may have both an active and a passive meaning: μιμέομαι *to imitate*, μεμίμημαι *have imitated* or *have been imitated*.

B. Mixture of transitive and intransitive senses.

416. In some verbs, the forms of the active voice are divided between a transitive and an intransitive sense. The *future* and *first aorist* are then transitive; the *second aorist* and the *perfect* are intransitive. The most important cases are the following:

1. ἵστημι (στα) *to set, place*, M. ἵσταμαι *to set one's self*;

Trans., Fu. στήσω *shall set*, 1 Ao. ἔστησα *set*;

Intrans., 2 Ao. ἔστην (*set myself*) *stood*, Pf. ἔστηκα (*have set myself*) *am standing*, ἐστήκειν *was standing*, Fu. Pf. ἐστήξω *shall stand*.

a. The same important distinction prevails in the numerous compounds of this verb:—ἀφίστημι *to set off, cause to revolt*, ἀπέστην *stood off, revolted*, ἀφέστηκα *am distant, am in revolt*,—ἐφίστημι *to set over, ἐπέστην set myself over, ἐφέστηκα am set over*,—καθίστημι *to set down, establish*, κατέστην *established myself, became established*, κατέστηκα *am established*. The Aor. Mid. has a different meaning: κατεστήσατο *established for himself*.

2. βαίνω (βα) *to go* (in poetry also *cause to go*);

(Trans., Fu. βήσω *shall cause to go*, 1 Ao. ἔβησα; Ion. and poet.)

Intrans., 2 Ao. ἔβην *went*, Pf. βέβηκα *have gone, stand fast*.

3. φύω *to bring forth, produce*; so φύσω, ἔφῡσα; intrans., ἔφῡν *was produced, came into being*, πέφῡκα *am by nature*.

4. δύω *to pass under, take on*; καταδύω *to submerge* trans.; so δύσω, ἔδῡσα, but ἔδυν *dived, set*, ἐνέδυν *put on*, ἐξέδυν *put off*.

5. σβέννυμι *to put out, extinguish*; 2 Ao. ἔσβην *went out*, Pf. ἔσβηκα *am extinguished*.

6. σκέλλω (σκελ) *to dry* trans.; intrans., 2 Ao. ἔσκλην *became dry*, Fu. σκλήσομαι, Pf. ἔσκληκα.

7. πίνω (πι) *to drink*; 2 Ao. ἔπιον *drank*; 1 Ao. ἔπισα (Pr. πιπίσκω) *caused to drink*.

8. γείνομαι (γεν, cf. 449, 1) *to be born, poetic*; 1 Ao. ἐγεινάμην *begot, brought forth*.

417. In several verbs, the *second perfect* is the *only* active form which has an intransitive sense.

ἀγννυμι *to break*

2 Pf. ἔαγα *am broken*

ἐγείρω *to wake* trans.

ἐγρήγορα *am awake*

ὀλλυμι *to destroy*

ὀλωλα *am ruined* (ὀλώλεκα *have ruined*)

πέιζω *to persuade*

πέποιθα *trust* (πέισομαι *comply*)

πήγνυμι *to fix*

πέπηγα *am fixed*

ρήγνυμι *to break*

ἔρρωγα *am broken*

σήπω *to rot* trans.

σέσηπα *am rotten*

τήκω *to melt* trans.

τέτηκα *am melted*

φαίνω *to show*

πέφηνα *have shown myself, appeared*

(φαίνομαι *to appear*)

For the difference between

ἀνέωγα and ἀνέωχα, πέπρωγα and πέπρωχα, see 387 b.

SPECIAL FORMATION.

418. NOTE. The following lists exhibit the Attic inflection (tense-systems) of the verbs included in them. But other forms are introduced to some extent. Those marked *late* (l.), or enclosed in [], belong to the period of the Common dialect (3 e); for the most part, they are not met with before the conquest of Greece by the Romans (146 B. C.). Other abbreviations used to show the character of the forms are *fr.* (frequent), *r.* (rare), *r. A.* (rare in Attic), *n. A.* (not found in Attic), *n. A. pr.* (not in Attic prose).

Verbal Adjectives in τός, τέος. These are seldom noticed in the following lists, when the verb has a first passive system, as they are easily inferred from that.

FIRST CLASS (*Stem-Class*, 325).

419. The stem appears without change in the present. This is much the most numerous of all the classes. We notice here only those verbs of it which have peculiarities of formation.

I. *Verbs in μι of the first class*, see 404–6.

II. *Vowel-stems in which the final vowel remains short* (contrary to 335).

a. The following retain the short vowel in *all* the forms:

1. *ἀγαμαι* (404, 4) *to admire*,—Ao. P. ἡγάσῃην (Ao. M. ἡγασάμην *r. A. pr.*), V. ἀγαστός. Pind. ἀγάσομαι.
2. *γελᾶω* *to laugh*,—Fu. γελάσομαι, Ao. ἐγέλασα, Ao. P. ἐγελάσῃην. (Hm. also γελοιάω.)
3. *ἐράω* *to love*,—Ao. P. ἡράσῃην as act. (Ao. M. ἡρασάμην *II.*): also *Pr.* ἔραμαι (404, 7) poetic.
4. *ῥλάω* *to crush*,—Fu. ῥλάσω, Ao. ῥέλασα (Pf. M. τέῤῥασμαι, Ao. P. ἐῤῥάσῃην, *n. A.*): also φλάω with same meaning and inflection.
5. *κλάω* *to break*,—Fu. κλάσω, Ao. ἔκλασα, Pf. M. κέκλασμαι, Ao. P. ἐκλάσῃην.
6. *σπάω* *to drive*,—Fu. σπάσω, Ao. ἔσπασα, Pf. ἔσπακα, Pf. M. ἔσπασμαι, Ao. P. ἐσπάσῃην.
7. *χαλάω* *to loosen*,—Fu. χαλάσω, Ao. ἐχάλασα (Pf. κεχάλακα, Pf. M. κεχάλασμαι, *n. A.*), Ao. P. ἐχαλάσῃην.
8. *ἀκέομαι* *to heal*,—Fu. ἀκέσομαι, Ao. ἡκεσάμην [Ao. P. ἡκέσῃην].
9. *ἀλέω* *to grind*,—Fu. ἀλέσω (ἀλῶ, 374), Ao. ἤλεσα, Pf. ἀήλεκα, Pf. M. ἀλήλεσμαι.

419 D. a. For tense-sign σ doubled in Hm. after the short vowel (ἐγέλασσα, ἀνύσσω), see 344 D.

1. Beside ἀγάμαι *to admire*, *II.* has ἀγάομαι and ἀγαίομαι *to envy*, Fu. ἐγάσομαι, Ao. ἡγᾶσάμην, V. ἀγητός.

10. ἀρκέω to suffice, —Fu. ἀρκέσω, Ao. ἤρκεσα [Ao. P. ἤρκεσθην].
11. ἐμέω to vomit, —Fu. ἐμέσω (ἐμῶ, ἐμούμαι, 374), Ao. ἤμεσα.
12. ζέω to boil, —Fu. ζέσω, Ao. ἔξεσα, V. ξεστός.
13. ξέω to scrape, —Fu. ξέσω, Ao. ἔξεσα, V. ξεστός.
14. τελέω to complete, —see Paradigm 288.
15. τρέω to tremble, —Fu. τρέσω, Ao. ἔτρεσα, V. ἄ-τρεστος; r. A. pr.
16. ἀρώ to plough, —Fu. ἀρόσω, Ao. ἤροσα, (Perf. M. ἀρήρομαι Hm.,) Ao. P. ἤρόσθην.
17. ἀνύω to achieve, —Fu. ἀνύσω, Ao. ἤνυσα, Pf. ἤνυκα, Pf. M. ἤνυσμαι, Ao. P. ἠνύσθην, V. ἀνυστός, but ἀν-ήνυτος. Att. Pres. also ἀνύτω or ἀνύτω (327).
18. ἀρύω to draw water, —Fu. ἀρύσω, Ao. ἤρυσσα, V. ἀρυστέος. Att. Pres. ἀρύτω (327).
19. ἔλκω to draw, Fu. ἔλξω. Other tenses from st. ἐλκυ, Ao. εἴλκυσα, Pf. εἴλκυκα, Pf. M. εἴλκυσμαι, Ao. P. εἰλκύσθην, V. ἐλκτέος and ἐλκυστέος. The forms ἐλκύω, ἐλκύσω, εἴλξα, εἴλχθην are late.
20. πτύω to spit, —Fu. πτύσω, Ao. ἔπτυσσα, V. πτυστός.

420. b. The following retain the short vowel in a part of the forms. The first three make it long before σ.

1. δέω to bind, —Fu. δήσω, Ao. ἔδησα, Pf. δέδεκα, Pf. M. δέδεμαι, Ao. P. ἐδέσθην, Fu. Pf. δεδήσομαι.
2. ζύω to offer, —Fu. ζύσω, Ao. ἔζυσσα, Pf. τέζυκα, Pf. M. τέζυμαι, Ao. P. ἐτύσθην (65 c), V. ζυτέος.
3. λύω to loose, —see Paradigm 270-5, and compare 268 b.
4. αἰνέω to praise, —Fu. αἰνέσω, Ao. ἤνεσα, Pf. ἤνεκα, Ao. P. ἠνέσθην; η only in Pf. M. ἤνημαι: in Att. prose used mostly in comp.
5. καλέω to call, —Fu. καλέσω (καλῶ, 374), Ao. ἐκάλεσα; but η in Pf. κέκληκα, Pf. M. κέκλημαι, Fu. Pf. κεκλήσομαι, Ao. P. ἐκλήσθην, all from syncopated stem κλε.
6. μύω to shut the mouth or eyes, —Fu. μύσω, Ao. ἔμυσσα, but Pf. μέμυκα am shut.

17. Hm. Impf. 3 S. ἤνυτο, as if from Pr. ἄννυμι (Theoc.). Also poetic ἄνω, only Pr. Impf.

19. Hm. also ἐλκέω (331), Fu. ἐλκήσω, Ao. ἤλκησα, Ao. P. ἤλκηθην.

21. Ion. and poet. νεκέω to quarrel, unbraid, Fu. νεκέσω, Ao. ἐνέκεσα.

420 D. 3. Hm. 2 Ao. M. λῆμν, etc. (408 D, 29).

4. Hm. Fu. αἰνήσω, Ao. ἤνησα; Pr. also αἰνίζομαι (in Hes. αἰνημι).

5. Hm. also προ-καλίζομαι, poet. κικλήσκω cl. 6.

10. Hm. ἄάω (ᾰᾰ) to harm, mislead, Pr. M. 3 S. ᾰᾰται, Ao. ᾰᾰσα, ᾰᾰσέμην, contracted ᾰσα, ᾰσάμην, Ao. P. ᾰᾰσθην. The first ᾰ may become ᾱ by augment. V. ᾰ-ᾰᾰτος.

11. Hm. κοτέω (also κοτέομαι) to be angry, Ao. ἐκότεσα, Pf. Par. κεκοτηώς (386 D) angry.

12. Ion. and poet. ἐρύω (ῥ) to draw, Fu. ἐρύσω (Hm. also ἐρύω, 378 D), Ao. εἶρῡσα, Pf. εἶρῡμαι (κατεῖρυσμαι). Hes. Pr. Inf. (μι-form) εἶρῡμεναι (28 D). Hm. has εἶρην only as result of augm. or redupl. (312 D). Different are ἐρύομαι, ῥύσσαι, to preserve (405 D b).

7. *δύω to pass under, put on*,—Ao. P. ἐδύην, V. δυτός, τέος; elsewhere *ū*, see 423, 3.
 8, 9. *ποσέω to miss*, and *πονέω to toil, suffer*, are inflected regularly with *η*, but have *ε* occasionally in the future and first aorist systems.

III. Vowel-stems with added *σ*.

421. The forms in which *σ* is added to the stem (342) are the perfect middle and first passive systems, with the verbals. Here belong the stems under 419, so far as they are used in these forms (only *ἀρώ to plough* has Ao. P. ἡρόθην). Further, the following in which the stem-vowel is either long, or, if short, is lengthened according to the rule in 335 :

1. *δράω to do*,—Fu. δράσω, Ao. ἔδρασα, Pf. δέδρακα, Pf. M. δέδραμαι (r. δέδρασμαι), Ao. P. ἐδράσθην.
2. *κνάω to scratch* (371 c),—Fu. κνήσω, Ao. ἔκνησα, Pf. M. κέκνησμαι, Ao. P. ἐκνήσθην.
3. *χράω to give oracle*,—Fu. χρήσω, Ao. ἔχρησα, Pf. κέχρηκα, Pf. M. κέχρησμαι, Ao. P. ἐχρήσθην.
4. *ψάω to rub* (371 c),—Fu. ψήσω, Ao. ἔψησα (Pf. M. ἔψησμαι or ἔψημαι, both late, Att. ἔψηγμαi from Pr. ψήχω, Fu. ψήξω): chiefly used in composition.
5. *νέω to heap up*,—Fu. νήσω, Ao. ἔνησα, Pf. M. νένησμαι and νένημαι [Ao. P. ἐνήσθην and ἐνήθην], V. νητός.
6. *κυλίω to roll*,—Fu. κυλίσω, Ao. ἐκύλισα, Pf. M. κεκύλισμαι, Ao. P. ἐκυλίσθην. Pr. also κυλίνδω and κυλινδέω.
7. *πρίω to saw*,—F. πρίσω, A. ἔπρισα, Pf. M. πέπρισμαι, A. P. ἐπρίσθην.
8. *χρίω to anoint*,—Fu. χρίσω, Ao. ἔχρισα, Pf. M. κέχρισμαι (and κεχρίμαι), Ao. P. ἐχρίσθην.
9. *χόω to heap up*,—Fu. χώσω, Ao. ἔχωσα, Pf. κέχωκα, Pf. M. κέχωσμαι, Ao. P. ἐχώσθην. Late Pr. χώννυμι or χωννύω cl. 5.
10. *ξύω to polish*,—F. ξύσω, A. ἔξῃσα, Pf. M. ἔξυσμαι, A. P. ἐξύσθην.
11. *ῥώ (ῥ) to rain*,—Fu. ῥσω, Ao. ῥσα, Pf. M. ῥσμαι, Ao. P. ῥσθην.
12. *κναίω to scratch*,—Fu. κναίσω, Ao. ἔκναισα, Pf. M. κέκναισμαι, Ao. P. ἐκναίσθην.
13. *παίω to strike*,—Fu. παίσω (and παίησω, 331), Ao. ἔπαισα, Pf. πέπαικα (Pf. M. πέπαισμαι late, Ao. P. ἐπαίσθην poet.—usu. πέπληγμαι, ἐπλήγην, from πλήσσω 428, 5).
14. *παλαίω to wrestle*,—Fu. παλαίσω, Ao. ἐπάλαισα, Ao. P. ἐπαλαίσθην poetic.
15. *κλείω to shut*,—Fu. κλείσω, Ao. ἔκλεισα, Pf. κέκλεικα, Pf. M. κέκλεισμαι and κέκλειμαι, Ao. P. ἐκλείσθην.
16. *κλήω* Att. for *κλείω*, inflected in the same way, but in Perf. Mid. only κέκλημαι.

421 D. 15. Ion. κληῖω, Ao. ἐκλήϊσα, Pf. M. κεκληῖ(σ)μαι, Ao. P. ἐκληῖ(σ)θην, V. κληῖστός. Dor. also Fu. κλαῖω, Ao. ἔκλαξα.

24. Poet. *ραίω to shatter*, Fu. ραίσω, Ao. P. ἐρράισθην.

17. *σειώ to shake*,—Fu. σείσω, Ao. ἔσεισα, Pf. σέσεικα, Pf. M. σέσεισμαι, Ao. P. ἐσειόσῃν.
 18. *ῥαύω to break*,—Fu. ῥαύσω, Ao. ἔῤῃραυσα, Pf. M. τέῤῃραυμαι and τέῤῃραυσμαι, Ao. P. ἐῤῃραύσῃν.
 19. *παύω to make cease, Mid. to cease*,—Fu. παύσω, Ao. ἔπαυσα, Pf. πέπαυκα, Pf. M. πέπαυμαι, Ao. P. ἐπαύσῃν (Ion. and old Att. ἐπαύσῃν) V. παυστέος.
 20. *κελεύω to order*,—Fu. κελεύσω, Ao. ἐκέλευσα, Pf. κεκέλευκα, Pf. M. κεκέλευσμαι, Ao. P. ἐκελεύσῃν.
 21. *λεύω to stone*,—Fu. λεύσω, Ao. ἔλευσα, Ao. P. ἐλεύσῃν.
 22. *ἀκούω to hear*, see 423, 1,—[Pf. M. ἤκουσμαι], Ao. P. ἠκούσῃν.
 23. *κρούω to beat*,—Fu. κρούσω, Ao. ἔκρουσα, Pf. κέκρουκα, Pf. M. κέκρουμαι (but κέκρουσται), Ao. P. ἐκρούσῃν.

IV. Stems which assume ε in some of the forms (331).

Future.	Aorist.	Perfect.	Passive.
422. 1. ἄχθομαι <i>to be displeased</i> .			
ἄχθεόσμαι (413)			ἠχθέσῃν (415)
2. βόσσκω <i>to feed trans., Mid. intrans.</i>			
βοσκήσω	[ἐβόσκησα]		[ἐβοσκήσῃν]
a. The primitive stem βο appears in V. βοτός (also βοσκητέος).			
3. βούλομαι <i>to wish</i> . Augment, see 308 a.			
βουλήσομαι		βεβούλημαι	ἐβουλήσῃν (413)
4. δέω <i>to need, Mid. to want, entreat</i> .			
δεήσω	ἐδέησα	δεδέηκα, δεδέημαι	ἐδεήσῃν (413)
a. Impersonal δεῖ <i>it is necessary</i> (only once in Hm.), Impf. ἔδει, Fu. δεήσει, Ao. ἐδέησε.			
5. ἔρομαι <i>to ask</i> , see 424, 9; Fu. ἐρήσομαι.			
6. ἔρρω <i>to go (to harm)</i> .			
ἐρρήσω	ἠρρήσα	ἠρρήκα	
7. εὖδω <i>to sleep</i> , usually in comp. καθεύδω. Augment, 314.			
καθευδήσω			v. καθευδητέον
8. ἔψω <i>to boil</i> : also ἐψέω cl. 7, rare.			
ἐψήσω	ἤψησα	ἤψημαι	ἠψήσῃν
V. ἐφθός (for ἐψ-τος) and ἐψητέος.			
9. ἐθέλω and θέλω <i>to wish</i> : Impf. ἤθελον (never ἐθελον).			
(ἐ)θελήσω	ἤθελησα	ἤθεληκα [τεθέληκα]	
a. The Attic poets in the iambic trimeter have θέλω (not ἐθέλω); but ἐθέλω is the usual form in Attic prose, and the only one in Hm. and Cf. 39.			

422 D. 3. Hm. Pr. Inf. βόλεσθαι, 2 Pf. προ-βέβουλα.

4. Hm. has in Act. δῆσε and ἐδεύησε, each once; in Mid. always δεύομαι Cf. 39.

Pind. The augmented forms in Att. always have η : thus Ao. ἡθέλησα but Sub. ἐθέλησω or θελήσω, etc.

10. μάχομαι *to fight*.

μαχοῦμαι (374) ἔμαχεσάμην μεμάχημαι V. μαχετέος, ητέος

11. μέλω *to care for*.

μελήσω ἐμέλησα μεμέληκα, ημαι ἐμελήξην

a. The Att. prose has the Act. only as an impersonal verb, μέλει *it concerns*, Fu. μελήσει, etc.; and in the Mid. uses the comp. ἐπιμέλομαι, (also ἐπιμελέομαι cl. 7) passive deponent (413).

12. μέλλω *to be about*. Augment 308 a.

μελλήσω ἐμέλλησα V. μελλητέος

13. μένω *to remain*: also μίμνω cl. 8, poetic.

μενῶ ἔμεινα μεμένηκα V. μενετός, τέος

14. νέμω *to distribute*.

νεμῶ ἔνειμα νενέμηκα, ημαι ἐνεμήξην

a. νεμήσω late; ἐνεμέδην rare and doubtful.

15. οὔομαι (οἶμαι) *to think*; Impf. ούμην (ῶμην).

οἴσομαι [ῶσάμην] ῶήξην (413)

16. οἴχομαι *to be gone*; Impf. ὄχόμην *was gone or went*.

οἰχίσομαι (ῶχμαι n. A., used only in comp.)

17. πέρδω, see 424, 18; Fu. παρδήσομαι.

18. πέτομαι *to fly*, see 424, 19; Fu. π(ε)τήσομαι.

V. Stems which form second tenses.

423. a. Stems ending in a vowel.

1. ἀκούω *to hear*. (Hm. also ἀκουάζομαι.)

ἀκούσομαι ἤκουσα ἀκήκοα (39, 321) ἤκούσῃην (342)

a. 2 Plup. ἠκηκόειν, less freq. ἀκηκόειν. Pf. M. ἤκουσμαι late.

10. Hm. μάχομαι, also μαχέομαι, Par. μαχειόμενος or μαχεούμενος (28 D), Fu. μαχέομαι usu. μαχήσομαι, Ao. ἔμαχεσάμην or ἔμαχηςάμην, V. μαχητός. Hd. Pr. Par. μαχειόμενος, Fu. μαχέσομαι.

11. Hm. 2 Pf. μέμηλα, Pf. M. 3 S. μέμβλεται (for με-μλε-ται, 339, 53 D), Plup. μέμβλετο.

15. Hm. Act. οἶω or δῖω, Mid. almost always with diaeresis δίομαι, Ao. ὠτάμην, Ao. P. ὠτάσθην. The ι with diaeresis is long.

16. Hm. also Pr. οἰχνέω cl. 5, Pf. παρ-φύχηκα. Hd. οἴχωκα (for οἰχ-φχ-α, 65).

19. Hm. ἀλδομαι *to be healed*, Fu. ἀλδήσομαι.

20. Hm. κήδω *to trouble*, Fu. κηδήσω, Ao. ἐκήδησα, (2 Pf. κέκηδα, not in Hm., intrans. =) Mid. κήδομαι *am troubled*, irreg. Fu. Pf. κεκαδήσομαι, different from Fu. Pf. of χάζω (428 D, 18).

21. Hm. μέδομαι *to attend to*, Fu. μεδήσομαι. Cf. Hm. μέδων (ντ), μεδέων (ντ) *guardian*. Cf. also μήδομαι *to intend, contrive*, Fu. μήσομαι, Ao. ἐμησάμην.

2. βιώω *to live*. Cf. ἀνα-βιώσκομαι cl. 6 (445, 1).

βιώσομαι	ἐβίων (408, 13)	βεβίωκα	
βιώσω 1.	ἐβίωσα rarer	βεβίωμαι	v. βιωτός, τέος

3. δύω *to pass under, take on* (416, 4): also δύνω cl. 5.

δύσω	ἔδυσα	δέδυκα	ἐδύσην (420, 7)
	ἔδυν (408, 16)	δέδυμαι	v. δυτός, τέος

4. φύω *to produce* (416, 3).

φύσω	ἔφυσα	πέφυκα	ἐφύην
	ἔφυν (408, 17)		v. φυτός

424. b. Stems ending in a consonant.

1. ἄγω *to lead*.

ἄξω	ἤγαγον (384)	ἤχα (later	ἤχσην
ἄξομαι as pass.	ἤξα rare	ἀγήοχα), ἤγμαι	ἀχσῆσομαι

2. ἀρχω *to rule, begin, Mid. to begin*.

ἄρξω	ἤρξα	ἤρχα r., ἤργμαι	ἤρχσην
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3. βλέπω *to look, see*.

βλέψω	ἔβλεψα	βέβλεφα	ἐβλέφσην
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4. βρέχω *to wet*.

βρέξω	ἔβρεξα	βέβρεγμαi	ἐβρέχσην, ἐβράχην 1.
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5. βρίσσω *to be heavy, rare in prose*.

βρίσω	ἔβρισα	βέβρισα
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6. γράφω *to write*.

γράψω	ἔγραψα	γέγραφα, γέγραμμαι	ἐγράφη
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a. 1 Pf. γεγράφηκα and 1 Ao. P. ἐγράφην are late.

7. δέρω *to flay*: Attic also δαίρω cl. 4 (Hd. δείρω).

δερώ	ἔδειρα	δέδαρμαι (334 a)	ἐδάρην; v. δαρτός
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8. ἔπομαι *to follow*; Impf. εἰπόμην (312).

ἔψομαι	ἐσπόμην (σπῶμαι, σποίμην, σποῦ, σπέσσαι, σπόμενος)
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423 D. 2. Hm. Fu. βείομαι or βέομαι (378 D).

3. Hm. has Pr. Impf. Act. only δύνω (yet ὄψε δύνων late setting), Mid. only δύομαι, both with same meaning. For ἐδύσето, δύσσο, δυσόμενος, see 349 D.

4. Hm. 2 Pf. 3 P. πεφύασι, Par. πεφυώς, -ώτος (386 D, 360 D); Plur. 3 P. ἐπέφυκον Hes. (351 D).

5. Hm. οὐτάω *to wound*, Ao. 3 S. οὔτησε, comm. 2 Ao. οὐτᾶ (408 D, 21), 2 Ao. M. Par. οὐτάμενος *wounded*, Ao. P. Par. οὔτηθεῖς. Also Pr. οὐτάζω, Ao. οὐτάσσο freq., Pf. M. 3 S. οὔτασται, Par. οὔτασμένος.

424 D. 1. Hm. also ἀγινέω or ἀγίνω (329); Ao. Imv. ἄξετε (349 D).

4. Hm. has also st. βρεχ *to rattle*, only in 2 Ao. 3 S. ἔβράχε:—also st βροχ *to swallow*, only in 1 Ao. Opt. 3 S. ἀνα-(κατα-)βρόξειε and 2 Ao. P. Par. ἀναβροχέις.

8. Ion. and poet. Act. (only once as simple) ἔπω *to be busy*, Fu. ἔψω, 2 Ao. ἔσπον (ἐπ-έσπον), Par. σπάν, 2 Ao. M. as in Att. The forms ἔσπωμαι, ἐσποίμην,

- a. The orig. stem was *σεπ*. 2 Aο. *ἐσπόμην* is for *ε-σ(ε)π-ομην* (339) with irreg. breathing brought in from the Pr. *ἐπομαι* (63).

9. *ἔρομαι to ask*. Pr. Impf. not used in Att., supplied from *ἐρωταίω*.
ἐρήσομαι (422, 5) *ἡρόμην*

10. *ἐρύκω to hold back*; chiefly poetic.

ἐρύξω *ἡρύξα* (Hm. also *ἡρύκακον*, 384 D)

11. *ἔχω to have, hold*; Impf. *εἶχον* (312): also *ἔσχω* cl. 8.

ἔξω, σχήσω *ἔσχον* *ἔσχηκα, ἔσχημαι* *ἐσχέζην* n. A.

- a. V. *ἐκτός, τέος*, and *σχετός, τέος*. The modes of the 2 Aο. are *ἔσχον, σχῶ* (= *σχε-ω*, yet in comp. *παράσχω*, etc.), *σχοίην* (in comp. *παράσχοιμι*, etc.), *σχές* (408, 11), *σχεῖν, σχών*. In the Pr., *ἔχω* is for *ἐχω* (65 c), and that for *σεχ-ω* (63). The stem *σεχ* is synecopated in *ἔσχον* (339), beside which it assumes *ε* in *σχήσω*, etc. (331).

12. *ἐέρομαι to become warm*; in prose only Pr. Impf.

13. *ἐλίβω to press*.

ἐλίψω *ἐзлиψα* [*τέзлиφα, -μμαι*] *ἐζλίφζην* [*ἐζλίβζην*]

14. *λάμπω to shine*, Mid. *λάμπομαι* id.

λάμψω *ἐλαμψα* *λέλαμπα*

15. *λέγω to gather*.

λέξω *ἐλεξα* *ἐλλοχα* (319 c, 334 a) *ἐλέγην*
ἐλέγμαι *ἐλέχζην* r. A.

- a. The Attic writers use this verb only in comp., and sometimes have Pf. M. *λέλεγμαι*. On the other hand, *λέγω to speak* has no Pf. Act. (for the late *λέλεχα*, earlier writers use *εἴρηκα*, 450, 8); its Pf. M. is *λέλεγμαι*, Aο. P. *ἐλέχθην*; yet *δια-λέγομαι* (413) makes *δι-έλεγμαι* (319 c).

16. *ἀν-οίγω to open*; Impf. *ἀνέωγον* (312): also *ἀν-οίγνυμι* cl. 5.

ανίξω *ἀνέωξα* *ἀνέωχα, ἀνέωγα* *ἀνέωχζην*
ἀνέωγμαι v. *ἀνοικτέος*

- a. For *ἀνέωχα* and *ἀνέωγα*, see 387 b. The latter was avoided by Attic writers, and *ἀνέωγμαι* used instead. Rare forms are *ἡνοιγον, ἡνοιξα*. A comp. *δι-οίγω* is also used, and in poetry the simple verb is found, but without the syllabic augment.

etc., in Hm. should prob. be changed to *σπῶμαι, σποίμην*, etc., the preceding word being read without elision: *ἄμα σπέσῶ, not ἄμ' ἐσπέσῶ*. Hm. Inv. *σπεῖο for σπέο*. Hd. Aο. P. *περι-έφθην*.

9. Ion. Pr. *εἶρομαι* (24 D c), Fu. *εἰρήσομαι*. Hm. also Pr. *ἐρέομαι* cl. 7 (less freq. Act. *ἐρέω*) and *ἐρεῖνω*. He has irreg. accent in Pr. Inv. *ἔρειο* (for *ἐρεῖο*, from *ερεεο*, 370 D b) and 2 Aο. Inf. *ἔρεσθαι* (367 D a).

10. Hm. has also *ἐρυνκάνω* (329 b), *ἐρυνκάνω* (331).

11. Hm. 2 Pf. *ἔχωκα* (for *οκωχα*), Plup. M. 3 P. *ἐπ-όχατο* irreg. Hd. 2 Aο. M. 3 S. *ἡνέσχετο* (314) for *ἀνέσχετο*. For poet. *ἔσχεδον*, see 411.

12. Hm. Fu. *ἔρεσσομαι* (345 D), 2 Aο. P. Sub. *ἔρειώ* (343 D).

15. Hm. and Hd. have no Pf. Act., in Pf. Mid. only *λέλεγμαι*, in Aο. P. *ἐλέχθην* (Hd. also *ἐλέγην*). For Aο. M. *ἐλέγμην, ἔλεκτο*, see 408 D, 37.

16. Hd. 1 Aο. *ῶϊξα*. Hm. Impf. M. 3 P. *ῶϊγνυντο*.

28. τύφω *to raise smoke* (66 c).

τέϋμαι

ἐτύφην

29. ψύχω *to cool*.

ψύξω

ἐψυξα

ἐψυγμαι

ἐψύχῃην, also
ἐψύχηην, ἐψύγηην

SECOND CLASS (*Protracted Class*, 326).

425. A short *a*, *i*, *u* of the stem is lengthened in the present to *η*, *ει*, *ευ* respectively. The following verbs belong to this class

a. Mute Stems.

1. λήϋω (λαῦ) rare in prose, = λανθάνω cl. 5, *to lie hid*.

2. σήπω (σαῖν) *to rot*, trans.

σήψω

ἔσηψα

σέσηπα (417)

ἐσάπην

3. τήκω (ταῦκ) *to melt*, trans.

τήξω

ἔτηξα

τέτηκα (417)

ἐτάκην

[τέτηκται]

ἐτήχῃην rare

4. τρώγω (for τρηγω, st. τραῦ) *to gnaw*.

τρώξομαι

ἔτραγον

τέτρωγμαι

v. τρωκτός

a. The 1 Aor. ἔτρωξα is also found in comp. : κατέτρωξα.

5. ἀλείφω (αλιφ) *to anoint*.

ἀλείψω

ἤλειψα

ἀλλήλιφα (321)

ἠλείφῃην

ἀλλήλιμαι [ἤλειμαι]

ἠλίφην rare

6. ἐρείπω (ερίπ) *to overthrow*; chiefly Ion. and poet.

ἐρείψω

ἤρειψα

ἐρήριπα *am fallen*

ἠρείφῃην

ἤριπον *fell*

ἐρήριμμαι

ἠρίπην

7. λείπω (λιπ) *to leave*, see Paradigm 292: also λιμπάνω cl. 5, rare.

31. Poet. δέρκομαι *to see*, 2 Aor. ἔδρακον (383 D), 2 Pf. δέδορκα *see*, Aor. P ἔδερχθην *saw* (2 Aor. ἔδράκην Pind.).

32. Hm. ἔλπω *to cause to hope*, ἔλπομαι or ἐέλπομαι (23 D a) *to hope* (= Att. ἐλπίζω cl. 4), 2 Pf. ἔολπα *hope*, Plup. ἐώλπειν (322 D), V. ἄ-ελπτος.

33. Poet. ἰάχω and ἰαχέω cl. 7, *to sound*; Hm. 2 Pf. Par. Fem. ἀμφ-ιαχυῖα.

34. Poet. κέλομαι *to command*, Fu. κελήσομαι (331), Aor. ἐκελησάμην rare, usu. 2 Aor. ἐκεκλόμην (384 D).

35. Poet. πέλομαι (to move) *to be*, 2 Aor. ἐπλόμην (384 D) often used as pres. Less freq. Act. πέλω, 2 Aor. 3 S. ἔπλε.

36. Poet. πέρδω *to destroy* (in prose πορδέω), Fu. πέρσω, Aor. ἔπερσα. Hm. 2 Aor. ἔπρᾶδον (383 D), 2 Aor. M. Inf. πέρσαι (408 D, 43).

37. Poet. st. πορ, 2 Aor. ἐπορον *imparted*, Pf. M. 3 S. πέπρωται (340) *it is allotted, destined*, Par. πεπρωμένος.

38. Ion. and poet. τέρσομαι *to become dry*, 2 Aor. P. ἐτέρσην. Hence Act τεροσάινω, Aor. ἐτέρσηνα (late ἔτερσα) *made dry*.

425 D. 6. Hm. Plup. M. 3 S. ἐρέριπτο for ἐρήριπτο.

8. πείθω (πίθ) *to persuade*, see Paradigm 295.

9. στείβω (στιβ) *to tread*, chiefly used in Pr. Impf.; rare in prose.

στειψω ἔστειψα ἐστίβημαι (331) v. στειπτός

10. στείχω (στίχ) *to march, go*, chiefly in Pr. Impf.; Ion. and poet.

στείξω ἔστειξα and ἔστιχον

11. φείδομαι (φῖδ) *to spare*.

φείσομαι ἐφεισάμην

12. ἐρεύγομαι (ερϋγ) *to spew*, chiefly Ion. and poet. Pres. also ἐρυγ-
γάνω cl. 5.

ἐρεύξομαι ἤρῳγον (in Hm. *roared*)

13. κεύθω (κῡθ) *to hide*, poetic.

κέύσω ἔκευσα κέκευθα as pres.

14. πείζομαι (πῡζ) poetic for πυνζάνομαι cl. 5, *to inquire, learn*.

15. τεύχω (τῡχ, τῡκ) *to make ready, make*, poetic.

τεύξω ἔτευξα τέτυγμαι ἐτύχζην

16. φεύγω (φῡγ) *to flee*; also φυγγάνω cl. 5.

φεύξομαι or ἔφῡγον πέφευγα v. φευκτός, τέος
φενξοῦμαι (377)

426. b. Stems in v.

1. ζέω (ζυ) *to run*. Fu. ζεύσομαι.

2. νέω (νυ) *to swim*.

νευσοῦμαι (377) ἔνευσα νένευκα v. νευστέος

8. Hm. 2 Ao. πέπιθον (384 D) *persuaded*, whence Fu. πεπιθήσω *shall persuade*; but πιθήσω (331) *shall obey*, Aor. Par. πιθήσας *trusting*, 2 Plup. 1 P. ἐπέπιθμεν *trusted* (409 D, 15). Aesch. 2 Pf. Imv. πέπεισθι.

11. Hm. 2 Ao. πεφιδόμην (384 D), Fu. πεφιδήσομαι.

13. Hm. also κευθάνω cl. 5; 2 Ao. 3 S. κῡθε, Sub. 3 P. κεύθωσι (384 D). In Trag. κεύθω, κέκευθα, may mean *am hidden*.

15. Hm. 2 Pf. Par. τετευχώς, Fu. Pf. τετεύξομαι, 2 Ao. τέτυκον, τετυκόμην (384 D) *prepared*. Also pr. τιτύσκω cl. 6 (for τι-τυκ-σκω) *to prepare, aim*. For τετευχάται, -ατο, see 392 D. The forms τέτευγμαι, ἐτεύχθην are late.

16. Hm. 2 Pf. Par. πεφυζότες (cf. Hm. φύζα = *φυγή flight*), Pf. M. Par. πεφυγμένος, V. φυκτός.

17. Ion. and poet. st. ταφ or θαπ (cf. 66), 2 Pf. τέθηπα *wonder*, 2 Ao. Par. ταφών.

18. Hm. τμήγω (τμᾶγ) *to cut* = τέμνω cl. 5 (435, 9), Ao. ἔτμηξα, 2 Ao. ἔτμᾶγον, 2 Ao. P. ἐτμάγην.

19. Ion. and poet. ἐρείκω (ερικ) *to rend*, Ao. ἤρειξα, 2 Ao. ἤρικον *intrins. shivered*, Pf. M. ἐρήρηγμαι.

20. Hm. ἐρεῦθω (ερυθ) *to make red*, Ao. Inf. ἐρεῦσαι. Also pr. ἐρυθαίνομαι cl. 5, *to grow red*.

426 D. 2. Hm. has also νήχω, νήχομαι, Fu. νήξομαι, (freq. in late prose.) Dor. ῥάχω, ῥάχομαι. Hm. ἔννεον (308 D).

3. πλέω (πλυ) *to sail*.

πλεύσομαι	οἶ	ἔπλευσα	πέπλευκα	[ἐπλεύσῃην]
πλευσοῦμαι	[πλεύσω]		πέπλευσμαι (342)	ν. πλευστέος

4. πνέω (πνυ) *to breathe, blow*.

πνεύσομαι	οἶ	ἔπνευσα	πέπνευκα	[ἐπνεύσῃην]
πνευσοῦμαι			[πέπνευσμαι]	ν. πνευστός

5. ῥέω (ῥυ) *to flow*.

ῥεύσομαι		ῥῥέυσα	ῥῥύηκα (331)	ῥῥύην, ν. ῥυτός
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a. Instead of ῥῥέυσα and ῥεύσομαι, the Attic writers generally use the Δο. and Fu. Pass. ῥῥύην, ῥύησομαι.

6. χέω (χυ) *to pour*.

χέω (378)	ἔχεα (381)	κέχυκα, κέχυμαι	ἐχύσῃην
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THIRD CLASS (*Tau-Class*, 327).

427. The stem assumes τ in the present. Verbs of this class have stems ending in a labial mute.

1. ἄπτω (άφ) *to fasten, kindle*, Mid. *to touch*.

ἄψω	ἥψα	ἥμμαι	ἥψῃην
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2. βάπτω (βαφ) *to dip, dye*.

βάψω	ἔβαψα	βέβαμμαι	ἐβάψην, ν. βαπτός
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3. βλάπτω (βλαβ) *to hurt*.

βλάψω	ἔβλαψα	βέβλαφα	ἐβλάψῃην and
		βέβλαμμαι	ἐβλάβῃην

3. Ion. and poet. πλώω, Fu. πλώσομαι, Δο. ἔπλωσα, also 2 Δο. ἔπλων (408 D, 25), Pf. πέπλωκα, V. πλωτός.

4. Hm. 2 Δο. Imv. ἔμ-πνυε, 2 Δο. M. 3 S. ἔμ-πνῦτο (408 D, 30), Δο. P. ἔμ-πνύνῃην (396 D), Pf. M. πέπνῦμαι *am animated, intelligent*: connected with this is Pr. πινύσκω (πινυ) Aesch. *to make wise*, Hm. Δο. ἐπίνῦσα. For intensive ποιπνύω *to puff with exertion*, see 472 K.

6. Hm. also χεῖω (370 D b), Δο. usu. ἔχευα (381 D), 2 Δο. M. 3 S. χύτο (408 D, 32).

7. Hm. ἀλέομαι and ἀλεύομαι (αλυ) *to avoid* (Act. ἀλευω *to avert*, Aesch.), Δο. ἡλεάμην and ἡλενάμην. Pr. also ἀλεείνω.

8. Poet. κλεω (κλυ) *to celebrate* (i. e. *make men hear of*), Hm. κλείω, but in Mid. κλέομαι. 2 Δο. ἔκλυον *heard*, Imv. κλῦδι or κέκλῦδι, κλῦτε or κέκλῦτε (408 D, 28), also κλύε, κλύετε, Par. M. κλύμενος = V. κλυτός *heard of*, κλειτός *celebrated*.

9. Poet. σεύω (συ) *to drive* (also in late prose), Δο. ἔσσευα (308 D), Pf. M. ἔσσυμαι *hasten* (319 D, 367 D), Δο. P. ἐ(σ)σύθῃην, 2 Δο. M. 3 S. σῦτο (408 D, 31). The Att. drama has irreg. forms of a Pr. Mid., 3 S. σεῦται or σοῦται, 3 P. σοῦνται, Imv. σοῦ, σοῦσθω, σοῦσθε. From st. συ comes also σείω *to shake* (= σευι-ω, 328 e. 39) inflected as a verb of cl. 1 (421, 17).

427 D. 1. Hm. Δο. P. 3 S. ἐάφῃη (?).

3. Hm. Pr. M. 3 S. βλάβεται.

4. γνάμπτω (γναμπ) <i>to bend</i> .			
γνάμψω	ἔγναμψα		ἐγνάμφζην
5. θάπτω (ταφ, 66 c) <i>to bury</i> .			
θάψω	ἔθαψα	τέθαμμαι	ἐτάφην, V. θαπτός
6. θρύπτω (τρυφ, 66 c) <i>to break down, weaken</i> .			
θρύψω	ἔθρυψα	τέθρυμμαι	ἐθρύφζην]
7. καλύπτω (καλυβ) <i>to cover</i> .			
καλύψω	ἐκάλυψα	κεκάλυμμαι	ἐκαλύφζην
8. κάμπτω (καμπ) <i>to bend</i> .			
κάμψω	ἔκαμψα	κέκαμμαι (391 b)	ἐκάμφζην
9. κλέπτω (κλεπ) <i>to steal</i> .			
κλέψω	ἔκλεψα	κέκλοφα (334 a) κέκλεμμαι	ἐκλάπην ἐκλέφζην n. A. pr.
10. κόπτω (κοπ) <i>to cut</i> .			
κόψω	ἔκοψα	κέκοφα, κέκομμαι	ἐκόπην, V. κοπτός
11. κρύπτω (κρυβ or κρυφ) <i>to hide</i> .			
κρύψω	ἔκρυψα	κέκρυμμαι	ἐκρύφζην
a. 2 Aor. P. ἐκρύβην, ἐκρύφην are hardly used in Attic: ἔκρυφον, ἔκρυβον ἐκρυβόμην occur only in late writers.			
12. κύπτω (κυπ) <i>to stoop</i> .			
κύψω	ἔκυψα	κέκυφα	
13. ράπτω (ράφ) <i>to sew</i> .			
ράψω	ἔρραψα	ἔρραμμαι	ἐρράφην, V. ραπτός
14. ρίπτω (ρίφ) <i>to throw</i> , see Paradigm 293.			
15. σκάπτω (σκαφ) <i>to dig</i> .			
σκάψω	ἔσκαψα	ἔσκαφα, ἔσκαμμαι	ἐσκάφην
16. σκέπτομαι (σκεπ) <i>to view</i> .			
σκέψομαι	ἐσκεψάμην	ἔσκεμμαι	ἐσκέφζην
a. Instead of σκέπτομαι, the Attic writers almost always use the kindred σκοπέω in the Pr. Impf.; but the other tenses of σκοπέω are found only in late writers.			
17. σκήπτω (σκηπ) <i>to prop</i> .			
σκήψω	ἔσκηψα	[ἔσκηφα] ἔσκημμαι	ἐσκήφζην
18. σκώπτω (σκαπ) <i>to jeer</i> .			
σκώψομαι	ἔσκωψα	[ἔσκωμμαι]	ἐσκώφζην

5. Hm. Pf. M. 3 P. τεθάφαται (392 D), Aor. P. ἐθάφθην and ἐτάφην.

10. Hm. 2 Pf. Par. κεκοπώς.

6. Hm. 2 Aor. P. ἐτρύφην.

20. Hm. ἐνίπτω (ενιπ) *to chide*, also ἐνίσσω cl. 4 (429 D, 3), 2 Aor. ἠνίπαπον
and ἐνένιπον (384 D).

21. Poet. μάρπτω (μαρπ) *to seize*, Fu. μάρψω, Aor. ἔμαρψα. In Hes. 2 Aor.
μέμαρπον (384 D), Opt. μεμάποιεν, Inf. μαπέειν, 2 Pf. μέμαρπα.

19. τύπτω (τύπ, also τυπτε, 331) *to strike*.

τυπτήσω	(ἔτυψα, ἔτυπον	τέτυμμαι	ἐτύπην)
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- a. ἐτύπησα is found in Aristotle; τετύπηκα, τετύπημαι, ἐτυπήδην are late. The aorist, perfect, and passive systems are unknown to Attic prose, the aorist system being supplied from πατάσσω (παταγ), the perfect and passive systems from πλήσσω (428, 5).

FOURTH CLASS (*Iota-Class*, 328).

The stem assumes ι in the present, always with euphonic changes. The verbs of this class are very numerous. We notice only those which have peculiarities of formation, especially all those which form second tenses.

I. Verbs in σσω and ζω which form second tenses.

428. 1. ἀλλάσσω (αλλαγ) *to exchange*, see Paradigm 294.2. κηρύσσω (κηρῡκ) *to proclaim*.

κηρύξω	ἐκήρυξα	κεκήρυχα, -γμαι	ἐκηρύχῃην
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3. μάσσω (μαγ) *to knead*.

μάξω	ἔμαξα	μέμαχα, μέμαγμαι	ἐμάγην, ἐμάχῃην
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4. ὀρύσσω (ορυχ) *to dig*.

ὀρύξω	ὥρυξα	ὀρώρυχα, -γμαι	ὠρύχῃην
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- a. Pf. M. ὠρυγμαι (for ὀρώρυγμαι) late, 2 Ao. P. ὠρύχην doubtful.

5. πλήσσω (πληγ) *to strike*. (ἐκπλήγνυσθαι cl. 5, Thuc.)

πλήξω	ἔπληξα	πέπληγα	ἐπλήγην
		πέπληγμαι	ἐπλήχῃην less freq.

- a. ἐκπλήσσω, καταπλήσσω make -επλάγην (397). Attic writers use the simple verb only in the perfect and passive systems, the other active tenses being supplied from πατάσσω (παταγ), which in Att. is confined to the active.

6. πράσσω (πρᾶγ) *to do*.

πράξω	ἔπραξα	πέπρᾶχα, πέπρᾶγα (387 b)
		πέπραγμαι ἐπράχῃην

7. πτήσσω (πηκ) *to cover*: also πτώσσω Ion. and poet.

πτήξω	ἔπηξα	ἔπηχα
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8. ταράσσω (ταράχ) *to disturb*: also τρᾶ́σσω (τραχ) mostly poet.

ταράξω	ἐτάραξα	τετάραγμαι	ἐταράχῃην
	ἔτραξα (66 c)	τέτρηχα am troubled	(ἐτράχῃην r.)

9. τάσσω (τάγ) *to arrange*.

τάξω	ἔταξα	τέταχα, τέταγμαι	ἐτάχῃην (r. ἐτάγην)
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428 D. 5. Πm. 2 Ao. (ἐ)πέπληγον (384 D), 2 Ao. P. ἐκ-πλήγην, κατ-επλήγην

7. Πm. has from kindred st. πτα, 2 Ao. 3 D. κατα-πτήτην (408 D, 23) and Pf. Par. πεπτηώς, -ᾠτος (386 D, 860 D).

10. φρίσσω (φρικ) *to be rough*.

φρίξω ἔφριξα πέφρικα *am rough*

11. φυλάσσω (φϋλάκ) *to guard*, Mid. *to guard* (one's self) *against*.

φυλάξω ἐφύλαξα πεφύλαχα, -γμαι ἐφυλάχῃην

12. κλάζω (κλαγγ, 328 b) *to make a loud noise*.

κλάγξω ἔκλαγα κέκλαγα *as pres.*, Fu. Pf. κεκλάγομαι

13. κράζω (κραγ) *to cry*; Pr. Impf. rare.

ἐκράγον κέκρῶγα *as pres.*, Fu. Pf. κεκράξομαι

a. κράξω, ἔκραξα, late. Pf. Imv. κέκραχθι, see 409, 8.

14. ῥέζω (ρέγ) *to do*, Ion. and poet.: also ἔρδω (for ἐρζω, st. ἐργ).

ῥέξω ἔρεξα, ἔρρεξα ἐρέχῃην
ἐρξω ἔρξα ἔοργα, ἐώργειν (322 D)

a. Ild. has a Pr. Impf. ἔρδω instead of ἔρδω.

15. σφάζω (σφαῖν) *to slay*, in Attic prose usu. σφάττω.

σφάζω ἔσφαξα ἔσφαγμαι ἐσφάγην, γ. ἐσφάχῃην

16. τρίζω (τριγ) *to squeak*, Ion. and poet. 2 Pf. τέτριγα *as pres.*

17. φράζω (φραδ) *to declare*.

φράσω ἔφρασα πέφρακα, πέφρασμαι ἐφράσῃην

18. χάζω (χαδ) *to make retire*, Mid. *to retire*; chiefly poetic.

χάσομαι ἐχασάμην

19. χέζω (χεδ) *alvum exonero*.

χεσοῦμαι (377) ἔχεσα (ἔχesson) κέχοδα (*pass.* κεχέσθαι, κεχεσμένος)

II. Verbs in σσω and ζω with other peculiarities.

429. a. Labial stems (328 a, b).

1. πέσσω (πεπ) *to cook*: also πέπτω later.

πέψω ἔπεψα πέπεμαι ἐπέφῃην

2. νίζω (νιβ) *to wash hands or feet*: also νίπτω not Att.

νίψω ἔνιψα νένιμμαι ἐνίφῃην

10. Pind. Pf. Par. πεφρίκοντας, see 360 D.

12. Poet. 2 Ao. ἔκλαγον. Hm. 2 Pf. Par. κεκληγώς, G. -οντος (360 D).

17. Hm. 2 Ao. ἐπέφράδον (384 D). Hes. Pf. M. Par. πεφραδμένος.

18. Hm. 2 Ao. M. irreg. κεκαδόμην (384 D) *retired*, but Act. κέκαδον *deprived*, Fu. κεκαδήσω *shall deprive*. Cf. 422 D, 20.

20. Poet. κρίζω *to creak*; 2 Ao. 3 S. κρίκει (or κρίγε) Hm., 2 Pf. κέκριγα Aristoph.

21. Poet. πελάζω (πελαδ, πελα, πλα) *to bring near*, Mid. *to come near*, Fu. πελάσω, πελώ (375), Ao. ἐπέλασα, Pf. M. πέπλημαι, Ao. P. ἐπελάσθην and Trag. ἐπλάσθην, 2 Ao. M. 3 S. πλῆτο, 3 P. ἔπληντο (408 D, 22). Pr. also πελάω, Ep. πλινγμῖ or πιλνάω cl. 5 (443 D, 6), Trag. πελάδω, πλάδω (411).

429 D. 3. Hm. ἐνίσσω (ενιπ) = ἐνίπτω cl. 3, *to chide* (427 D, 20).

4. Hm. ὕσσομαι (οπ) *to foresee*, only Pr. Impf.; cf. 450, 4.

430. b. Lingual stems which make σσω (ττω), 328 a.

1. ἀρμόττω *to fit together*: also ἀρμόζω not Att.

ἀρμόσω ἤρμοσα ἤρμοσμαι ἤρμόσῃην

2. βλίττω *to take the honey* (μέλι, μέλιτ-ος, 53 D). Αο. ζέβλισα.

3. βράσσω *to boil* [Αο. ζέβρασα, Pf. M. βέβρασμαι].

4. ἐρέσσω *to row*. Αο. ἤρεσα.

5. πάσσω *to sprinkle*.

πάσω ἑπάσα [πέπασμαι] ἐπάσῃην

6. πλάσσω *to form*.

πλάσω ἑπλάσα πέπλασμαι ἐπλάσῃην

7. πτίσσω *to round*.

πτίσω ἑπτίσα ἑπτισμαι ἐπτίσῃην

431. c. Stems of variable form.

1. ἀρπάζω (ἀρπαδ, also ἀρπαγ not Att.) *to seize*.

ἀρπάσω (-ομαι) ἤρπασα ἤρπακα, ἤρπασμαι ἤρπάσῃην
(ἀρπάξω ἤρπαξα ἤρπαγμαι ἤρπάχῃην)

a. 2 Αο. P. ἤρπάγην late. Verbal ἀρπαστός (ἀρπακτός n. Α.).

2. βαστάζω (βασταδ, late βασταγ) *to carry*, poet. (late in prose).

βαστάσω ἐβάστασα [-ξα] [βεβάσταγμαι] [ἐβαστάχῃην]

3. νάσσω (ναγ and ναδ) *to press close*.

νάξω ἑναξα νένασμαι

4. παίζω (παιδ and παιγ) *to sport*.

παιξοῦμαι (377) ἔπαισα πέπαισμαι V. παιστέος

a. ἔπαιξα, πέπαιχα, πέπαιγμαι, ἐπαίχῃην are late: so also Fu. παίξομαι and παίξω.

5. σώζω (σω, σωδ) *to save*.

σώσω ἑώσω σέσωκα, σέσωσμαι ἐσώσῃην
σέσωμαι V. σωστέος

5. Hm. λάζομαι (λαβ) = λαμβάνω cl. 5, *to take* (437, 4). Attic poets have λάζνιμαι.

430 D. 8. Hd. ἀφάσσω = ἀφάω *to feel*, Αο. ἤφασα.

9. Hm. ἱμάσσω *to lash*, Fu. ἱμάσω, Αο. ἱμάσα; cf. ἱμῶς *lash*, G. ἱμῶντ-ος.

10. Poet. κορύσσω (κορυθ) *to equip*, Αο. M. κορυσσάμενος, Pf. M. κεκορυθμένος (46 D).

11. Poet. (rare in prose) λίσσομαι (λιτ) *to pray*, also λίτομαι cl. 1. Hm. Αο. ἐλλισάμην (308 D), 2 Αο. Inf. λιτέσθαι.

12. Poet. νίσσομαι *to go*, Fu. νίσομαι. Also Pr. νέομαι, usu. with future meaning. The orig. stem was perhaps νι, whence νει (326) or νιτ (327); νέομαι for νειομαι (39 a).

431 D. 5. Hm. Pr. σώζω and σώω (shortened in Sub. σόης, σόη, σόωσι), Fu. σαώσω, Αο. ἐσάωσα, Αο. P. ἐσαώσῃην. The orig. stem was σαο (cf. 210), from which comes also a 2 Αο. (μι-form) σάω *he saved and save thou*.

6. ἴζω (ιδ, ιζε, 331) *to sit, seat*, Mid. ἴζομαι, also ἕζομαι (έδ), *to sit*: found chiefly in comp. with κατά. Hence

κασιζώ, Impf. ἐκάσιζον (314): also ἰζάνω, κασιζάνω, cl. 5.

κασιζῶ (376) ἐκάσισα and κασιζα

κασιζήσομαι ἐκασιζάμην

κασιέζομαι, Impf. ἐκασιεζόμεν and κασιεζόμεν.

κασιεδούμαι (for κασιεδεσομαι, 331, 374) [ἐκασιέσζην]

- a. Pr. Ind. ἕζομαι, καθέζομαι, is rare in classic Greek. The Pr. Inf. and Par. and the Impf. have usually an aorist meaning, and seem to have been originally aorists from the stem σεδ (Lat. sed-co) with Epic reduplication (384 D): ἐζόμεν for ἐσδομην (56) for σε-σ(ε)δ-ομην (63, 38), cf. κεκλόμην (424 D, 34) from κέλ-ομαι. From the same stem was formed ἕζω = ἰσδω = σι-σ(ε)δ-ω (332, 339), cf. πίπτω (449, 4) = πι-π(ε)τ-ω.

7. μύζω (μνγ, μυζε) *to suck*: later μυζέω, μυζάω.

μυζήσω ἐμύζησα

8. ὄζω (οδ, οζε) *to smell*.

ὀζήσω ὄζησα (ὀδωδα as pres., Hm.)

III. Liquid stems which form second tenses.

432. 1. ἀγείρω (αγερ) *to gather*.

ἀγερῶ ἡγείρα ἀγήγερκα, -μαι ἡγέρεην

2. αἴρω (αρ) *to take up, bear away*; contracted from αείρω (αερ).

αἰρῶ (ᾶ) ἦρα (382 a) ἦρκα, ἦρμαι ἦρεην

3. ἄλλομαι (άλ) *to leap*.

ἀλοῦμαι ἡλάμην (382 a. 2 Ao. ἡλόμην doubtful in Att., cf. 408 D, 33)

4. βάλλω (βαλ, βλα, 340) *to throw*.

βαλῶ ἐβαλον βέβληκα, βέβλημαι ἐβλήην

6. Hm. Ao. εἶσα (= ε-σεδ-σα, ε-έ-σα) *seated*, Inv. εἶσον (better ἕσσον), Inf. ἕσσα., Par. ἕσας (ἀνέσας), Hd. εἶσας; Mid. trans. 3 S. ἐέσασατο (εἶσατο Eur., ἔσαντο Pind.), Par. ἐσσάμενος, Hd. εἰσάμενος; Fu. ἔσσομαι (= σεδ-σομαι). In comp. Ao. καθείσα and κάδισα. ἕζομαι as Pr. is unknown to Hm.: for ἕξειαι Od. κ, 378, read ἕξεο 2 Ao.

9. Hm. ἀφύσσω (αφνγ, αφυδ) *to draw out*, Fu. ἀφύξω, Ao. ἡφύσα. Also once Pr. ἀφύω.

432 D. 1. Hm. Pr. Impf. 3 P. ἡγέρεδονται, -οντο (411), 2 Ao. 3 P. ἀγέροντο, Inf. ἀγέρεσθαι (367 D), Par. ἀγρόμενος (384 D).

2. Hm. has only Ao. M. ἡράμην, 2 Ao. ἀρόμην (ᾶ), ἀροίμην, ἀρέσθαι, Ao. P. Par. ἀρθεῖς. He comm. uses Ion. and poet. αείρω (αερ), Ao. ἥειρα, Ao. P. ἡέρδην, Flup. 3 S. ἄωρτο (for πορτο): Pr. Impf. 3 P. ἡερέδονται, -οντο (411).—The stem αερ has the sense of ερ (φερ, Pr. εἶρω *to join*, 312 D) in Ao. συν-ἥειρα Il. κ, 499, Ao. M. Sub. συναίρεται Il. ο, 680.

4. Hm. Pf. 2 S. βέβληκα (363 D), 3 P. βεβλήσθαι, -ατο (355 D c), also βεβολήσασθαι, Par. βεβολημένος; 2 Ao. M. 3 S. ἐβλητο, etc. (408 D, 20); Fu. once συμ-βλήσομαι.

5. ἐγείρω (εγερ) *to rouse, wake trans., Mid. to wake intrans.*

ἐγερῶ ἡγείρα ἐγρήγορα (321, 417) ἡγέρῃην
ἡγρόμην (339) ἐγήγερμαι

a. The Inf. 2 Aor. M. has the accent of a present: ἔγρεσθαι. A poetic Pr. ἔγρω, ἔγομαι is also found.

6. θάλλω (θαλ) *to flourish.* 2 Pf. τέθηλα.

7. καίνω (καν) *to kill.* 2 Aor. ἔκανον: other tenses doubtful. In prose only as compound, κατακαίνω.

8. κείρω (κερ) *to shear.*

κερῶ ἔκειρα [κέκαρκα] κέκαρμαι ἐκάρην, V. καρτός

9. κλίνω (κλιν) *to make incline,* see 433, 1.

10. κτείνω (κτεν) *to kill,* see 433, 4.

11. μαίνομαι (μᾶν) *to be mad:* poet. μαίνω *to madden,* Aor. ἔμνηνα.

μανοῦμαι μέμνηα am mad ἐμάνην

12. ὀφείλω *to be obliged.* 2 Aor. ὤφελον. From οφείλε (331) come

ὀφειλήσω ὠφείλησα ὠφείληκα ὠφειλήῃην

13. πείρω (περ) *to pierce.*

περῶ ἔπειρα πέπαρμαι (334 a) ἐπάρην

14. σαίρω (σαρ) *to sweep.*

σαρῶ ἔσηρα σέσηρα grin

15. σκέλλω (σκελ, σκλη, 340) *to dry* (416, 6).

σκληρόμαι ἔσκλην (408, 10) ἔσκληκα

16. σπείρω (σπερ) *to sow.*

V. σπαρτός

σπερῶ ἔσπειρα ἔσπαρμαι (334 a) ἔσπάρην

17. στέλλω (στελ) *to send,* see Paradigm 290.

18. σφάλλω (σφᾶλ) *to make fall.*

σφαλῶ ἔσφηλα [ἔσφαλκα] ἔσφαλμαι ἐσφάλην

19. φαίνω (φᾶν) *to show,* see Paradigm 291.

20. φθείρω (φθερ) *to corrupt, destroy.*

φθερῶ ἔφθειρα ἔφθαρκα, ἔφθαρμαι ἐφθάρην
(ἔφθορα poet.) V. φθαρτός

6. Hm. Pf. Par. Fem. τεθάλυα (338 D), 2 Aor. 3 S. θάλε. Hm. Pr. θηλέω, Fu. θηλήσω, Pr. Par. θαλέθων (411), τηλεθάαν.

8. Hm. Aor. ἔκερσα (345 D).

11. Hm. Aor. ἐμηνάμην, Theoc. Pf. M. μεμάνημαι (331).

12. Hm. in Pr. Impf. almost always ὀφέλλω (different from ὀφέλλω *to increase*, Aor. Opt. ὀφέλλειε, 345 D).

15. Hm. 1 Aor. irreg. ἔσκηλα *made dry.*

19. Hm. 2 Aor. Act. iter. φάνεσκε *appeared.* From older st. φα he has Impf. φάε (*morn*) *appeared*, Fu. Pf. πεφήσεται *will appear.* For φαείνω, Aor. P. φαάνθη, see 396 D. For intensive παμφαίνων, παμφανόω, see 472 k.

20. Hm. Fu. δια-φθέρω (345 D), 2 Pf. δι-έφθορα *am ruined* (in Att. poets trans. and intr.). Hd. Fu. M. δια-φθαρόμαι intr.

21. χαίρω (χᾶρ, also χαρε, χαιρε, 331) *to rejoice*.

χαίρήσω [ἐχαίρησα] κεχάρηκα, M. κεχάρ- ἐχάρην as act.
[χαρήσομαι] ημαι or κέχαρμαι V. χαρτός

IV. Liquid stems which reject ν.

433. A few liquid verbs reject their final ν in the perfect and passive systems. They are

1. κλίνω (κλῖν) *to make incline*.

κλίνῶ ἐκλῖνα [κέκλικα] ἐκλίβην and
κέκλιμαι κατ-εκλίβην

2. κρίνω (κρῖν) *to judge*.

κρίνῶ ἔκρινα κέκρικα, κέκριμαι ἐκρίβην

3. πλύνω (πλῦν) *to wash clothes*.

πλύνῶ ἔπλυνα πέπλυμαι (ἐπλύβην n. A.)

4. κτείνω (κτεν) *to kill*: also ἀπο-κτίννυμι, -ύω, cl. 5.

κτενῶ ἔκτεινα ἀπ-έκτονα (later ἐκτάβην Hm.)
ἐκτάνον poet. ἔκταγκα, ἔκτακα

a. For 2 Ao. poet. ἔκταν, see 408, 4. ἀπ-εκτάνθαι and ἀπο-κτανθῆναι Inf. Pf. and 1 Ao. Pass. are late. For these tenses the Attic uses τέθνηκα and ἔθανον from θνήσκω (444, 4).

5. τείνω (τεν) *to extend*.

τενῶ ἔτεινα τέτακα, τέταμαι ἐτάβην

NOTE. The stems of these verbs ended originally with a vowel, to which ν was afterwards added: κρῖ, κρίν; πλῦ, πλύν; κτᾶ, κτάν, κτεν (334 a);

21. Hm. Ao. M. ἐχηράμην, 2 Ao. κεχαρόμην (384 D), Fu. κεχαρήσω, -ομαι, Pf. Par. κεχαρήως (386 D).

22. Hm. εἴλω (ελ, Fel) *to press*, Ao. (ἐ)ελσα, Pf. M. ἔελμαι, 2 Ao. P. ἐάλην, Inf. ἀλῆναι. Pind. has 2 Plup. 3 S. ἐόλει. In Pr. Impf. Act., Hm. has only εἰλέω (331). Even Attic writers have Pr. Impf. εἰλέω or εἰλέω, also εἶλλω: ἴλλω is old and poetic.

23. Poet. ἐνάρω (ενᾶρ) *to slay*, 2 Ao. ἦναρον, Ao. M. 3 S. ἐνήρατο.

24. Poet. θείνω (θεν) *to smite*, Fu. θενῶ, Ao. ἔθεινα, 2 Ao. (Ind. not used) θένω, θένε, θενεῖν, θενών.

25. Hm. μέιρομαι (μερ) *to receive as one's part*, 2 Pf. 3 S. ἔμμορε (319 D), Pf. M. 3 S. εἴμαρται (319 c) *it is fated* used even in Att. prose, Par. εἰμαρμένος. In later poets, μεμόρηκε, μεμόρηται, μεμορημένος.

26. Poet. πάλλω (πάλ) *to shake*, Ao. ἔπηλα; Hm. 2 Ao. Par. ἀμ-πεπαλώ (384 D), 2 Ao. M. 3 S. πάλτο (408 D, 42).

433 D. 1. Hm. Ao. P. ἐκλίβην (396 D) and ἐκλίβην, Pf. M. 3 P. κεκλίεται (392 D). 2. Hm. Ao. P. ἐκρίβην (so Hd.) and ἐκρίβην.

4. Hm. Fu. κτενέω and κτανέω.

5. From st. τα, Hm. makes also Pr. τανύω (once with μι-form, Pr. M. 3 S. τανύται), Fu. τανύσω, Ao. ἐτάνισα, Pf. M. τετάνυσμαι, Ao. P. ἐτανύσθην. Also Pr. τιταίνω, Ao. ἐτίτηνα. The form τῇ in Hm. is perhaps an Imv. of st. τα (τῇ = τα-ε), *reach, take thou*.

τᾶ, τᾶν, τεῖν. They might therefore be referred to the fifth class. But as the added *ν* has extended beyond the present to the future and aorist systems, they are here included in the fourth class.

In imitation of these verbs, the *ν* of other liquid stems is sometimes dropped by late writers before *κ* of the 1 Pf.: τεῖζέρμακα for τεῖζέρμαγκα from ἑρμαίνω *to warm*. But one verb belongs more properly to this series, viz.

6. κερδαίνω (κερδᾶν, κερδα) *to gain*.

κερδᾶνῶ ἐκέρδᾶνα (382) κεκέρδηκα

V. Vowel-stems of the fourth class.

434. 1. καίω (καν) *to burn*; Att. κάω uncontracted.

καύσω	ἔκαυσα	κέκαυκα	ἐκαύῃην
ν. κανστός, καντός	νέκαυμαι		(ἐκάην Hm.)

2. κλαίω (κλαν) *to weep*; Att. κλάω uncontracted.

κλαύσομαι	ἔκλαυσα	κέκλαυμαι	ν. κλαυτός and
κλαυσούμαι (377), also	κλαιήσω, κλαήσω (331)	κλαυστός	

a. κέκλανσμαι, ἐκλαύσθην (342) are late.

FIFTH CLASS (*Nasal Class*, 329).

The stem assumes *ν* in the present, or a syllable containing *ν*.

I. Stems which assume *ν*.

435. 1. βαίνω (βα) *to go*. (for βαν-ι-ω, cf. 328 d.)

βήσομαι	ἔβην (408, 1)	βέβηκα (409, 2)	ἐβάδην in comp.
βήσω (416, 2)	ἔβησα	βέβαμαι in comp.	ν. βατός, τέος

6. Hd. Fu. κερδήσομαι, Ao. ἐκέρδησα.

7. Hm. st. φεν, orig. φα, 2 Ao. ἔπεφνον, πέφνον (384 D) *killed*, Pf. M. πέφαμαι, Fu. Pf. πεφήσομαι.

434 D. 1. Hm. Ao. ἔκηα (also ἔκεια probably incorrect), cf. 39. Attic poets have Par. κέας (shortened from κήας).

3. Poet. δαίω (δα) *to burn* trans., Mid. intr., 2 Pf. δέδηα intr., 2 Ao. M. Sub. 3 S. δάηται.

4. Poet. δαίωμαι (δα) *to divide*, Fu. δάσσομαι, Ao. ἐδάσσην (used even in Att. prose), Pf. 3 S. δέδασται, 3 P. (irreg.) δεδαίηται. Also Pr. δατέομαι (Hes. Ao. Inf. irreg. δατέασθαι, 381 D).

5. Poet. μάιομαι (μα, μεν) *to reach after, seek for*, Fu. μάσσομαι, Ao. ἐμάσσην, 2 Pf. μέμονα *press on, desire eagerly*, P. μέμαμεν etc. (409 D, 9), V. μαστός. In the sense of the Pf., Hm. has intensive μαιμάω (472 k), Ao. μαίμησε. In Att. Trag. we find Pr. Par. μώμενος (= μα-ομενος).

6. Poet. ναίω (να) *to inhabit*, Ao. ἐνασσα *caused to inhabit*, M. ἐνασσάμην *became settled in*, = Ao. P. ἐνάσθην. Pf. M. νένασμαι late. Hm. has also Pr. ναιετάω, Par. Fem. ναιετάωσα (370 D a).

7. Hm. ὀπνίω (οπν) *to take to wife*, Fu. ὀπύσω Aristoph.

435 D. 1. Hm. Ao. M. 3 S. ἐβήσετο (349 D). Pr. also βάσσω cl. 6 (444 D, 11). Pr. Par. βιβάς (403 D, 10), also βιβῶν (as if from βιβω).

2. ἐλαύνω (ελα) *to drive*: also ἐλάω poetic.

ἐλῶ (ἐλάσω, 375) ἤλασα ἐλήλακα, ἐλήλαμαι ἠλάσην

a. ἐλαύνω is prob. for ελα-νν-ω, cf. 329 d. ἐλήλασμαι, ἠλάσθην are late.

3. φθάνω (φθα) *to anticipate*. (Hm. φθάνω)

φθήσομαι ἔφθην (408, 7) ἔφθακα [ἐφθάσθην]
φθάσω ἔφθασα

4. πίνω (πι, also πο) *to drink*.

πίομαι (378) ἔπιον (408, 15) πέπωκα, πέπομαι ἐπόσην

a. Fu. also πιοῦμαι, perhaps not Attic. The Attic makes : usually long in the Fu., short in the Ao.

5. τίνω (τι) *to pay back*, Mid. *to obtain payment*: also τίννμι poet.

τίσω ἔτισα τέτικα, τέτισμαι ἐτίσθην (342)

6. φθίνω (φθι) *to perish*, chiefly Ion. and poet.

φθίσω trans. ἔφθισα trans. ἔφθιμαι ἐφθίσην

a. Late ἐφθίνησα, ἐφθίνηκα (331).

7. δάκνω (δάκ) *to bite*.

δήξομαι (412) ἐδάκον δέδηγμαι ἐδήχσην

8. κάμνω (κάμ, κμα, 340) *to be weary, sick*.

καμοῦμαι ἐκάμον κέκμηκα V. ἀπο-κμητέον

9. τέμνω (τεμ, τμε, 340) *to cut*.

τεμῶ ἔτεμον (ἔτᾰμον) τέτμηκα, τέτμημαι ἐτμήσην

II. Stems which assume *av*.

436. 1. αἰσθάνομαι (αισθ) *to perceive*: also αἰσσομαι rare.

αἰσθήσομαι ἤσθόμην ἥσθημαι V. αἰσθητός

2. ἀμαρτάνω (ἀμαρτ) *to err*.

ἀμαρτήσομαι ἤμαρτον ἡμάρτηκα, -μαι ἡμαρτήσην

3. αὐξάνω (αυξ) *to increase*: also αὔξω (Hm. αἰέξω).

αὐξήσω (331) ἠύξησα ἠύξηκα, ἠύξημαι ἠύξήσην

2. Hm. Fu. ἐλόω, ἐλάας, etc. (375 D); Plup. M. 3 S. ἐλήλατο, once ἠλήλατο, 3 P. ἐληλέδατο (392 D).

5. Hm. τίνω. Hm. and Hd. have also Pr. τίννμι, τίννμαι. Different from τίνω is Poet. τίω cl. 1, *to honor*, Fu. τίσω, Ao. ἔτισα, Pf. M. Par. τετιμένος, V. ἤ-τιτος.

6. Hm. φθίνω, 2 Ao. ἔφθιον, M. ἐφθίμην etc. (408 D, 27). Pr. also φθινύδω (411).

8. Hm. Pf. Par. κεκμηώς, -ῶτος (386 D. 360 D).

9. Ion. τάμνω, 2 Ao. ἔτᾰμον. Hm. has Pr. τέμνω once, τέμω once; also ἡμήγω (τμηγ) cl. 2 (425 D, 18).

10. Hm. θύνω (Hes. θυνέω) = θύ-ω *to rush*.

436 D. 2. Hm. 2 Ao. ἡμβροτον (for ημράτον, ημροτον, 383 D. 25. 53 D).

4. βλαστάνω (βλαστ) *to sprout*: also βλαστέω cl. 7, rare.

βλαστήσω ἔβλαστον (β)ἐβλάστηκα (319 c)

a. Later 1 Aο. ἐβλάστησα.

5. δαρζάνω (δαρζ) *to sleep*.

ἐδαρζον δεδάρζηκα (331) [ἐδάρζηην]

a. The simple verb is used only in the 2 Aο.; elsewhere καταδαρζάνω.

6. ἀπ-εχζάνομαι (εχζ) *to be hated*.

ἐτεχζήσομαι ἀπηχζόμεν ἀπήχζημαι

a. The forms ἔχθω *to hate*, ἔχθομαι, ἀπέχθομαι, are poetic or late.

7. κῑχάνω (κῑχ) *to come up to*, Ion. and poet.

κῑχήσομαι ἔκῑχον v. ἀ-κῑχητος

8. οἰδάνω (οἰδ) and οἰδέω cl. 7, *to swell*. (οἰδῶ, οἰδαίνω, late.)

οἰδήσω ῥῶδησα ῥῶδηκα

9. ὀλισζάνω (ολισζ) *to slip*. (ὀλισσαίνω late.)

ὀλισζήσω ὠλισσζον (ὠλίσσζηκα and ὠλίσσζησα n. A.)

10. ὀσφραίνομαι (οσφρ) *to smell*. (for οσφραν-ι-ομαι, cf. 328 d.)

ὀσφρήσομαι ὠσφρόμεν ὠσφράνζηην

a. ὀσφράομαι cl. 7, ὀσφραίνω are late; so also 1 Aο. ὠσφρησάμεν.

11. ὀφλίσκάνω (οφλ, οφλίσκ, 330) *to incur judgment*.

ὀφλήσω ὠφλον ὠφληκα, ὠφλημαι

a. 1 Aο. ὠφλησα rare. 2 Aο. Inf. and Par. are sometimes accented as present: ὠφλειν, ὠφλων. This verb is connected with ὀφείλω (οφελ), 432, 12.

437. The following have an inserted nasal.

1. ἀνδάνω (ἀδ) *to please*, Ion. and poet.

ἀδήσω Hd. ἔαδον Hd. ἔαδα

2. ζιγγάνω (ζῑγ) *to touch*.

ζίξομαι ζῑζγον v. ᾱ-ζικτος

5. Hm. 2 Aο. ἔδραζον (388 D).

7. Hm. κῑχάνω, Aο. once κῑχήσατο. For μι-forms from st. κῑχε (331), see 404 D d.

10. Hm. Aο. 3 P. ὠσφραντο.

12. Hm. ἀλδάνω (αλδ) *to make large* (Aesch. ἀλδαίνω); also ἀλδήσκω (αλδε, 331) cl. 6, *to grow large*.

13. Hes. ἀλιταίνω (ᾱλιτ) *to offend*. Hm. 2 Aο. ἤλιτον, M. ἡλιτόμεν, Pf. Par. irreg. ἀλιττήμενος (331, 367 D b).

14. Eur. ἀλφάνω (αλφ) *to procure*. Hm. 2 Aο. ἤλφον.

15. Hm. ἐριδαίνω (εριδ) *to contend* (= ἐρίζω cl. 4), Aο. M. Inf. ἐριδήσασθαι (331). Pr. also ἐριδμαίνω *to provoke*.

437 D. 1. Hm. Impf. ἦνδανον, ἐήνδανον (Hd. ἐάνδανον?), see 312 D; 2 Aο. ᾱδον or εὔαδον (= εφφαδον, cf. 308 D), 2 Pf. ἔαδα. For ἄσμενος, see 408 D, 44.

3. λαγχάνω (λαχ) *to obtain by lot.*

λήξομαι (326) ἔλαχον εἴληχα, εἴληγμαι ἐλήχῃην

a. 2 Pf. λέλογχα is chiefly Ion. and poet.

4. λαμβάνω (λαβ) *to take.*

λήψομαι ἔλαβον εἴληφα, εἴλημμαι ἐλήφῃην

a. For εἴλημμαι there is a rare form λέλημμαι.

5. λανθάνω (λαθ) *to lie hid, Mid. to forget*: also λήσω cl. 2 (425, 1)

λήσω ἔλαθον λέληθα, λέλησμαι

a. The simple Mid. is rare in prose, ἐπιλανθάνομαι (more rarely ἐκ-λανθάνομαι) being used instead.

6. μανθάνω (μαθ) *to learn.*

μαθήσομαι ἔμαθον μεμάθηκα V. μαθητός, τέος

7. πυνθάνομαι (πυθ) *to inquire, learn*: also πεύσομαι cl. 2, poet.

πεύσομαι ἐπύθόμην πέπυσμαι V. πειυστέος

8. τυγχάνω (τυχ) *to hit, happen.*

τεύξομαι ἔτυχον τετύχηκα (331)

a. 2 Pf. τέτευχα occurs first in Demosth.: τέτευγμαι, ἐτεύχῃην, late.

NOTE on 435-7. Mute stems, which assume *ν* or *αν* in the present, have their proper form only in the 2 Ao.; elsewhere they either lengthen the short vowel (like verbs of the second class, 326), or assume *ε* (331).

III. Stems which assume *νε*.

438. 1. βυνέω (βυ) *to stop up.*

βύσω ἔβυσσα βέβυσμαι (342) [ἐβύσῃην]

2. ἰκνέομαι (ικ) *to come.*

ἴξομαι ἰκόμην ἴγμαι

a. The simple verb is rare in prose: ἀφ-ικνέομαι is commonly used instead. The *ι* of the 2 Ao. is short, but made long in the Ind. by the augment.

3. Hd. Fu. λάξομαι (24 D a). Hm. 2 Ao. ἔλαχον *obtained by lot*, but λέλαχον (384 D) *made partaker*.

4. Hd. Fu. λάμφομαι, Pf. λελάβηκα, Pf. M. λέλαμμαι (391 b), Ao. P. ἐλάμφθην, V. λαμπτός, -τέος. Hm. 2 Ao. M. Inf. λελαβέσθαι (384 D).

5. Hm. 2 Ao. ἔλαθον *lay hid*, but λέλαθον (384 D) *caused to forget*, M. λελαθέσθαι *to forget*, Pf. M. λέλασμαι *have forgotten*. The meaning *cause to forget* is found also in rare Pr. ληθάνω, Ao. ἔληθα, and sometimes in Pr. Act. λήθω. Dor. Ao. P. ἐλάσθην. Late Ao. M. ἐλησάμην.

7. Hm. 2 Ao. M. Opt. πεπύδοιτο (384 D).

8. Hm. has also 1 Ao. ἐτύχησα, and often uses τέτυγμαι, ἐτύχῃην (from τεύχω cl. 2, 425, 15) in the sense of τετύχηκα, ἔτυχον. Hd. has 2 Pf. τέτευχα.

9. Hm. χανδάνω (χαδ, χανδ, χενδ) *to contain*, Fu. χείσομαι (= χενδ-σομαι), 2 Ao. ἐχᾶδον, 2 Pf. κέχανδα.

438 D. 2. Hm. has Pr. Impf. ἰκνέομαι only twice, often ἰκάνω (also ἰκάνομαι) and ἴνω (ι), 1 Ao. ἴξε, ἴξον (349 D). For 2 Ao. Par. ἱκμενος, see 408 D, 45 Hd. Pf. M. 3 P. ἀπικάται, ἀπικάτο (392 D).

3. *κυνέω* (κν) *to kiss*. Δο. *ἔκυσα*.

a. The simple verb is rare in prose; but *προσκυνέω to do homage* is frequent; it makes *προσκυνήσω, προσεκύνησα (προσέκῦσα poet.)*.

4. *πιτνέω* (πετ, 334 c) *to fall*, poet. 2 Δο. *ἔπιτνον*. Cf. *πίπτω*, 449, 4.

a. Many grammarians recognize a Pr. *πίτνω*, and regard *ἔπιτνον* as Impf.

5. *ἀμπισχνέομαι* (αμπ-εχ) = *ἀμπέχομαι, to have on*: active *ἀμπέχω, ἀμπίσχω, to put on*.

ἀμφέξω *ἡμπισχον*, Inf. *ἀμπισχεῖν*

ἀμφέξομαι *ἡμπισχύομην*

a. *ἀμπισχνέομαι* is for *αμφ(ι)-ισχ-νε-ομαι*. For change of φ to π, cf. 65 d. *ισχ* is for *ῖσχ*, and that for *σι-σ(ε)χ*, a reduplicated stem of *ἔχω (σεχ) to have* (332. 424, 11). The 2 Δο. must be divided *ἡμπι-σχον*; *ι* here belongs to the preposition.

6. *ὑπισχνέομαι* (ὑπ-εχ) *to promise*. See 5 a above and 424, 11.

ὑποσχήσομαι *ὑπεσχύομην* *ὑπέσχημαι*

IV. Stems which assume *νν* (after a vowel *ννν*). See 407.

439. Stems in *α*.

1. *κεράννυμι* (κερα, κρα, 339) *to mix*.

κεράσω *ἐκέρασα* *κέκρακα, κέκραμαι* *ἐκράζην* or
ν. *κρατέος* [*κεκέρασμαι*] *ἐκεράσην*

2. *κρεμάννυμι* (κρεμα) *to hang trans.*: (also *κρεμάω* late.)

κρεμῶ (-άσω 375) *ἐκρέμασα* [*κεκρέμασμαι*] *ἐκρεμάσην* (342)

a. For Mid. *κρέμαμαι to hang intrans.*, Fu. *κρεμήσομαι*, see 404, 8.

3. *πετάννυμι* (πετα) *to expand*: (also *πετάω* late.)

πετῶ (-άσω 375) *ἐπέτασα* *πέπτāμαι* (339) *ἐπετάσην* (342)

a. *πεπέτακα* late, *πεπέτασμαι* not Att.

4. *σκεδάννυμι* (σκεδα) *to scatter*: also *σκίδνυμι* rare in prose.

σκεδῶ (-άσω 375) *ἐσκέδασα* *ἐσκέδασμαι* (342) *ἐσκεδάσην*

440. Stems in *ε*.

1. *ἔννυμι* (έ, orig. *fes*, Lat. *ves-tio*) *to clothe*: simple verb poetic.

ἀμφιώ (-έσω 374) *ἡμφίεσα* (314) *ἡμφίεσμαι*
ἀμφιέσομαι (*ἐπιέσασθαι* Inf.)

439 D. 1. Hm. also Pr. *κεράω, κεραῖω*, Δο. Inf. *ἐπι-κρήσαι*: Pr. Sub. 3 P. *κέρωνται* is accented like the *μι*-forms in 401 k. For *κίρνημι*, see 443 D, 2.

4. Hm. Δο. also without σ, *ἐκέδασσα, ἐκεδάσθην*; cf. *κίδνυμι* 443 D, 8.

5. Hm. *γάννυμαι* (γα) *to be glad*, Fu. *γανύσομαι*, late Pf. *γεγάνῡμαι*. Cf. *ναῖω* cl. 4, only in Pr. Par. *γαίων*.

440 D. 1. Hm. Impf. *κατα-εἰνυον* (= *φес-νυон*), cf. Hd. *ἐπ-εἰνυσθαι*, Fu. *ἔσσω*, Δο. *ἔσσα*, Δο. M. 3 S. *ἔ(σ)σατο* or *ἔέσσατο*, Pf. M. *εἶμαι* (= *φес-μαι*), *ἔσαι*, *ἔσται* (*εἶται*?), Plup. 2, 3 S. *ἔσσο, ἔστο* or *ἔεστο*, 3 D. *ἔσθην*, 3 P. *εἶατο* (= *φес-ατο*), Par. *εἰμένος*.

2. κορέννυμι (κορε) *to satiate*.

κορέσω ἐκόρεσα κεκόρεσμαι (342) ἐκορέσῃην

3. σβέννυμι (σβε) *to extinguish* (416, 5).σβέσω ἔσβεσα ἔσβηκα
σβήσομαι ἔσβην (408, 9) ἔσβεσμαι (342) ἐσβέσῃην4. σπορέννυμι (σπορε) *to spread out*: also στρώννυμι (στόρνυμι).

σπορώ (-έσω 374) ἐστόρεσα [ἐστόρεσμαι] [ἐστορέσῃην]

441. Stems in ω.

1. ζώννυμι (ζω) *to gird*.

ζώσω ἔζωσα [ἔζωκα] ἔζωσμαι [ἐζώσῃην]

2. ῥώννυμι (ῥω) *to strengthen*.ῥώσω ἔρρωσα ἔρρωμαι *am strong* ἐρρώσῃην (342)3. στρώννυμι (στω) *to spread out* = σπορέννυμι (and στόρνυμι).

στρώσω ἔστρωσα ἔστρωμαι ἐστρώσῃην

4. χρώννυμι (χρω) *to color* = χρώζω cl. 4.

χρώσω ἔχρωσα κέχρωσμαι ἐχρώσῃην

442. Stems ending in a consonant.

1. ἄγνυμι (αγ, orig. *ray*) *to break*.

ἄξω ἔαξα (312) ἔαγα (417) [ἔαγμα] ἔάγην (ᾶ)

2. ἄρνυμαι (αρ) *to win*, chiefly poet.; only Pr. Impf. For 2 A.G. ἡρόμην, see αἶρω (432, 2).3. δείκνυμι (δεικ) *to show*.

δείξω ἔδειξα δέδειχα, δέδειγμα ἐδείχῃην

4. εἴργνυμι (εἶργ) *to shut in*: (also εἶργω late.)

εἶρξω εἶρξα, P. ἔρξας εἶργμαι εἶρχῃην

2. Hm. Fu. κορέω (374), Pf. Par. κεκορηώς (386 D), Pf. M. κεκόρημαι (also Hd.), V. ἀ-κόρητος.

Add the following with stems in ι:

5. Poet. κινῖμαι (κι) *to move* intrans., 2 A.G. ἐκίον *went*, Par. κιών (Trag. κίεις rare). For ἐκλαδον, see 411. From κι is derived also κινέω *to move* trans., inflected regularly.

6. Hm. αἰνῶμαι (αι) *to take away*, in comp. ἀποαἰννυμαι and ἀπαἰννυμαι.

7. Ion. and poet. δαίννυμι (δαι) *to feast* trans., Mid. intr., Opt. 3 S. δαινῶτο (401 D 1), 3 P. δαινῶτο: Fu. δαίσω, A.G. ἔδαισα.

442 D. 1. Hm. A.G. ἔαξα, rare ἦξα (Hes. Opt. 2 S. κανάξαις, = κατταξαις = κατα-φαξαις, 73 D). Hd. Pf. ἔηγα.

3. Hm. has st. δεκ in δέξω, ἔδεξα, δέδεγμα, ἐδέχθην. Hm. Pf. M. δειδεγμαι *greet* (for δέδεγμα), 3 P. δειδέχεται, -ατο (392 D). In the same sense of *greeting*, he has Pr. Par. δεικνύμενος, as also Pr. δεικανόμαι and δειδίσκομαι. (= δε-δεικ-σκομαι, cf. 447, 9).

4. Hm. has only forms with smooth breathing, even in the sense of *shutting in*. As stem, he has εργ or εεργ instead of εἶργ. For ἔρχεται, (ἐ)έρχαιο, see 318 D. For poet. εἶργαδον, Hm. (ἐ)έργαδον, see 411.

a. The forms of *εἴρω* to *shut out* are distinguished from these by their *smooth breathing*.

5. *ζεύγνυμι* (ζυγ, ζευγ, 326) to *join*.

ζεύξω ἔζευξα ἔζευγμαi ἐζύγην, ἐζεύχῃην r. A.

6. *ἀπο-κτείννυμι* (κτεν, 334 c) to *kill*, = *κτείνω* (433, 4).

7. *μίννυμι* (μινγ) to *mix*: also *μίσγω* cl. 6, less freq. in Att.

μίξω ξμίξα [μέμιχα] ἐμίχῃην and
 μέμιγμαi ἐμίγην

8. *ὀλλνυμι* (for *ολλνυμι*, st. ολ, ολε, 331) to *destroy, lose* (417).

ὀλῶ (-έσω 374) ὤλεσα ὀλώλεκα (321)

ὀλοῦμαι ὀλόμην ὀλωλα

9. *ὀμνυμι* (ομ, ομο, 331) to *swear*.

ὀμοῦμαι ὤμοσα ὀμόμοκα (321) ὀμόσῃην and

(= ομ-ε-ομαι)

ὀμόμοται and

ὀμόσῃην

[ὀμόσω, -ομαι]

ὀμόμοσται (342)

v. ἀπ-ώμοτος

10. *ὀμοργνυμι* (ομοργ) to *wipe off*.

ὀμόρξομαι ὤμορξα ὀμόρχῃην

11. *ὀρνυμι* (ορ) poetic, to *rouse*, Mid. to *rouse one's self, rise*.

ὄρσω ὄρσα, ὄρορον ὄρωρα intrans.

ὀρούμαι ὀρόμην ὀρώρεμαι (331)

12. *πήγνυμι* (πάγ, πηγ, 326) to *fix, fusten*: (also *πήσσω* cl. 4, late.)

πήξω ἐπήξα πέπηγα (417) ἐπάγην, v. πηκτός

a. Pf. M. πέπηγμαi late; 1 Ao. P. ἐπήχῃην n. A. pr.

13. *πτάρννυμαι* (πταρ) to *sneeze*, 2 Ao. ἔπτарон: (also *πταίρω* cl. 4, Ao. ἔπτара, 2 Ao. P. ἐπτάρην, n. A.)

14. *ρήγνυμι* (ράγ, ρηγ 326, ρωγ 334 d) to *break*.

ρήξω ῥρήξα ῥρῶγα (417) ῥρῶγην

a. Pf. M. ῥρήγμαi Hm., 1 Ao. P. ῥρήχῃην n. A.

7. Hm. and Hd. have only *μίσγω* in Pr. Impf.: Hm. once *μιγάξομαι*.—2 Ao. M. 3 S. ξμικτο, μῖκτο (408 D, 39). 2 Fu. P. μιγήσομαι (395 D).

8. Hm. also Pr. ὀλέκω (formed from 1 Pf.); 2 Ao. M. Par. οὐλόμενος (28 D).

11. Ao. ὠρσα (345 D), less often ὠρορον (384 D), 2 Pf. ὄρωρα (321 D), Plur. 3 S. ὀρώρει and ὠρώρει (311 D), Pf. M. Sub. 3 S. ὀρώρηται, Ao. M. ὠρτο (oftener than ὠρετο), ὄρσο, ὄρσαι, ὄρμενος (408 D, 40). For ὄρσο, see 349 D. Connected with ὀρνυμι are ὀρίνω to *rouse*, Ao. ὠρίνα, Ao. P. ὠρίνδην; and ὀρούω to *rush*, Ao. ὠρουσα.

12. Hm. 2 Ao. M. 3 S. κατ-ἐπηκτο (408 D, 41).

16. Hm. ἄχῃμαι (αχ) to *be pained* (rare ἄχομαι, ἀκαχίζομαι); 2 Ao. ἡκαχόμεν (384 D), Pf. ἀκάχημαι (321 D, 331), 3 P. ἀκηχέδαται (392 D), Plur. 3 P. ἀκαχέατο (for ἀκαχηατο), Inf. ἀκάχισθαι, Par. ἀκαχήμενος, ἀκηχήμενος (367 D b).—Act. ἀκαχίζω to *pain*, Ao. ἡκαχον and ἀκάχησα.—Pr. Par. intrans. ἀχέων, ἀχεύων.

17. Poet. καίνυμαι (for καδ-νυμαι) to *surpass*, Pf. κέκασμαι, Par. κεκασμένος (Pind. κεκαδμένος).

15. φράγνυμι (φραγ) rare form of φράσσω cl. 4, *to enclose*.
 φράξω ἔφραξα πέφραγμαi ἐφράχτην [ἐφράγην]

SIXTH CLASS (*Inceptive Class*, 330).

444. The stem assumes σκ in the present, sometimes with a connecting ι. Several verbs which belong here, prefix a reduplication. Only a few show an inceptive meaning.

Stems in α and ε.

1. γηράσχω = γηρά-ω *to grow old*. 2 Aο. Inf. γηρᾶναι (408, 2).
 γηράσχω, -ομαι ἐγήρασα γεγήρακα
2. διδράσχω (δρα) *to run*, used only in composition.
 δράσομαι ἔδραν (408, 3) δέδρακα
3. ἡβάσχω (ἡβα) *to come to puberty*: ἡβάω *to be at puberty*.
 ἡβήσχω ἡβησα ἡβηκα
4. θνήσχω (θᾶν, θνα, 340) *to die*; used also as pass. of κτείνω *to kill*.
 θανοῦμαι ἔθανον τέθνηκα *am dead* (409, 4)
- a. Fu. Pf. τεθνήξω (τεθνήξομαι late), see 394 a. For Fu. θανοῦμαι, 2 Aο. ἔθανον, the Att. prose always uses ἀποθανοῦμαι, ἀπέθανον (never found in Trag.), but in the Pf. τέθνηκα, not ἀπο-τέθνηκα.

18. Hm. ὀρέγ-νυμι (ορεγ), = ὀρέγω cl. 1, *to reach*, Pf. M. 3 P. ὀρωρέχεται (321 D, 392 D).

443 D. In the Epic language, several stems, which for the most part show a final α in other forms, assume να instead of ι in the present. This is accompanied in most instances by a change of vowel, and by inflection according to the μι-form.

1. δάμνημι or δαμνάω (δαμ, δαμα, 331) *to overcome*, Fu. δαμάω (cf. 375), Aο. ἐδάμασα, Pf. δέδμηκα (340), Pf. M. δέδμημαι, Fu. Pf. δεδμήσομαι, Aο. P. ἐδαμάσθη (342) or ἐδμήθη, more freq. 2 Aο. ἐδάμην. Pr. also δαμάζω. The forms ἐδαμασάμην and ἐδαμάσθη are even found in Att. prose.—The same Perf. Mid. δέδμημαι belongs also to the Ion. and poet. δέμω (Att. οἰκοδομέω) *to build*, Aο. ἔδειμα.

2. κίρνημι or κιννάω (κερα), = κεράννυμι *to mix* (439, 1).

3. κρήνᾱμαι (κρεμα), = κρέμᾱμαι *to hang* (404, 8; cf. 439, 2). Active κρήννημι very rare.

4. μάρνᾱμαι (μαρα) *to fight*, Opt. 1 P. μαρνοίμεθα (401 D h).

5. πέρνημι (περα), = πιπράσχω *to sell* (444, 7), Fu. περάω (cf. 375), Aο. ἐπέρᾱσα, Pf. M. Par. πεπερημένος.

6. πίλνημι or πιλνάω (πελα), = πελάζω *to bring near*, Mid. *to come near* (428 D, 21).

7. πίτνημι or πιτνάω (πετα), = πετάννυμι *to expand* (439, 3).

8. σκίδνημι (σκεδα), = σκεδάννυμι *to scatter* (439, 4): also without σ, κίδνημι (κεδα).

444 D. 2. Hd. διδρήσχω, δρησομαι, ἔδρην (24 D a).

5. ἰλάσκομαι (ἰλα) *to propitiate.*

ἰλάσομαι ἰλάσάμην ἰλάσῃην (342)

6. μιμνήσκω (μνα) *to remind, Mid. to remember, mention.*

μνήσκω ἔμνησα μέμνημαι (319 b, 393 a) ἐμνήσῃην (342)

- a. The Fu. and Ao. Mid. are poetic; the Fu. and Ao. Pass. take their place. The Pf. M. μέμνημαι is present in meaning, = Lat. memini. Fu. Pf. μεμνήσομαι *will bear in mind.*

7. πιπράσκω (πρα) *to sell; wanting in Fu. and Ao. Act.*

(ἀποδώσομαι) (ἀπεδόμην) πέπράκα, πέπράμαι ἐπράσῃην

8. φάσκω (φα) = φημί (404, 2) *to say.* The Pr. Ind. is scarcely used. Hm. has only the Impf. In Attic prose, the Par. is frequent (instead of φάς, not used, 404, 2), but other forms are rare.

9. χάσκω (χα) *to gape.* From st. χαν (329 a, Pr. χαίνω late), come χανοῦμαι ἔχᾰνον κέχῃνα

10. ἀρέσκω (αρε) *to please.*

ἀρέσω ἤρεσα [ἀρήρεκα] (ἠρέσῃην n. A. pr.)

445. Stems in ο.

1. ἀνα-βιώσκομαι (βιο) *trans. to re-animate, intr. to revive.*Ao. ἀνεβίων (408, 13) intrans., ἀνεβιωσύμην *trans.* Cf. βιώω (423, 2).2. βλώσκω (μολ, μλο, βλο 53 D) *to go, poet. Pr. Impf. only in comp.*

μολοῦμαι ἔμολον μέμβλωκα (340, 53 D)

3. βιβρώσκω (βρο) *to eat.*

[βρώσομαι] [ἔβρωσα] βέβρωκα, βέβρωμαι (ἐβρώσῃην n. A.)

- a. The defective parts are supplied by forms of ἐσθίω cl. 9 (450, 3).

4. γινώσκω (γνο) *to know; also γινώσκω less freq. in Att.*

γνώσομαι ἔγνων (408, 14) ἔγνωκα, ἔγνωσμαι ἐγνώσῃην (342)

5. ῥώσκω (ρο, ρρο, 340) *to leap, chiefly poet.; also ῥόρνημαι cl. 5*

ροῦμαι ἔρορον

6. τιτρώσκω (τρο) *to wound.*

τρώσω ἔτρωσα τέτρωμαι ἐτρώσῃην

5. Hm. also ἰλάομαι (ἰλᾶμαι), Imv. ἴληθι (Theoc. ἰλᾶθι), see 404 D, 10; Pf. ἴληκα.

6. Hm. Pf. M. 2 S. μέμνηται, μέμνη (Imv. μέμνεο Hd.), see 363 D; Sub. 1 P. μεμνώμεθα (Hd. μεμνεώμεθα), Opt. μεμνήμην, 3 S. μεμνέμετο, see 393 D.

7. Poet. πέρνημι (περα), see 443 D, 5.

11. Hm. βάσκω (βα) = βαίνω *to go* (435, 1), chiefly in Imv. βάσκ' ἴθι *haste, go; once ἐπιβασκέμεν to cause to go upon.*

12. Poet. κικλήσκω (κλε) = καλέω cl. 1, *to call* (420, 5).

445 D. 3. Hm. βεβρώθω. Ep. 2 Ao. ἔβρων (not in Hm.). Soph. 2 Pf. Par. βεβρωτες (409 D, 16).

4. Hd. 1 Ao. ἀνέγνωσα. Poet. V. γνωτός (for γνωστός).

6. Hm. τρώω.

446. Stems in *ι* and *υ*.

1. πιπίσκω (πι) *to give to drink*, Ion. and poet. Cf. πίνω (435, 4).
 πίσω ἐπίσω
 2. κυῖσχω (κυ) *to impregnate*, Ao. ἐκῦσα.
 a. Mid. κυῖσκομαι *to become pregnant*; but κύω, κύνω cl. 7, *to be pregnant*
 3. μεθύσκω (μεθυ) *to intoxicate*.
 μεθύσω ἐμέθυσα [μεμέθυσμαι] ἐμεθύσῃην
 a. Mid. μεθύσκομαι *to become intoxicated*; but μεθύω (only Pr. Impf.) *to be intoxicated*.

447. Stems ending in a consonant.

1. ἀλίσκομαι (άλ, αλο, 331) *to be taken*, used as pass. to αἰρέω cl. 2.
 ἀλώσομαι ἐάλων or ἐάλωκα or v. ἄλωτός
 ἦλων (408, 12) ἦλωκα
 2. ἀν-ἀλίσχω (αν-αλ, αν-αλο) *to expend*: also ἀναλόω.
 ἀναλῶσω ἀνάλωσα ἀνάλωκα, ἀνάλωμαι ἀναλώσῃην
 ἀνήλωσα ἀνήλωκα, ἀνήλωμαι ἀνηλώσῃην
 a. Rare forms, ἡνάλωσα, ἡνάλωμαι (314).
 3. ἀμβλίσχω (αμβλ, αμβλο, 331) *to miscarry*: also ἐξ-αμβλόω.
 ἀμβλῶσω ἡμβλωσα ἡμβλωκα, ἡμβλωμαι
 4. ἀμπλακίσχω (αμπλακ) *to miss, err*, poetic.
 ἀμπλακήσω ἡμπλακον ἡμπλάκηται
 5. ἐπ-αυρίσκομαι (επ-αυρ) *to enjoy*: also ἐπανρίσχω, ἐπαυρέω cl. 7.
 ἐπαυρήσομαι ἐπηῦρον, ἐπηυρόμην
 a. The word is Ion. and poetic; in Att. prose, only 2 Ao. Inf. ἐπαυρέσθαι.
 6. εὐρίσχω (εὐρ) *to find*.
 εὐρήσω (331) εὔρον εὔρηκα, εὔρημαι εὐρέσῃην
 a. For 2 Ao. Imv. εὐρέ, see 366. 1 Ao. M. εὐράμην late.
 7. στερίσχω (στερ) = στερέω cl. 7, *to deprive*.
 στερήσω ἐστέρησα ἐστέρηκα, ἤμαι ἐστερήσῃην
 a. Pass. στερίσκομαι and στεροῦμαι *to be deprived*; but στέρομαι cl. 1, *to be in a state of privation*.
 8. ἀλέξω (for αλεκ-σχω, st. αλεκ) *to ward off*; Act. rare in prose.
 ἀλεξήσομαι ἡλεξάμην
 a. A Fu. ἀλέξομαι is also found.
 9. ἀλύσχω (for αλυκ-σχω, st. αλυκ) *to avoid*, poet.; Pr. Impf. rare.
 ἀλύξω ἡλυξα (connected with ἀλέομαι, st. αλυ, 426 D, 7)

446 D. 4. Hm. πιφανύσκω (φαν) *to show, declare*. Akin to this is Hd. δισ φαύσκω or -φώσκω *to shine, dawn*.

447 D. 7. Hm. Ao. Inf. στερέσαι. Eur. 2 Ao. P. Par. στερεῖς.

8. Hm. Fu. ἀλεξήσω, Ao. ἡλέξησα, 2 Ao. ἄλακκον (384 D, 389).

9. Hm. has also ἄλυσκάω cl. 4 and ἄλυσκάνω cl. 5.

6. { μαρτυρέω (μαρτυρ) *to bear witness*, inflected reg., but
 { μαρτύρομαι cl. 4, *to call witnesses*, Ao. ἐμαρτύράμην.
7. { ξυρέω (ξυρ) *to shave*, Ao. ἐξύρησα, Mid. ξυρέομαι, but also
 { ξυρόμαι cl. 4, Ao. ἐξυράμην, Pf. ἐξύρημαι.
8. πατέομαι (πατ, orig. πα) *to eat*, Ion. and poet.
- πάσσομαι ἐπᾶσάμην πέπασμαι V. ᾄ-παστος
9. πεκτέω (πεκ, πεκτ, 327) *to comb, shear*. (Hm. πείκω for πέκω.)
 (πέξω n. A. ἔπεξα n. A.) ἐπέχῃην
10. ριπτέω (ρίψ, ρίπτ) *to throw*, = ρίπτω (427, 14), only Pr. Impf.
11. ὠσέω (ὠσ) *to push*; Impf. ἐώσουν (312).
- ῶσω, ὠσίσσω ἔωσα [ἔωκα] ἔωσμαι ἐώσῃην
- a. ὠσίσσω is not found in Att. prose. The syllabic augment is rarely omitted in Attic.

EIGHTH CLASS (*Reduplicating Class*, 332).

449. The stem assumes a reduplication in the present. For *mi*-verbs of this class, see 403. There remain

12. Poet. δυνέω *to sound heavily*, Ao. ἐδούπησα (even in Xen.), ἐγδούπησα (cf. ἐρίγδουπος *loud-thundering*), 2 Pf. δέδουπα.
13. Poet. κελαδέω *to roar*, Fu. κελαδήσω, Hm. Pr. Par. κελάδων.
14. Ion. and poet. κεντέω *to prick*, Fu. κεντήσω, etc., reg.; but Hm. Ao. Inf. κένσαι (= κεντ-σαι), V. κεντός (= κεντ-τος).
15. Poet. κτυπέω *to crash, clatter*, rare in prose, 2 Ao. ἐκτύπον, also in Trag. 1 Ao. ἐκτύπησα.
16. Poet. ῥιγέω *to shudder*, Fu. ῥιγήσω, Ao. ἐρρίγησα, 2 Pf. ἔρριγα used as a present. Different is ῥιγώω *to be cold* (371 d).
17. Ion. and poet. στυγέω *to dread, hate*, Fu. στυγήσομαι, Ao. ἐστύγησα, etc., reg. Hm. has 1 Ao. ἔστυξα *made dreadful*, 2 Ao. ἐστύγον *dreaded*.
18. Pr. φιλέω *to love*, inflected reg. as a verb of cl. 1, see Paradigm 287; but Hm. Ao. M. ἐφιλάμην (st. φιλ).
19. Hm. (χραιομεω *to help, ward off*, Pr. Impf. not used) Fu. χραισμήσω, Ao. ἐχραίσμησα, 2 Ao. ἐχραίσμον.

Add the following, which annex *a* in the present (331):

20. Pr. βρυχάομαι *to roar*, Ao. ἐβρυχησάμην. In Hm., only 2 Pf. βέβρυχα used as a present.
21. Poet. γοάω *to bewail*, Fu. γοήσομαι, Hm. 2 Ao. ἔγοον.
22. Hm. δηρίομαι *to quarrel* (Fu. δηρίσομαι Theoc.), Ao. ἐδηρίσάμην, Ao. P. ἐδηρίνδην (396 D). Pind. δηρίομαι, δηρίδω.
23. Poet. λιχμάω, -ομαι, *to lick*, Fu. λιχμήσομαι, 2 Perf. Par. irregular λελειχμότες Hes.
24. Hm. μηκάομαι (μᾶκ, μηκ, 326) *to bleat*, 2 Ao. Par. μᾶκῶν, 2 Pf. Par. μεμηκώς, Fem. μεμᾶκῖα (338 D), Plup. ἐμέμηκον (351 D).
25. Hm. μητιδάω, -ομαι, *to plan*, Fu. μητίσομαι, Ao. ἐμητισάμην. Pind. αητιόμαι.
26. Pr. μυκάομαι (μυκ) *to low* (used in Att. prose). Poet. Ao. ἐμυκησάμην. Hm. 2 Ao. ἔμυκον, 2 Pf. μέμυκα used as a present.

1. γίγνομαι (γεν) *to become*: also γίνομαι less freq. in Att.

γενήσομαι ἐγενόμην γέγονα (409, 3) *have become, have been*
γεγέννημαι (ἐγενήσῃν l.)

2. ἴσχω (σεχ) *to hold*, another form of ἔχω (424, 11).

3. μέμνω (μεν) *to remain*, poetic form of μένω (422, 13).

4. πίπτω (πετ, πτο, 339, 331) *to fall*: cf. πιτνέω cl. 5 (438, 4) poet.
πτεσοῦμαι (377) ἔπεσον πέπτωκα

a. ἔπεσον is for orig. and Dor. ἔπετον (62 a).

5. τίκτω (for τιτκω, st. τεκ) *to bring forth, beget*.

τέξομαι ἔτεκον τέτοκα (334 a)
τέξω less fr. ἔτεξα rare (τέτεγμαι n. A.) (ἐτέχσῃν n. A.)

a. Mid. τίκτομαι rare and poetic.

6. τιτράω (τρα) *to bore*: also τετραίνω (329 a, 328 d).

τρήσω (335 a) ἔτρησα τέτρημαι v. τρητός
τετρανῶ ἐτέτρηνα (later -āna) [ἐτετράνσῃν]

For reduplicating verbs of the sixth (inceptive) class, see 444-6.

NINTH CLASS (*Mixed Class*, 333).

450. Different parts of the verb may be derived from stems essentially different: compare Eng. *go, went*. Here belong

1. αἰρέω *to take*, Mid. *to choose*; st. αἶρε, ἐλ (312).

αἰρήσω εἶλον (ἐλω etc.) ἥρηκα, ἥρημαι ἥρέσῃν

a. Fu. ἐλῶ n. A. Ao. εἰλάμην late.

2. ἔρχομαι *to go, come*; st. ερχ, ἐλῦσ.

ελεύσομαι ἤλσον (339) ἐλήλυσα (321)

a. For 2 Ao. Inv. ἐλθέ, see 366. For ελεύσομαι (326), the Attic prose generally has εἶμι (405, 1 a).

3. ἐσθίω *to eat*; st. εσθι, ἐδ, φᾶγ.

ἔδομαι (378) ἔφᾶγον ἐδήδοκα (331) (ἠδέσῃν n. A.)

ἐδήδεσμαι (331, 342) v. ἐδεστός, τέος

a. ἐσθίω comes from ἔσθω (328), and that from ἔδω (411 D): all these forms of the Pr. are found in Hm.

449 D. 1. 2 Ao. 3 Sing. ἔγεντο Dor. (and Hes.), different from γέντο *seized* (408 D, 35). From st. γεν comes also poet. γείνομαι cl. 4, *to be born*, Ao. ἐγενήσῃν trans. *begot, bore* (οἱ γεινόμενοι *the parents*, also in prose).

2. Poet. also ἰσχάνω (329 b), ἰσχανάω (331).

4. Hm. 2 Pf. Par. πεπτεῶτας, Soph. πεπτῶς, -ῶτος (409 D, 17).

7. Hm. ἰάνω (αν, αυε 331, αε 39) *to sleep*, Ao. ἄεσα (ᾶ, but by augm. ᾶ), once contr. ἄσαμεν.

450 D. 1. Hd. Pf. ἀραίρηκα (321 D).

2. Poet. 2 Ao. ἡλυδον with υ (but only in Ind., 1, 2, 3 S. and 3 P.), Dor. (not Pind.) ἡνδον, ἡλσον. Hm. 2 Pf. εἰλήλουθα, 1 P. εἰλήλουθμεν (409 D, 13).

3. Hm. Pr. Inf. ἔδμεναι (406 D, 3), 2 Pf. Par. ἐδηδῶς, Pf. M. ἐδήδομαι.

4. *ὁράω to see*, Impf. *ἑώραν* (312); st. *ὄρα, ἰδ, οπ.*

ὄψομαι εἶδον (ἰδω etc. *ἑώρακα, ἑώραμαι* ὠφείζην, v. *ὀρατός*,
Imv. *ἰδέ* 366) *ὄπωπα* (321), *ὠμμαι* ὀπτός, τέος

a. The Comic poets have Pf. *ἑώρακα*: *ὄπωπα* is chiefly Ion. and poet.: *ἑωράθην* is late. Ao. M. *ὠψάμην* is rare; *εἰδόμην* (for *εἶδον*) is generally poetic (in Att. prose only in comp.), Imv. *ἰδοῦ*, but as exclamation *ἰδοῦ lo!* Poetic is also Pr. Mid. *εἶδομαι to appear, appear like*, Ao. *εἰσάμην*.

5. *τρέχω to run*; st. *τρέχ, δρεμ* (334 a).

δραμοῦμαι ἔδράμων δεδράμηκα (331) v. *δρεκτέον* (66 c)

a. *δρέξομαι, ἔδρεξα* (66 c), and *δέδρομα* are found in poetry; *δεδράμηναι* occurs in composition.

6. *φέρω to bear*; st. *φερ, οι, ενεκ.*

οἶσω { *ἤνεγκον* (384) *ἐνήνοχα* (321, 334 a) *ἠνέχθην*
οἶσομαι (as { *ἤνεγκα* (381) *ἐνήνεγμαι* *ἐνεχθήσομαι*
mid. and pass.) *ἠνεγκάμην* v. *οἰστός, τέος* *οἰσθήσομαι*

7. *ὠνέομαι to buy*, Impf. *ἑωνούμην*; st. *ωνε, πρια.*

ὠνήσομαι ἐπριάμην (408, 8) *ἑώνημαι* ἑωνήθην

a. *ἑωνησάμην* is late. The syllabic augment is rarely omitted in Att. *ἑώνημαι* may have, *ἑωνήθην* always has, a passive meaning (415).

8. *εἶπον I said*; st. *ειπ, ερ, ῥε* (340).

ἐρῶ { *εἶπον* *εἶρηκα* (319 c) *ἐρρήθην*, v. *ρήτός*
{ *εἶπα* *εἶρημαι* (*ἐρρέθην* n. A.)
(Imv. *εἰπέ* 366) *εἰρήσομαι* *ῥηθήσομαι*

a. The Pr. Impf. are supplied by *λέγω, φημί*, and (especially in comp.) by *ἀγορεύω to discourse*, as *ἀπαγορεύω to forbid*, Ao. *ἀπείπον*. The form *εἶπον* comes from *ε-επ-ον*, orig. *φε-φεπ-ον*, a reduplicated 2 Ao. like *πέπιδον* (384 D): cf. *ἔπος*, orig. *φεπος*, word. The stem of *ἐρῶ* was orig. *φερ* (cf. Lat. *verbum*); hence *εἶρηκα* for *φε-φερη-κα*, *ἐρρήθην* for *εφερθην*, *ρήτός* for *φερτος*.

4. Hm. Fu. *ἐπιόψομαι shall choose*, but *ἐπόψομαι shall look on*. Aeol. Pr. *ὕρημι* Theoc. For *ὕσσομαι (οπ)*, see 429 D, 4. 5. Dor. *τράχω*.

6. Hm. Pr. Imv. *φέρτε* (406 D, 4), Ao. *ἤνεκα* (rarely *ἤνεικον*), M. *ἤνεκάμην*; Ao. Imv. *οἶσε* (349 D), Inf. *οἰσέμεν(αι)*, V. *φερτός*. Hld. has Ao. *ἤνεκα*, Pf. M. *ἐνήνεγμαι*, Ao. P. *ἠνείχθην*.

8. Hm. Pr. *εἶρω* rare, Fu. *ἐρέω*, Ao. *εἶπον* and in Ind. (with augm.) *ἔειπον = ε-φερεπον*. From st. *σεπ, ἐπ* (63), comes *ἐν-έπω* or *ἐννέπω*, 2 Ao. *ἐνι-σπον* (339), Imv. *ἐνι-σπε* or *ἐνισπες* (2 P. *ἔσπετε* for *εν-σπετε*), Fu. *ἐνίψω (= ενι-σπ-σω)* or *ἐνι-σπήσω* (331). Hld. makes Ao. usu. *εἶπα*, Ao. P. *εἰρέθην* and *εἰρήθην* as well as *ἐρρήθην*.

ALPHABETICAL LIST

of Verbs described in the foregoing Sections.

451. In the following alphabetical list, the verbs before described are not only referred to by the present; but one or more forms are generally added, to exhibit the stem and its changes, or to show the most important peculiarities of formation.

In using this index, as well as in looking out verbs in the lexicon, the student should bear in mind especially the following points:

I. At the *beginning* of verb-forms,

a. ϵ before a consonant (sometimes even before vowels) may be the augment or reduplication (308, 312, 319, 322).

b. $\epsilon\iota$ may arise by augment or reduplication from ϵ (312, 322).

c. η may arise by augment or reduplication from α or ϵ (309).

d. ω may arise by augment or reduplication from o (309).

e. $\epsilon\iota$ in a few words takes the place of $\lambda\epsilon$, $\mu\epsilon$, $\rho\epsilon$, as redupl. (319 e).

f. A consonant with ϵ may be the reduplication, when followed by the same consonant, or when a smooth mute with ϵ is followed by the cognate rough mute (319).

g. A vowel and consonant may be the Attic reduplication, if the same vowel and consonant follow; but the initial stem-vowel is usually lengthened after it (321).

h. When prepositions are prefixed, there is danger of mistaking an initial stem-vowel for the final vowel of the prep. Thus $\kappa\alpha\tau\alpha\nu\acute{\omega}$ = $\kappa\alpha\tau\text{-}\alpha\nu\acute{\omega}$ not $\kappa\alpha\tau\alpha\text{-}\nu\omega$, $\alpha\pi\omicron\lambda\acute{\epsilon}\sigma\alpha\varsigma$ = $\alpha\pi\text{-}\omicron\lambda\acute{\epsilon}\sigma\alpha\varsigma$ not $\alpha\pi\omicron\text{-}\lambda\epsilon\sigma\alpha\varsigma$, $\epsilon\pi\iota\delta\omicron\upsilon\sigma\alpha$ may be either $\epsilon\pi\text{-}\iota\delta\omicron\upsilon\sigma\alpha$ (Pr. $\epsilon\phi\text{-}\omicron\rho\acute{\alpha}\omega$) or $\epsilon\pi\text{-}\iota\delta\omicron\upsilon\sigma\alpha$ (Pr. $\epsilon\pi\text{-}\iota\delta\acute{\iota}\delta\omega\mu\iota$).

II. In the *middle* of verb-forms,

i. α or o may arise from ϵ in the stem and present (334). So $o\iota$ may arise from $\epsilon\iota$, and ω rarely from η .

j. η may arise from a final α or ϵ of the stem, and ω from a final o (335). In the first aorist system of liquid verbs, η may arise from α and $\epsilon\iota$ from ϵ (337). In the second perfect system, η may arise from α (338).

k. The relations of the *consonants* are shown in the following table, where any termination of the other tenses may correspond to any form of the present given on the same line:

Fut.	1 Aor.	2 Pf.	Perfect Middle.			1 Ao. P.	Present.
-ψω	-ψα	-φα	-μμαι, -ψαι, -πται, -φδον	-φδην	-πω, -βω, -φω, -πτω		
-ξω	-ξα	-χα	-γμαι, -ξαι, -κται, -χδον	-χδην	-κω, -γω, -χω, -σσω, -ζω		
-σω	-σα		-σμαι, -σαι, -σται, -σδον	-σδην	-τω, -δω, -θω, -σσω, -ζω -άω, -έω, -ίω, -όω, -ύω		

$\acute{\alpha}\delta\text{-}\omega$ ($\acute{\alpha}\alpha\sigma\alpha$, $\acute{\alpha}\sigma\alpha$, $\acute{\alpha}\delta\sigma\delta\eta\nu$) 420 D, 10.

$\acute{\eta}\gamma\alpha\text{-}\mu\alpha\iota$ ($\acute{\eta}\gamma\acute{\alpha}\sigma\delta\eta\nu$, $\acute{\eta}\gamma\acute{\alpha}\sigma\acute{\alpha}\mu\eta\nu$) 419, 1;

$\acute{\alpha}\gamma\acute{\alpha}\text{-}\omicron\mu\alpha\iota$, $\acute{\alpha}\gamma\acute{\alpha}\iota\omicron\mu\alpha\iota$, D.

$\acute{\alpha}\gamma\acute{\epsilon}\rho\omega$ ($\alpha\gamma\epsilon\rho$, $\acute{\alpha}\gamma\acute{\eta}\gamma\epsilon\rho\kappa\alpha$) 432, 1;

$\acute{\eta}\gamma\epsilon\rho\acute{\epsilon}\delta\omicron\nu\tau\alpha\iota$, $\acute{\alpha}\gamma\rho\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$, D.

$\acute{\alpha}\gamma\text{-}\nu\mu\iota$ ($\acute{\epsilon}\alpha\acute{\xi}\alpha$, $\acute{\epsilon}\alpha\gamma\alpha$) 442, 1.

$\alpha\gamma\rho$ ($\acute{\alpha}\gamma\acute{\epsilon}\rho\omega$, $\acute{\alpha}\gamma\rho\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$) 432 D, 1.

$\acute{\eta}\gamma\text{-}\omega$ ($\acute{\eta}\gamma\alpha\gamma\omicron\nu$, $\acute{\eta}\chi\alpha$, $\acute{\alpha}\gamma\acute{\eta}\omicron\chi\alpha$) 424, 1;

$\acute{\alpha}\gamma\acute{\iota}\nu\omega$, $\nu\acute{\epsilon}\omega$, $\acute{\alpha}\acute{\xi}\epsilon\tau\epsilon$, D.

$\acute{\eta}\delta$ ($\acute{\alpha}\nu\delta\acute{\alpha}\nu\omega$, $\acute{\epsilon}\alpha\delta\omicron\nu$, $\epsilon\upsilon\alpha\delta\omicron\nu$) 437, 1.

$\acute{\alpha}\delta\acute{\eta}\sigma\epsilon\iota\epsilon$, $\acute{\alpha}\delta\eta\kappa\acute{\omega}\varsigma$, 318 D.

$\alpha\epsilon$ ($\acute{\iota}\alpha\nu\acute{\omega}$, $\acute{\eta}\epsilon\sigma\alpha$) 449 D, 7.

$\acute{\alpha}\epsilon\acute{\iota}\rho\omega$ ($\alpha\epsilon\rho$, $\acute{\eta}\epsilon\rho\acute{\epsilon}\delta\omicron\nu\tau\alpha\iota$, $\acute{\alpha}\omega\rho\tau\omicron$) 432 D, 2.

$\sigma\upsilon\nu\text{-}\acute{\eta}\epsilon\iota\rho\epsilon$, $\sigma\upsilon\nu\alpha\epsilon\acute{\iota}\rho\epsilon\tau\alpha\iota$, ib.

$\acute{\alpha}\acute{\xi}\text{-}\omega$, = $\alpha\acute{\delta}\acute{\xi}\omega$, $\alpha\acute{\delta}\acute{\alpha}\nu\omega$, 436, 3.

$\acute{\alpha}\eta\mu\iota$ ($\alpha\epsilon$) 404 D, a.

$\alpha\acute{\iota}\delta\text{-}\acute{\epsilon}\omicron\mu\alpha\iota$ ($\acute{\eta}\delta\acute{\epsilon}\sigma\delta\eta\nu$), $\alpha\acute{\iota}\delta\text{-}\omicron\mu\alpha\iota$, 448, 1.

$\alpha\acute{\iota}\nu\acute{\epsilon}\text{-}\omega$ ($\acute{\eta}\nu\epsilon\sigma\alpha$, $\acute{\eta}\nu\eta\mu\alpha\iota$) 420, 1;

$\alpha\acute{\iota}\nu\acute{\iota}\zeta\omicron\mu\alpha\iota$, $\alpha\acute{\iota}\nu\eta\mu\iota$, D.

$\alpha\acute{\iota}\text{-}\nu\mu\alpha\iota$, $\alpha\pi(\omicron)\alpha\acute{\iota}\nu\mu\alpha\iota$, 440 D, 6.

αἰρέ-ω (εἶλον, ἐλεῖν, ἤρεθην) 450, 1;
ἀραίρηκα D.

αἶρω (ἦρα, ἤρθην) 432, 2; ἀρ-όμην D.

αἰσθ-άνομαι (ἡσθόμην, ἡσθημαι),

αἰσθ-ομαι, 436, 1.

αἶ-ω (αἶον, ἐπ-ήϊσα) 309.

αικ-αχ from αχ, 442 D, 16. 321 D.

ἀκ-ομαι (ἡκεσάμην) 419, 8.

ἀκού-ω (ἀκήκοα, ἡκούσθην) 423, 1;

ἀκουάζομαι Hm.

ἄκροά-ομαι (ἡκροῶσάμην) 335 a.

ελ (εἶλω, ἐάλην) 432 D, 22.

ἐλά-ομαι (ἀλάλημαι) 321 D. 367 D. 413.

ἐλθ-άνω, -αίνω, -ήσκω, 436 D, 12.

ἐλεΐφω (ἀήλιφα) 425, 5.

ἐλέξω (ἡλεξάμην, ἡλεξήσομαι) 447, 8;

ἔλαλκον D.

ἐλέομαι or ἡλεόομαι (αλυ, ἡλε[υ]άμην)

426 D, 7; ἡλεείνω ib.

ἐλέ-ω (ἡλεσα, ἀλήλεσμαι) 419, 9.

ἐλθ-ομαι (ἡλθήσομαι) 422 D, 19.

ἐλ-ίσκομαι (ἐάλων, ἤλων) 447, 1.

ἐλιτ-αίνω (-ήμενος, ἤλιτον) 436 D, 13.

ελκ (ἡλέξω, ἔλαλκον) 447 D, 8.

ἐλλάσσω (ἡλλάγην, ἡλλαχα) 294.

ἐλ-λομαι 432, 3; ἄλτο 408 D, 33.

ἐλυκτάζω (ἀλαλύκτημαι) 321 D.

ἐλύσσω (ἡλύξα) 447, 9;

ἐλυσκ-άζω, -άνω, D.

ἐλφ-άνω (ἡλφον) 436 D, 14.

ἐμαρτ-άνω (ἡμαρτον, ἡμάρτηκα)

436, 2; ἡμβροτον D.

ἐμβλ-ίσκω (ἡμβλωσα) 447, 3.

ἐμιλλά-ομαι (ἡμιλλήθην) 413.

ἐμπισχνέομαι (ἐμφέξω, ἡμπισχον) 438, 5.

ἐμπλακ-ίσκω (-ήσω, ἡμπλακον) 447, 4.

ἐμύν-ω (ἡμυνα), ἐμυνάω, 411 D.

ἐν-αλ-ίσκω, ἐν-αλ-ώ, 447, 2.

ἐνδάνω (ἔαδον, ἀδήσα) 437, 1;

ἐήνδανον, ἄδον, εὔαδον, ἔαδα, D.

ἐν-έχ-ομαι (ἡνειχόμην) 314.

ἐνήθοδε 321 D.

ἐν-οίγ-ω (ἀνέφξα, ἀνέφγα, ἀνέφχα)

424, 16; ἐν-οίγ-νυμι ib.

ἐν-ορθ-ώ (ἡνώρθωσα, -ωμαι) 314.

ἐνύ-ω (ἡνύσα, ἡνυσμαι) 419, 17;

ἀνύτα, ἀνύτω, ib.; ἄνω D.

ἐνωγ-α (ἐνωγᾶτι, ἡνωγον) 409 D, 11.

ἐπ-αφ-ίσκω (ἡπαφ-ον, -ησα) 447 D, 14.

ἐπ-ό-χρη 404, 3; ἀποχρᾶ D.

ἐπτω (ἄφ) 427, 1; ἐάφθη D.

αρ (αἶρω) 432, 2.

ἐρά-ομαι (ἀρήμεναι) 404 D, 9.

ἀρ-αρ-ίσκω (ἦρσα, ἦραρον, ἤρηρα,
ἄρμενος) 447 D, 15.

ἀρέ-σκω (ἦρεσα, ἡρέσθην) 444, 10.

ἀρήμενος 318 D.

ἀρκέ-ω (ἡρκεσα) 419, 10.

ἀρμόττω (ἡρμοσα), ἀρμόζω, 430, 1.

ἀρνέ-ομαι (ἡρνήθην) 413.

ἄρ-νυμι 442, 2.

ἀρό-ω (ἦροσα, ἡρόθην) 419, 16.

ἀρπάζω (ἄρπαδ, ἄρπαγ) 431, 1.

ἀρύ-ω (ἡρῦσα) 419, 18; ἀρύτω ib.

ἄρχ-ω (ἡρχα, ἡργμαι) 424, 2.

ἄσα 408 D, 18. 420 D, 10. 449 D, 7.

ἄσμενος (ἄδ, ἀνδάνω) 408 D, 44.

αὐξ-άνω, αὐξ-ω (ἡῡξηκα) 436, 3.

αυρ (ἐπ-αυρ-ίσκομαι, -έω) 447, 5.

αυρα (ἄπ-αυρά-ω, ἀπούρας) 408 D, 19.

ἀφάσσω (ἡφασα) 430 D, 8.

ἀφύσσω (αφυγ, αφυδ) 431 D, 9.

ἄχθ-ομαι (ἡχθόσθην) 422, 1.

ἄχ-νυμι (ἡκαχόμην, ἀκάχημαι, ἀκῆχε-

μαι), ἀκαχίζω, ἀχέων, ἀχεύων,

442 D, 16.

ἄ-ω (ἄσα, ἄμεναι, ἄται) 408 D, 18.

ἄωρτο for ἡωρτο (ἀείρω) 432 D, 2.

βαίνω (βα, ἔβην, ἔβησα) 435, 1;

βάσσω, βιβάς, βιβῶν, D.

βάλ-ω (ἐβαλον, βέβληκα) 432, 4;

βεβολήατο, ἔβλητο, βλεῖω, D.

βάπτω (ἐβάφην) 427, 2.

βά-σσω = βαίνω, 444 D, 11.

βαστάζω (βασταδ, βασταγ) 431, 2.

βείομαι, βέομαι (βιῶω) 423 D, 2.

βιβάζω (βιβάσω, βιβῶ) 375.

βιβάς (βα) 403 D, 10; βιβῶν 435 D, 1.

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 φθά-νω (ἐφθᾶσα, ёфдһн) 435, 3.
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 φθί-νω (ёфдиса) 435, 6;
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 фил-έω (ἐφιλάμην) 448 D, 18.
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φύρω (φύρσω, πέφυρμαι) 345 D.
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χαλά-ω (ἐχάλασα, ἐχαλάσθην) 419, 7.
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χρά-ω (κέχρησμαι) 421, 3.
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χρί-ω (κέχρι[σ]μαι) 421, 8.
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Ψά-ω (ψη, ἔψη[σ]μαι), ψήχ-ω, 421, 4.
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PART THIRD.

FORMATION OF WORDS.

452. SIMPLE AND COMPOUND WORDS. A word is either *simple*, i. e. formed from a single stem: λόγ-ο-ς *speech* (st. λεγ), γράφ-ω *to write* (st. γραφ);—or *compound*, i. e. formed from two or more stems: λογο-γράφο-ς *writer of speeches*.

A. FORMATION OF SIMPLE WORDS.

453. VERBALS AND DENOMINATIVES. Words formed immediately from a verb-stem are called *verbals*: ἀρχ-ή *beginning*, from the stem of ἀρχ-ω *to begin*.—Those formed immediately from a noun-stem are called *denominatives*: ἀρχα-ῖο-ς *of the beginning, original*, from the stem of ἀρχή (αρχα) *beginning*.

454. SUFFIXES. Nouns (substantive or adjective), whether derived from a verb-stem or a noun-stem, are formed by means of added endings: these are called *formative-endings*, or *suffixes*. Thus λόγ-ο-ς is formed from the verb-stem λεγ by means of the suffix ο; ἀρχα-ῖο-ς, from the noun-stem αρχα by means of the suffix ιο.

REM. a. The suffixes limit the general idea of the stem, by assigning particular relations, under which it exists or manifests itself. Thus the verb-stem ποιε (ποιέ-ω) has the general sense of *making* or *composing*: from this are formed by various suffixes, ποιη-τή-ς *person composing, poet*, ποιη-σι-ς *act or art of composing poetry*, ποίη-μα (ποιη-ματ) *thing composed, poem*. From the

verb-stem γραφ (γράφ-ω *to write*) come γραφ-εύ-ς *writer*, γραφ-ι-ς (γραφ-ιδ) *writing-instrument*, γράμ-μα (for γραφ-ματ) *written letter or document*, γραμ-μή *written stroke or line*. Similarly, noun-stem δικα, Nom. δίκη *right*, δικά-ιος *righteous, just*, δικαιο-σύνη *justice*; noun-stem βασιλευ, Nom. βασιλεύ-ς *king*, βασίλει-α *queen*, βασιλε-ιά *kingdom*, βασιλ-ικό-ς *kingly*.

REM. b. A few verbal nouns are formed without any suffix: φυλάσσω (φυλακ) *to watch*, φύλαξ (φυλακ) *watchman*. Such words change ε of the verb-stem to ο (cf. 25): φλέγ-ω *to burn*, φλόξ (φλογ) *flame*.

455. EUPHONIC CHANGES. The union of stems and suffixes gives occasion to many euphonic changes:

a. *Vowels*, when they come together, are often *contracted*: ἀρχαῖος for αρχα-ιος-ς, βασιλεία for βασιλε(υ)-ια, ἀλήθεια *truth* for αληθε(σ)-ια (64) from ἀληθής (αληθες) *true*, αἰδοῖος *venerable* for αἰδο(σ)-ιος-ς from αἰδώς *shame, reverence*.

b. But a final vowel is often *elided* before a vowel in the suffix: οὐράν-ιος *heavenly* from οὐρανός *heaven*, ἑσπέρ-ιος-ς *belonging to evening* from ἑσπέρα *evening*. Even a *diphthong* may be elided: βασιλ-ικό-ς from βασιλεύ-ς.

c. Again, vowels are *interchanged*, ε with ο, ει with οι: cf. 25. This occurs chiefly in verbals formed by the suffixes ο and α (457): τρόπ-ο-ς *turning, manner*, from τρέπ-ω *to turn*, λοιπ-ό-ς *remaining* from λείπ-ω *to leave*, πομπ-ή *sending, escort*, from πέμπ-ω *to send*, αἰοιφ-ή *ointment* from ἀλείφ-ω *to anoint*. Also ἀρωγ-ός *helpful* from ἀρήγ-ω *to help*.

d. Further, vowels are sometimes *lengthened*: λήθ-η *forgetfulness* from λανθάνω (lāḥ) *mid. to forget*.—Especially, vowel-stems lengthen their final vowel before a consonant: ποίη-μα, ποίη-σι-ς, ποιη-τή-ς, from ποιέ-ω;—or annex σ before μ or τ: κέλευσ-μα *command*, κελευσ-τή-ς *commander*, from κελεύ-ω *to command*. In these changes they follow the formation of the Perf. Mid.: cf. πε-ποίη-μαι, -σαι, -ται, κε-κέλευσ-μαι, -ται; and, on the other hand, δό-μα *gift*, δό-σι-ς *giving*, δο-τήρ *giver*, from δίδωμι *to give*, Perf. Mid. δέ-δο-μαι, -σαι, -ται.

e. Lastly, *consonants*, when they come together, are subject to euphonic changes: γράμ-μα for γραφ-μα(τ), λέξις *speaking* for λεγ-σι-ς, δικασ-τής *judge* for δικαδ-της from δικάζω *to judge*, etc.

456. ACCENT. As a general rule, neuter substantives take the accent as far as possible from the end (*recessive accent*): λύτρον *ransom*, πλῆκτρον *instrument for striking the lyre*, ἄροτρον *plough*, παιδάριον *little boy* or *girl*, γράμμα *writing*, πνεῦμα *breath*, ποίημα *poem*. This is true without exception in words of the 3d decl.: for exceptions in the 2d decl., see 463 b, 465 a.

Many masculine and feminine suffixes are regularly accompanied by recessive accent. Those which are not so will be specially noticed in the following enumeration.

I. FORMATION OF SUBSTANTIVES. PRINCIPAL SUFFIXES.

457. A. Many verbals are formed, especially from primitive verbs, by adding to the stem the suffixes,

ο, Nom. ο-ς, masculine: λόγ-ο-ς *speech* from λέγ-ω *to speak*.

α, Nom. α or η, feminine: μάχ-η *fight* from μάχ-ομαι *to fight*.

For change of vowel, see 455 c.

a. These words are properly *abstracts*, expressing the *action* of the verb; but actually they have a wide range of meaning: στέλ-λω *to equip, send*, στόλ-ο-ς *a sending, expedition*; hence *that which is sent*, an *army* or *navy*,

στολ-ή *that with which one is equipped, clothing, dress*; — φυλάσσω (φυλακ) *to guard*, φυλακ-ή *act of guarding*; but also *place of guarding, watch-station*; *time of guarding, watch of the night*; *party guarding, garrison*.

b. Adjectives also are formed by the same suffixes: λοιπ-ός, -ή, -όν *remaining*, from λείπω *to leave*.

c. *Accent*. Adjectives in *ος* thus formed are oxytone: λοιπ-ός. So too substantives in *ος*, when they denote an *agent*: ἀγ-ός *leader*. So also most in *ᾱ* or *η*; especially those which have the change of vowel (455 c): πομπ-ή; or come from stems of more than one syllable: φυλακ-ή.

458. B. The AGENT is expressed by the following suffixes: in *verbals*, they denote the person who performs some action; in *denominatives*, the person who has to do with some object.

1. *ευ*, Nom. *εύς*, masculine; always oxytone.

Examples of verbals in *εύς*.

γραφ-εύ-ς *writer*

γον-εύ-ς *parent*

κουρ-εύ-ς *barber*

from γράφω *to write*

γίγνομαι (γεν) *to be born*

κείρω (κερ) *to shave*

Denominatives in *εύς*.

ἵππ-εύ-ς *horseman, rider*

πορθμ-εύ-ς *ferryman*

from ἵππο-ς *horse*

πορθμός *ferry*

a. Several masculines in *εύς* have corresponding feminines in *ειᾶ* (proparox.): βασιλεύς (of uncertain derivation) *king*, fem. βασίλεια *queen* (later βασίλισσα).

459. 2. τηρ, Nom. τηρ	} masc. ;	{	τειρα, Nom. τειρά	} fem.
τορ, τωρ			τρια, τριᾶ	
τα, τη-ς			τριδ, τρι-ς	
			τιδ, τι-ς	

Verbals.

σω-τήρ *savior* }

σώ-τειρά fem. }

ῥή-τωρ (-τορ) *orator*

κρι-τής (-τα) *judge*

ποιη-τής (-τα) *poet* }

ποιή-τρια fem. }

αὐλη-τής (-τα) *flute-player* }

αὐλη-τρίς (-τριδ) fem. }

from st. σω, Pr. σώζω (431, 5)

st. ῥέ, Fu. ἔρῶ (450, 8)

st. κρι, Pr. κρίνω

ποιέ-ω *to compose*

αὐλέ-ω *to play the flute*

Denominatives.

πολί-της (-τα) *citizen*

οἰκέ-της (-τα) *house-servant* }

οἰκέ-τις (-τιδ) fem. }

from πόλι-ς *city*

οἶκο-ς *house*

a. *Accent*. Verbals in *τηρ* and *τρης* are always oxytone: so also most of those in *της*, especially when the penult is long by nature or position. Verbals in *τωρ*, *τειρά*, *τριᾶ*, and all denominatives, have recessive accent.

460. C. The ACTION is expressed by the following suffixes:

a. τι, Nom. τι-ς	} feminine.
σι, σι-ς	
σιᾶ, σιᾶ	

These belong to verbals only: *σι* is for *τι* by 62, cf. Lat. *ti-o*.

πί-στ-ι-ς *faith*

from πείθω (πιθ), 2 Pf. *trust*

μίμη-σι-s imitation

σκέψι-s consideration

πράξι-s action

γένε-σι-s origin

δοκιμα-σία examination

from μιμέ-ομαι to imitate

σκέπ-τομαι to view, consider

πράσσω (πράγ) to act

γίγνομαι (γεν, γενε) to become

δοκιμάζω (δοκιμαδ) to examine

b. μο, Nom. μό-s, masc. and oxytone, belongs only to verbals.

ὀδυρ-μός-s wailing

λογισ-μός-s calculation

σπα-σ-μός-s spasm

ῥυ-θ-μός-s (movement) rhythm

from ὀδύρ-ομαι to wail

λογί-ζομαι (λογιδ) to calculate

σπά-ω to draw

ῥέω (ῥυ) to flow

c. From verbs in εύ are formed substantives in εἰά (for ευ-ια) which express the action; they are all fem. and parox.: παιδεία education, from παιδεύω to educate; βασιλεία kingship, kingdom, from βασιλεύω to be king (cf. 458 a).

461. D. The RESULT of an action is expressed by the suffixes,

a. ματ, Nom. μα, neuter; only in verbals.

πράγ-μα (-ματ) thing done, affair

(almost the same as τὸ πεπραγμένον, Lat. factum)

ῥή-μα (ῥηματ) word

(cf. τὸ εἰρημένον, Lat. dictum)

τμή-μα (τμηματ) section

(cf. τὸ τετμημένον piece cut off)

from πράσσω (πράγ) to do

from st. ῥε, Fu. ἐρῶ

from τέμνω (τεμ, τμε) to cut

b. ες, Nom. ος, neuter.

λάχ-ος (λαχες) lot

ἔθ-ος (εθες) custom

τέκ-ος (τεκες) child

In denominatives, the same suffix expresses QUALITY:

βάθ-ος (βαθες) depth

βάρ-ος (βαρες) weight

μῆκ-ος (μηκες) length

from λαγχάνω (λαχ) to get by lot

st. εθ, εἶωθα am accustomed

τίκτω (τεκ) to bring forth

from βαθύ-s deep

βαρύ-s heavy

μακρό-s long

462. E. The INSTRUMENT or MEANS of an action is expressed by

τρο, Nom. τρο-ν, neuter; cf. Lat. *trum*.

ἄρο-τρο-ν plough (aratrum)

λύ-τρο-ν ransom

δίδாக-τρο-ν teacher's hire

from ἀρό-ω to plough

λύ-ω to loose

διδάσκω (δίδαχ) to teach.

REM. a. The kindred feminine suffix τρα is less definite: ξύ-σ-τρα *flesh scraper* from ξύ-ω to scrape, ὀρχή-σ-τρα *place of dancing* from ὀρχέ-ομαι to dance, παλαί-σ-τρα *wrestling-ground* from παλαί-ω to wrestle.

463. F. The PLACE is expressed by

a. τηριο, Nom. τηριο-ν, neuter; only in verbals.

ἄκροᾱ-τήριο-ν Lat. *audi-torium*

δικασ-τήριο-ν court of justice

from ἀκροᾶ-ομαι to hear

δικάζω (δικαδ) to judge

b. ειο, Nom. εἶο-ν, neut.; properisp., contrary to 456; in denom.

λογ-εἶο-ν speaking-place

κουρ-εἶο-ν barber's shop

Μουσ-εἶο-ν seat of the Muses

from λόγο-s speech

κουρεύ-s barber

Μούσα Muse

c. *ων*, Nom. *ών*, masc. and oxytone; only in denominatives.

This denotes a place where something abounds: *ἀμπελ-ών* vineyard from *ἀμπελο-ς* vine, *ἀνδρ-ών* men's apartment from *ἀνήρ* G. *ἀνδρ-ός* man, *οἰν-ών* wine-cellar from *οἶνο-ς* wine.

464. G. Substantives expressing QUALITY are formed from adjective-stems by the following suffixes:

a. *της*, Nom. *της*, feminine (Lat. *tāt, tūt*, Nom. *tas, tus*).

παχύ-της (-*της*) thickness

from *παχύ-ς* thick

νεό-της (-*της*) youth

νέο-ς young

ἰσό-της (-*της*) equality

ἴσο-ς equal

b. *συνα*, Nom. *σύνη*, feminine.

δικαιο-σύνη justice

from *δικαιο-ς* just

σωφρο-σύνη discreetness

σώφρων (σωφρον) discreet

c. *ια*, Nom. *ια*, feminine.

σοφ-ία wisdom

from *σοφός* wise

εὐδαιμον-ία happiness

εὐδαιμων (ευδαιμον) happy

ἀλήθει-ια truth

ἀληθής (αληθες) true

εὖνο-ια good-will

εὔνοος (ευνοο) well-disposed

d. *ες*, Nom. *ος*, neuter, see 461 b.

465. II. DIMINUTIVES are formed from substantive-stems by the following suffixes:

a. *ιο*, Nom. *ιο-ν*, neuter.

παιδ-ιο-ν little child

from *παῖς* (παιδ) child

κηπ-ιο-ν little garden

κήπο-ς garden

ἄκοντ-ιο-ν javelin

ἄκων (ακοντ) lance

Those of three syllables are parox., if the first syllable is long by nature or position: *παιδίον*.

Other forms connected with *ιο* are

ιδιο: *οἰκ-ίδιο-ν* little house

from *οἶκο-ς* house

αριο: *παιδ-άριο-ν* little child

παῖς (παιδ) child

υδριο: *μελ-ύδριο-ν* little song

μέλος (μελες, μελε) song

b. Masc. *ισκο*, Fem. *ισκα*, Nom. *ἰσκο-ς*, *ἰσκη*, parox.

νεαν-ἰσκο-ς Lat. *adolescentulus*

from *νεανία-ς* young man

παιδ-ἰσκη young girl

ἡ *παῖς* (παιδ) girl

στεφαν-ἰσκο-ς little wreath

στέφανο-ς wreath

466. I. PATRONYMICS (substantives which express descent from a father or ancestor) are formed from proper names of persons by adding the suffixes,

δα, Nom. *δης*, masculine, paroxytone; and

δ, Nom. *ς*, feminine, oxytone.

These suffixes are applied *directly* to stems of the first declension:

Masc. *Βορέα-δης*,

Fem. *Βορέα-ς*,

from *Βορέα-ς*

Αἰνεῖα-δης

Αἰνεῖα-ς

Stems of the second declension in *ιο* change this to *ια*:

Masc. *Θεστιά-δης*,

Fem. *Θεστία-ς*,

from *Θέστιο-ς*

Μενoitία-δης

Μενoitία-ς

All other stems take *ι* as a *connecting vowel*, before which *ο* of the 2d decl is dropped. Those in *ευ* lose *υ* by 39.

Masc. Κεκροπ- <i>ι</i> -δη- <i>ς</i> ,	Fem. Κεκροπ- <i>ι</i> - <i>ς</i> ,	from Κέκροψ
Πηλε- <i>ι</i> -δη- <i>ς</i>		Πηλε- <i>υ</i> - <i>ς</i>
(Hm. has also a form Πηλη- <i>ιά</i> -δη- <i>ς</i> , cf. 189 D.)		
Λητο- <i>ι</i> -δη- <i>ς</i>		from Λητώ (Λητο)

and from stems of the 2d declension:

Masc. Τανταλ- <i>ι</i> -δη- <i>ς</i> ,	Fem. Τανταλ- <i>ι</i> - <i>ς</i> ,	from Τάνταλο- <i>ς</i>
Κρον- <i>ι</i> -δη- <i>ς</i>		Κρόνο- <i>ς</i>

a. A rarer suffix for patronymics is *ιον*, Nom. *ίων*: Κρον-*ίων* (Κρον-*ιον*) son of Κρόνο-*ς*. The poets allow themselves many liberties for the sake of the metre.

467. J. GENTILES (substantives which designate a person as belonging to some *people* or *country*) have the following suffixes:

a. *ευ*, Nom. *εύ-ς*, oxytone: cf. 458.

Μεγαρ- <i>εύ-ς</i> a <i>Megarian</i>	from Μέγαρα (2d. decl. plur.)
Ἐρετρι- <i>εύ-ς</i> an <i>Eretrian</i>	Ἐρετρία (1st decl.)

b. *τα*, Nom. *τη-ς*, paroxytone: cf. 459.

Τεγέ-*τη-ς* from Τεγέα, Αἰγινή-*τη-ς* from Αἰγίνα, Ἠπειρώ-*τη-ς* from Ἠπειρος, Σικελιώ-*τη-ς* from Σικελία.

c. The corresponding feminine stems end in *δ*, Nom. *ς*: Μεγαρί-*ς* (Μεγαριδ) a *Megarian woman*, Τεγεάτις (-ιδ), Σικελιώτις (-ιδ). The accent falls on the same syllable as in the corresponding masculine.

II. FORMATION OF ADJECTIVES. PRINCIPAL SUFFIXES.

468. 1. *ιο*, Nom. *ιο-ς*,

expresses THAT WHICH PERTAINS in any way to the substantive from which the adjective is formed:

οὐράν- <i>ιο-ς</i> heavenly	from οὐρανός- <i>ς</i> heaven
πλούσι- <i>ο-ς</i> wealthy (for πλουτ- <i>ιο-ς</i>)	πλούτο- <i>ς</i> wealth
οἰκέι- <i>ο-ς</i> domestic (for οἰκε- <i>ο-ς</i>)	οἶκο- <i>ς</i> house
ἀγοραῖ- <i>ο-ς</i> forensis (for ἀγορα- <i>ο-ς</i>)	ἀγορά forum
θέρει- <i>ο-ς</i> of the summer (for θερεσ- <i>ο-ς</i>)	θέρ-ος (θερεσ) summer
αἰδοῖ- <i>ο-ς</i> venerable (for αἰδοσ- <i>ο-ς</i>)	αἰδώς (αἶδος) shame
βασιλει- <i>ο-ς</i> kingly (for βασιλευ- <i>ο-ς</i>)	βασιλεύ- <i>ς</i> king

a. This suffix is also used in connection with adjective-stems: ἐλευθέρ-*ο-ς* liberalis, from ἐλεύθερο-*ς* liber.

b. It often serves to form adjectives denoting country or people (*gentiles*), which may be used also as substantives: Μιλήσι-*ο-ς* (for Μιλητ-*ο-ς*) *Milesian* from Μίλητο-*ς*, Ἀθηναῖ-*ο-ς* *Athenian* from Ἀθῆναι *Athens*.

c. Adjectives in *αιο-ς*, *οιο-ς* are generally properispomena (*aiōs*, *oīos*).

469. 2. *κο*, Nom. *κό-ς*, always oxytone, generally applied to the stem with a connecting vowel *ι*.

a. In verbals, it expresses ABILITY or FITNESS: ἀρχ-*ι*-κό-*ς* capable of governing, γραφ-*ι*-κό-*ς* fitted for writing or painting.—Many verbals insert, before this ending, the syllable *τι*, which denotes the *action* (460 a): αἰσθη-*τι*-κό-*ς* capable of feeling, πρακ-*τι*-κό-*ς* suited for action.

b. Denominatives in *κό-ς* express that which pertains to the noun from which they are derived: βασιλ-*ι*-κό-*ς* kingly, φυσ-*ι*-κό-*ς* natural.

470. 3. *ινο*, Nom. *ινο-s*, and

4. *εο*, Nom. *εο-s*, contracted *οὔ-s* (145 c).

These denote the MATERIAL: *λίθ-ινο-s* of stone from *λίθo-s*, *ξύλ-ινο-s* wooden from *ξύλο-ν*, (*χρύσ-εο-s*) *χρυσ-οὔ-s* golden from *χρυσό-s*.—But *ινο*, Nom. *ινό-s*, oxytone, forms adjectives denoting TIME: *χθεσ-ινό-s* belonging to yesterday hesternus, *νυκτερ-ινό-s* nocturnus, *εαρ-ινό-s* vernus.

5. *εντ*, Nom. M. *ει-s*, F. *εσσα*, N. *εν*, denotes FULLNESS OR ABUNDANCE: *χαρί-ει-s* graceful from *χάρι-s*, *ύλή-ει-s* woody from *ύλη*. These are mostly poetic.

471. 6. Adjective-suffixes of less definite meaning are

φο-s, oxytone, mostly passive: *δει-νό-s* fearful (to be feared), *σεμ-νό-s* (*σέβ-ομαι*) to be revered.

λό-s, mostly oxytone and active: *δει-λό-s* fearful (timid), *ἀπατη-λό-s* deceptive. *ρό-s*, mostly oxytone and active: *λαμπ-ρό-s* shining, *φοβε-ρό-s* frightful (alarming), also pass. *afraid*.

μο-s, active: *μάχ-ι-μο-s* warlike; or passive: *αἰοῖδ-ι-μο-s* to be sung of. And akin to this,

σιμο-s (*σι = τι*, 460 a): *χρή-σιμο-s* useful, *φύξιμο-s* (= *φυγ-σιμο-s*) avoidable or able to avoid.

ες, Nom. *ης*, Neut. *ες*, oxytone, chiefly in compounds, see 475.

III. DENOMINATIVE VERBS.

472. Denominative verbs are formed from noun-stems in many ways. The most important endings are the following; they are given as seen in the present. In their effect upon the meaning, they are not clearly distinguished from each other.

a. <i>ο-ω</i>	<i>μισθό-ω</i> to let for hire <i>χρυσό-ω</i> to gild <i>ζημιό-ω</i> to punish	from <i>μισθός</i> hire <i>χρυσός</i> gold <i>ζημία</i> penalty
b. <i>α-ω</i>	<i>τιμά-ω</i> to honor <i>αἰτιά-ομαι</i> to accuse <i>γού-ω</i> to lament	<i>τιμή</i> honor <i>αἰτία</i> fault <i>γός</i> lamentation
c. <i>ε-ω</i>	<i>ἀριθμέ-ω</i> to number <i>εὐτυχέ-ω</i> to be fortunate <i>ἱστορέ-ω</i> to know by inquiry	<i>ἀριθμός</i> number <i>εὐτυχής</i> fortunate <i>ἵστωρ</i> knowing
d. <i>ευ-α</i>	<i>βασιλεύ-ω</i> to be king <i>βουλεύ-ω</i> to take counsel <i>ἀληθεύ-ω</i> to speak truth	<i>βασιλεύ-s</i> king <i>βουλή</i> counsel <i>ἀληθής</i> true
e. <i>ιζ-ω</i>	<i>ἐλπίζ-ω</i> to hope <i>ἐλληνίζ-ω</i> to speak Greek <i>φιλιππίζ-ω</i> to favor Philip	<i>ἐλπίς</i> hope "Ελλην Greek Φίλιππος
f. <i>αζ-ω</i>	<i>δικάζ-ω</i> to judge <i>ἐργάζ-ομαι</i> to work <i>βιάζ-ομαι</i> to use force	<i>δίκη</i> justice <i>ἔργον</i> work <i>βία</i> force
g. <i>αιν-ω</i>	<i>σημαίν-ω</i> to signify <i>λευκαίν-ω</i> to whiten <i>χαλεπαίν-ω</i> to be angry	<i>σήμα</i> sign <i>λευκός</i> white <i>χαλεπός</i> hard, angry
h. <i>υν-ω</i>	<i>ἡδύν-ω</i> to sweeten <i>λαμπρύν-ω</i> to brighten <i>αἰσχύν-ομαι</i> to be ashamed	<i>ἡδύς</i> sweet <i>λαμπρός</i> bright <i>αἰσχος</i> shame

REM. i. It happens occasionally, that from the same noun are formed several verbs with different endings and different meanings: thus from δούλος *slave*, δουλό-ω *to enslave*, δουλεύ-ω *to be a slave*; from πόλεμος *war*, πολεμέ-ω and πολεμίζ-ω *to wage war*, πολεμό-ω *to make hostile*.

REM. j. Verbs expressing *desire* (DESIDERATIVES) are formed from verbs and nouns; most frequently with the ending σείω: γελασείω *to desire to laugh*, δρασείω *to have a mind to do*; also in αω, ιαω: φονάω *to be eager for murder*, κλαυσιάω *to be disposed to weep*.—Some verbs in αω, ιαω express an AFFECTION OF THE BODY: ὠχριάω *to be affected with pallor*, ὀφθαλμιάω *to have sore eyes*.

REM. k. A few INTENSIVES (almost entirely poetic) are formed from primitive verbs, by a more or less complete repetition of the stem, generally with some change of vowel: μαϊμά-ω *to reach after, long for*, from μαίομαι (μα) *id.*, πορφύρ-ω *to be agitated* (of the sea) from φύρ-ω *to mix up together*, ποιπνύ-ω *to puff with exertion* from πνέω (πνυ) *to breathe*. Here belongs Ep. παμφαίνων (once Sub. 3 Sing. παμφαίνησι), also παμφανών, *shining brightly*, from φαίνω (παμ-φαν for φαν-φαν, 65 a, 48).

B. COMPOSITION OF WORDS.

I. FORM OF COMPOUND WORDS.

473. When a noun stands as the *first* part of a compound word, only its stem is used: ναυ-μαχία (ναύς, μάχη) *ship-fight*, χορο-διδάσκαλος (χόρος, διδάσκαλος) *chorus-teacher*.

a. Stems of the 1st decl. change α to ο, appearing thus like stems of the 2d decl.: χωρο-γράφος (χώρα, γράφω) *land-describer*. Stems of both these declensions drop their final vowel, when a vowel follows: χορ-ηγός (χόρος, ἄγω) *chorus-leader*. It is retained, however, when the second part of the compound began originally with *digamma*: Hm. δημο-εργός *artisan*, Att. δημιουργός.

Stems of the 3d decl. commonly assume ο as a connecting vowel before a consonant: ἀνδριαντ-ο-ποιός *image-maker*, πατρ-ο-κτόνος *parricide*, φυσι-ο-λόγος *natural philosopher*, ἰχθυ-ο-φάγος *fish-eating*.

b. But the exceptions to these rules are quite numerous. Thus, the stems in s are often found in a shortened form: ξιφ-ο-κτόνος (ξίφος, st. ξίφες) *slaying with the sword*, τειχ-ο-μαχία (st. τειχες) *battle at the wall*.—Stems of the 1st decl. sometimes retain the final α (as ᾱ or η): ἀρετᾱ-λόγος *prater about virtue*, χοη-φόρος *bearing libations for the dead*.—Sometimes an inflected case is found instead of the stem: νεώς-οικος *ship-house*, ναυσί-πορος *traversed by ships*.

474. When a noun stands as the *last* part of a compound, its final syllable is often changed.

This is the case especially in compound adjectives: φιλό-τιμος (τιμή) *honour-loving*, πολυ-πράγμων (πρᾶγμα) *busy*.—So too in compound substantives, when the last part is an abstract word: λιθο-βολία (βολή) *throwing of stones*, ναυ-μαχία (μάχη) *ship-fight*, εὐ-πραξία (πρᾶξις) *good success*. Only after a *preposition* can the abstract word remain unchanged: προ-βουλή *forethought*.

475. A very frequent ending of compound adjectives, though seldom seen in simple words, is ης masc. and fem., ες neut.: it is found

a. in many adjectives formed directly from the verb-stem: ἀ-βλαβ-ής, βλάπτω, st. βλαβ) *unharmed*, αὐτ-άρκ-ης (ἀρκέω) *self-sufficing, independent*.

b. in adjectives of which the last part is a substantive in *ες* (Nom. *ος*): *δεκα-ετής* (*έτος*) of *ten years*, *κακο-ήθης* (*ήθος*) *ill-disposed*.

476. Compounds in which the *first* part is made directly from a *verb-stem*, are nearly confined to poetry. They are formed in two ways:

a. The verb-stem appears without addition, except a connecting vowel (*ε*, *ι*, or *ο*) used before a consonant: *πείθ-αρχος* *obedient to command*, *δακ-έ-δνυος* (*δάκ-νω* to bite) *heart-corroding*, *ἀρχ-ι-τέκτων* *master-builder*, *μισ-ό-γυνος* *woman-hater*.

b. The verb-stem has *σι* added to it: this expresses *action* (cf. 460 a, 469), and becomes *σ* before a vowel: *λῦ-σί-πωνος* *releasing from toil*, *ἐρυ-σ-άρματ-ες*, -*ας* (nom. acc. plur., *ἵμν.*) *chariot-drawing*, *πλήξ-ι-ππος* (*πλήσσω*, st. *πληγ*) *horse-driving*, *στρεψί-δικος* (*στρέφω*) *perverter of justice*.

477. COMPOUND VERBS are formed directly or indirectly. They are formed DIRECTLY by prefixing a *preposition* to a simple verb.

Originally the prefix was a mere adverb, qualifying the verb. Hence the augment was applied to the latter, not to the preposition (313). Hence also in the early language, as in Homer, the preposition was often separated from the verb by intermediate words, and even placed after the verb: in the last case prepositions of two syllables suffer *anastrophe* of accent (102 D b). This separation of the preposition from the verb is called *τμησις* (*τμήσις* *cutting* from *τέμνω* to cut).

478. All other compound verbs are formed INDIRECTLY, being denominatives made from compound nouns:

Thus from *λίθος* and *βάλλω* comes the compound noun *λιθο-βόλος* *stone-throwing*, and from this the compound verb *λιθοβολέω* to throw stones; from *ναῦς* and *μάχομαι* comes *ναυ-μάχος* *fighting in ships*, and from this *ναυμαχέω* to fight in ships; from *εὖ* and st. *εργ* comes *εὐεργέτης* *benefactor*, and from this *εὐεργετέω* to benefit.

479. ACCENT. Compounds of the first and third declensions are accented like simple words with the same endings. But many compounds in *ης* (3d decl., 471, 475) are paroxytone instead of oxytone.

Compounds of the second declension are generally paroxytone. But those formed from compound verbs, by adding suffixes, are commonly accented like simple words with the same suffixes: *συλλογισ-μός*-*ς* from *συλλογίζομαι* to infer, *ἀποδο-τέο-ς* from *ἀποδίδωμι* to give back.

a. Objective compounds (480) of the second decl., when the last part is an *intransitive* verbal, follow the above rule: *λιθό-βολος* *thrown at with stones*, *μητρώ-κτονος* *slain by a mother*. But when the last part is *transitive*, and made by adding *ο* (Nom. *ος*) to a *verb-stem*, they accent the penult if it is short;—if long, the ultima: *λιθο-βόλος* *throwing stones*, *μητρο-κτόνος* *matricide*; *στρατ-ηγός* *army-leader, general*, *λογο-ποιός* *story-maker*, *ψυχο-πομπός* *conductor of souls*.

But compounds of *έχω* and *άρχω*, with some others, follow the general rule: *ἡνίοχος* (rein-holder) *charioteer*, *δαδούχος* (contr. from *δαδό-οχος*) *torch-holder*, *ἵππαρχος* *commander of horse*.

II. MEANING OF COMPOUND WORDS.

480. As regards their meaning, compound nouns (substantive and adjective) may be divided into three principal classes. The division relates properly to *direct* compounds, as *ναυπηγός* *ship-builder*, from *ναῦ*

and *πήγνυμι*; not to *indirect* compounds (derived from nouns already compounded), as *ναυπηγία* *ship-building*, *ναυπηγικός* *belonging to ship-building*, derived from the compound *ναυπηγός*.

1. OBJECTIVE COMPOUNDS. In these, one part is related to the other as a grammatical object; so that, when the two are expressed as separate words, one must be put in an oblique case, depending, either immediately or by means of prepositions, on the other:

λογο-γράφος *speech-writer* = *λόγους γράφων*
ἄξιό-λογος *worthy of mention* = *ἄξιος λόγου*
δεισι-δαίμων *fearing the divinities* = *δεδιώς τοὺς δαίμονας*
χειρο-ποίητος *made with hands* = *χερσὶ ποιητός*
θεο-βλαβής *harmed by the god* = *ὑπὸ τοῦ θεοῦ βεβλαμμένος*
οικο-γενής *born in the house* = *ἐν οἴκῳ γενόμενος*

481. 2. POSSESSIVE COMPOUNDS. In these, the first part qualifies the second like an adjective or adverb, while the whole is understood as *belonging* to something; so that, when the compound is expressed by separate words, a participle of *ἔχω* *to have*, or some verb of similar meaning, must be added:

μακρό-χειρ *long-handed* = *μακρὰς χεῖρας ἔχων*
ἄργυρό-τοξος *with silver bow* = *ἀργυροῦν τόξον ἔχων*
ὁμό-τροπος *of like character* = *ὅμοιον τρόπον ἔχων*
γλαυκ-ᾠπις *bright-eyed* = *γλαυκοὺς ὀφθαλμοὺς ἔχων*
πικρό-γαμος *having a (bitter) unhappy marriage*
δεκα-ετής (having) *lasting ten years*

a. Here belong the numerous adjectives in *-ώδης* (*-ο-ειδής*): *γυναικώδης* = *γυναικο-ειδής* *having the appearance or character of woman, woman-like*.

482. 3. DETERMINATIVE COMPOUNDS. In these also, the first part qualifies (or *determines*) the second, but without the added idea of possession; so that the compound may be expressed by two words, the first of which is an adjective or adverb:

ἀκρό-πολις (*summit-city*) *citadel* = *ἄκρα πόλις*
μεσ-ημβρία *mid-day* = *μέση ἡμέρα*
ψευδο-κῆρυξ *false herald* = *ψευδὴς κῆρυξ*
ὁμό-δουλος *fellow-servant* = *ὁμοῦ δουλεύων*
μεγαλο-πρεπής (*grand-appearing*) *magnificent*
ὀψι-γονος *late-born* = *ὀψὲ γενόμενος*

This is the least numerous of the three classes.

REM. *Prepositions* may be connected with substantives in each of the above-described relations:

a. OBJECTIVE:

ἐγχώριος *native* = *ἐν τῇ χώρᾳ (ᾧν)*
ἐφίππιος *belonging to a horse* = *ἐφ' ἵππῳ (ᾧν)*

b. POSSESSIVE:

ἐνθεός *having a god in him, inspired*, = *ἐν (ἐαυτῷ) θεὸν ἔχων*
ἀμφικίων *having pillars round it* = *κίονας ἀμφ' (αὐτὸν) ἔχων*

c. DETERMINATIVE:

ἀμφιδέατρον *amphitheatre* = *a surrounding or circular theatre*
ἀπελευθέρως *freed-man*, = *free from (the gift of) another*, = *δ' ἀπὸ τινος*

ἐλεύθερος.

483. ALPHA PRIVATIVE. The prefix *ἀν-* (cf. *ἀνευ without*, Lat. *in-*, Eng. *un-*), before consonants *ἀ-*, is called on account of its meaning Alpha privative. Compounds formed with it are determinative, when the second part comes from a verb or adjective; when it comes from a substantive, they are mostly possessive:

ἄ-γραφο-s *unwritten* = οὐ γεγραμμένος

ἀν-ελεύθερο-s *unfree* = οὐκ ἐλεύθερος

ἀν-αιδής *shameless* = αἰδῶ οὐκ ἔχων

ἄ-παις *childless* = παῖδας οὐκ ἔχων

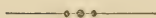
a. Determinative compounds formed with this prefix *from substantives*, are rare and poetic: *μήτηρ ἀμήτωρ* *an unmotherly mother* = *μήτηρ οὐ μήτηρ ὄσα*.

b. Words, which began originally with *digamma*, have *ἀ-*, not *ἀν-*: *ἀ-έκων*, *'άκων*, *unwilling*, *ἀ-εικής*, *αἰκής*, *unseemly* (st. *ικ*, *ἔοικα*).

484. The inseparable prefix *δυσ-* *ill* is the opposite of *εὖ well*, and expresses something *bad*, *unfortunate*, or *difficult*: *δύσβουλος* *ill-advised* (possessive) = *κακὰς βουλὰς ἔχων*, *δυσάρεστος* (determinative) *ill-pleased*, *δυσάλωτος* *hard to be caught*. Here too, determinative compounds formed from substantives are very rare: Hm. *Δύσπαρις* *wretched Paris*.

PART FOURTH.

SYNTAX.



DEFINITIONS.

485. SYNTAX (*σύνταξις* *arranging together*) shows how words are combined in sentences.

A SENTENCE is SIMPLE, when the essential parts of a sentence are found in it *only once*. (For *compound sentences*, see 724.)

The essential parts of a sentence are the SUBJECT, of which something is said, and the PREDICATE, which is said of the subject.

The subject of a sentence is a *substantive* (or substantive pronoun) in the *nominative* case. The predicate of a sentence is a *finite verb* in the same number and person as the subject.

a. The only nominatives of the *first person* are ἐγώ, νώ, ἡμεῖς; of the *second person*, σύ, σφώ, ὑμεῖς; all other nominatives are of the *third person*.

b. These are sometimes called the *grammatical*, in distinction from the *logical*, subject and predicate. The latter include, beside the nominative and finite verb, all other words in the sentence which belong to these respectively. Thus in the sentence *μυρίων ἐναντιωμάτων ἡ ψυχὴ γέμει ἡμῶν* *our soul is full of numberless contradictions*, *ψυχὴ* and *γέμει* are the grammatical subject and predicate, *ἡ ψυχὴ ἡμῶν* and *μυρίων ἐναντιωμάτων γέμει* the logical.

c. The *infinitive* mode, though it is not the predicate of a sentence, has its subject. The subject of the infinitive is a *substantive* in the *accusative* case.

486. OBJECT. The verb, beside its subject, may have an object on which its action is exerted. The object of a verb is a *substantive* in an *oblique* case (accusative, genitive, or dative).

The object is *direct* or *indirect*, according as it is related immediately or remotely to the action of the verb. The verb is *transitive*, when its action passes over to a direct object: otherwise, it is *intransitive*.

a. The *remote* relations of an object to a verb are expressed to a great extent by means of *prepositions*.

b. The *infinitive* and *participle* may have objects, both direct and indirect, like the finite verbs to which they belong.

ATTRIBUTIVE, APPOSITIVE, AND PREDICATE-NOUN.

487. A substantive may be qualified

- a. by an *adjective* in the same case, number, and gender.
- b. by a *substantive* in the same case.

488. The adjective is called

a. an ATTRIBUTIVE, when its connection with the substantive is *taken for granted* in the sentence, not brought about by it. ὁ ἀγαθὸς ἀνὴρ ἀσκεῖ τὴν δικαιοσύνην *the good man practises justice*

b. a PREDICATE-ADJECTIVE, when it is brought *by the sentence* into connection with the substantive: ὁ ἀνὴρ ἀγαθὸς ἐστὶ (γίνεται, φαίνεται, καλεῖται, νομίζεται) *the man is (becomes, appears, is called, is considered as) good*.

REM. c. The adjective in the former case is purely *adnominal*, belonging exclusively to its substantive: in the latter case, it is generally *adverbial*, being connected also with the verb.—Thus the Greek often uses a predicate-adjective, where other languages use an adverb, or a preposition with its case: τριταῖοι ἀπῆλθον *they went away on the third day*, Λακεδαιμόνιοι ὕστεροι ἀφίκοντο *the Lacedaemonians arrived afterward*, ὕρκιός σοι λέγω *I speak to you under oath*. In some such cases, the adverb, used in Greek, would give a different meaning: πρῶτος Μηθύμνη προσέβαλε *he first (before any one else) attacked Methymna*; πρῶτη Μηθύμνη προσέβαλε *he attacked Methymna first (before any other place)*; but with the adverb, πρῶτον Μηθύμνη προσέβαλε *first (before doing any thing else) he attacked Methymna*.

489. In the same two cases (488 a, b), the qualifying substantive is called

a. an APPOSITIVE: θαυμάζω Μιλτιάδην τὸν στρατηγόν *I admire Miltiades the general*.

b. a PREDICATE-SUBSTANTIVE: ποιοῦσι (καλοῦσι, καθιστᾶσι, νομίζουνσι) Μιλτιάδην στρατηγόν *they make (call, appoint, consider) Miltiades a general*.

REM. c. The substantive qualified is called the SUBJECT of the attributive, appositive, or predicate-noun. This must not be confounded with the subject of a *sentence* (485).

d. The attributive stands in the closest relation to its subject, forming with it one complex idea, like the parts of a compound word. The appositive, in general, is less closely related to its subject, being added to it as an explanation or description. (But see 500 a.) The predicate-noun (adjective or substantive) is still less closely related to its subject, being brought into connection with it by the sentence.

e. The predicate-noun is sometimes called simply a *predicate*. It is occasionally preceded by ὡς *as*, expressing comparison: τοῖς ἥττοσιν ὡς δούλοις χρῶνται *they treat the weaker as slaves*.

VERBS OF INCOMPLETE PREDICATION.

490. Many verbs, from the nature of their meaning, are commonly connected with a predicate-noun. Such are verbs which

signify *to be, become, appear, be called, chosen, considered*, and the like. With these, a predicate-noun is put in the *nominative* case, agreeing with the *subject* of the verb: ὁ ἀνὴρ ἀγαθός ἐστι (γίγνεται, φαίνεται, καλεῖται, νομίζεται); see 540.

a. The verb εἰμί *to be*, when thus used, is called the *copula*, since it does little more than *couple* the subject and the predicate-noun. For the frequent omission of the copula, see 508 a.

b. Yet all these verbs, even εἰμί *to be*, are often used without a predicate-noun, as complete predicates.

c. *Transitive* verbs, which correspond in sense to the foregoing, take a predicate-noun in the *accusative* case, agreeing with the *object* of the verb. Such are verbs which signify *to make, call, appoint, consider*, and the like: ποιοῦσι (καλοῦσι, κασιτᾶσι, νομίζουσι) Μιλτιάδην στρατηγόν; see 556.

d. The *infinitives* and *participles* of the same verbs are also connected with predicate-nouns belonging to their subject or object.

PRONOUNS OF REFERENCE.

491. a. **RELATIVE PRONOUN.** A substantive may be qualified by a sentence: ἀνὴρ ὃν πάντες φιλοῦσι *a man whom all love* = ἀνὴρ πᾶσι φίλος *a man beloved by all*. The sentence is then introduced by a relative pronoun, in the same number and gender as the substantive. The latter, as it commonly goes before the relative, is called its **ANTECEDENT**.

b. **DEMONSTRATIVE PRONOUN OF REFERENCE.** A substantive, once used, may be recalled or referred to by a demonstrative pronoun, in the same number and gender as the substantive or *antecedent*.

492. **EQUIVALENTS OF THE SUBSTANTIVE AND ADJECTIVE.** The functions of the substantive and adjective, described in the foregoing sections, may be sustained by other parts of speech or forms of expression.

The principal equivalents of the **ADJECTIVE** are

a. the article: οἱ ἄνθρωποι *the men*.

b. the adjective pronoun: τίνες ἄνθρωποι *what men?*

c. the participle: ἀθυμοῦντες ἄνθρωποι *dispirited men*.

d. The article is used *only* as an attributive. So too the adjective and participle are always attributive, when placed directly after the article. In like manner, other forms of expression, when they follow the article, have the force of attributives: especially

e. a substantive in the genitive: οἱ τῆς πόλεως ἄνθρωποι *the men of the city*.

f. an adverb: οἱ νῦν ἄνθρωποι *the men now* (living).

g. a preposition with its case: οἱ ἐν τῇ πόλει ἄνθρωποι *the men in the city*.

h. Even without an article preceding it, the genitive is often used as an attributive: νόμισμα ἀργύρου *coin of silver* = *silver coin*; also as a predicate-

noun: τὸ νόμισμα ἀργύρου ἐστὶ *the coin is of silver*. A similar use of the adverb, and of the preposition with its case, is comparatively rare: ἡ ἡσσα οὐκ ἄλλο τι φέρει ἢ ἀντικρυς δουλείαν *defeat brings nothing else than utter servitude*, ἐν τούτῳ τῷ τρόπῳ ἦσαν οἱ Ἕλληνες *the Greeks were in this condition*.

For the use of a sentence (*relative sentence*) as equivalent to the adjective, see 491 a.

493. The principal equivalents of the SUBSTANTIVE are

a. the adjective, or any of its equivalents, when used without a substantive: πάντες ἐπῆνεσαν *all approved*, οἱ ἐν τῇ πόλει ἐχαλέπαινον *those in the city were angry*.

b. the substantive pronoun (personal or reflexive): ἡμεῖς ὁμολογοῦμεν *we assent*.

c. the infinitive, with or without the neuter article: ἔδοξεν ἀπελθεῖν *it was thought best to depart*.

d. a sentence, used as the subject or object of another sentence: λέγεται ὅτι ταῦτα ἐγένετο *it is said that these things took place*.

e. any word or phrase viewed merely as a thing: τὸ γινῶσι σεαυτὸν καὶ τὸ σωφρόνει ἐστὶ ταυτὸν *the "know thyself" and the "be wise" are the same thing*.

The forms c, d, e, are equivalent to substantives of the neuter gender.

f. A preposition with a numeral may take the place of a substantive: ἀπέδανον αὐτῶν περὶ ἐβδομήκοντα *there died of them about seventy*, διέφθειραν ἐς ὀκτακοσίους *they destroyed to the number of eight hundred*. So also the phrases, ἐπὶ πολὺ *a wide extent*, ἐπὶ μέγα *a great part*, καθ' ἐκάστους or καθ' (ἐνα) ἑκάστων *each by himself*, and a few others: αἱ νῆες ἐπὶ πολὺ τῆς θαλάσσης ἐπεῖχον *the ships covered a wide extent of the sea*.

g. All these forms are said to be used *substantively*, or used as substantives.

INDETERMINATE SUBJECT OR OBJECT.

494. The *subject* of a sentence may be thought of in a manner wholly vague and general, merely as that to which the predicate applies. This is called the *indeterminate subject*, and is not expressed in words:

ὅψε ἦν *it was late*, ἡμέρα ἐγένετο *it became day*, καλῶς ἔχει *it is well*, δεῖ μάχης (it needs a battle) *there is need of a battle*, δῆλοῖ (there is something that makes clear) *it is clear*, παρέρκει (there is something that allows) *it is allowed*. —The same construction is seen in *passive verbs*, especially in the *perfect* and *pluperfect*: παρεσκευάσται μοι (things have been prepared) *preparation has been made by me*. But it occurs most frequently when the verbal in τέον (or τέα) is used with εἶμι *to be* (expressed or understood): οὐκ ἀδικητέον ἐστὶ (not any thing is to be unjustly done) *injustice must not be done*, τῷ νόμῳ πειστέον (or πειστέα) *obedience must be rendered to the law*.

a. These verbs which have the indeterminate subject, are most properly called IMPERSONAL verbs. That name, however, is applied also to the more frequent cases, in which the subject of a verb is not a nominative, but an infinitive or a sentence: ἔξεστιν εὐδαιμονεῖν *it is possible to be happy*, δῆλον ἦν ὅτι ἐγγὺς πονὶς ὁ βασιλεὺς ἦν *it was plain that the king was somewhere near*.

495. The *object* of a *verb* may be similarly indeterminate :

poet. ὅταν ὁ δαίμων εἰδὶ διδῶ, τί δαὶ φίλων whenever the divinity may give abundantly, what need of friends? Transitive verbs may thus appear as intransitive : ὁ λόγος κατέχει the story (holds) prevails.

496. The *subject* of an *attributive* is very often indeterminate. The attributive then is *neuter*, and may be either singular or plural. The indeterminate subject may be expressed by such words as *thing, affair, condition, quality, space, time*, and many more :

ἀγαθὰ (good things) goods, τὸ λεγόμενον (the thing said) the common saying, τὰ χρήσιμα (the useful things) that which is useful, τὰ τῆς πόλεως the (affairs) of the city, τὸ τυραννικόν the (condition or character) of tyrant, τὸ καλόν the (quality) beautiful, ἐπὶ πολὺ (over much space or time) to a great extent or for a long time, ἐν μέσῳ (in the midst) in public, ἀφ' οὗ (from what time) since, τὸ ἀπὸ τοῦδε (the time from this time) henceforth, τὸ ναυτικόν the (naval force) navy, τὸ βαρβαρικόν the (barbarian world) barbarians, τὸ κοινόν the common-wealth, τὰ Διονύσια the (festival) of Dionysus ; cf. 563 b.

a. Neuter pronouns are very often thus used with indeterminate subject : other attributives, in this use, are generally preceded by the neuter article

GENERAL RULES OF AGREEMENT.

FINITE VERB AND SUBJECT-NOMINATIVE.

497. a. A finite verb agrees with its subject-nominative in number and person. But

b. With a neuter plural nominative, the verb is singular. Cf. 514 e.

EXAMPLES. a. εὐ σὺ πάντα εἶπες, καὶ ἐπηνέσαμεν ἡμεῖς thou saidst all things well, and we approved.—b. τὰ πράγματα ταῦτα δεινὰ ἐστὶ these circumstances are fearful.—For exceptions in NUMBER, see 511–17. For OMISSION of the subject or the predicate, see 504, 508.

ADJECTIVE AND SUBSTANTIVE.

498. An adjective agrees with its substantive in case, number, and gender :

ἀνὴρ φιλότιμος ἐθέλει αἰσχροῶν κερδῶν ἀπέχεσθαι a man fond of honor is disposed to abstain from dishonorable gains.—This rule applies both to the attributive and the predicate-adjective. Similar rules may be given for the ARTICLE, ADJECTIVE-PRONOUN, and PARTICIPLE.—For exceptions in NUMBER and GENDER, see 511–23. For OMISSION of the subject, see 509.

APPOSITIVE AND SUBSTANTIVE.

499. The appositive agrees in case with its subject :

εἰς Πέλτας πόλιν οἰκουμένην to Peltæ, an inhabited city.—A similar rule may be given for the PREDICATE-SUBSTANTIVE.

500. Apposition is of several kinds:

a. ATTRIBUTIVE APPPOSITION: the appositive has the force of an attributive.
ὑπιστοφύλακες λοχαγοί rear-guard captains.

In this way, words denoting station or condition are connected with *ἀνὴρ* man or *ἄνθρωπος* person (the former often implying *respect*, the latter *contempt*): *ἄνδρες δικασταί judges* (juror-men, cf. Eng. gentlemen of the jury), *μέτοικος ἄνθρωπος a foreign-resident*. Names of nations in attributive apposition assume the character of adjectives: *Ἕλληνες πελτασταί Grecian targeteers*.

Here belong also the cases in which an appositive is placed between the article and its substantive (534 a): *ὁ Εὐφράτης ποταμός the river Euphrates*, *ὁ Μεταγεινιῶν μῆν the month Metageitnion*.

b. PARTITIVE APPPOSITION: the appositive is related to its subject as the part to the whole: *ὁ στρατός, ἱππεῖς καὶ πεζοί the army, cavalry and infantry*, *λῦπαι αἱ μὲν χρησταί εἰσιν, αἱ δὲ κακαί pains are, some good, others evil*, *αἱ τέχναι τὸ αὐτῆς ἐκάστη ἔργον ἐργάζεται the arts work each one its own work*, *οὗτοι ἄλλος ἄλλα λέγει these say, one one thing, another another*.

To words denoting *person*, in the accusative or dative, the poets often add an appositive denoting the *part* (head, hand, heart, mind, shield, etc.) which is specially affected by the action: *Δηϊοπίτην οὐτασεν ὤμον he wounded Deïopites (in) the shoulder*, *καὶ δ' ἄχος οἱ χυτο μύριον ὀφθαλμοῖσιν excessive grief overspread (him the eyes) his eyes*, *ποῖδν σε ἔπος φύγεν ἕρκος ὀδόντων what manner of saying has escaped the fence of thy teeth? ἄδός τέ μιν ἵκετο θυμόν and satiety came to his spirit*, *σοὶ γάρ τε μάλιστα γέ λαός Ἀχαιῶν πείσονται μύθοισι for thy words most of all will the people of the Achaeans obey*.

c. DESCRIPTIVE APPPOSITION: the subject gives the name of something, which is then described by the appositive: *ἡ ἡμετέρα πόλις, ἡ κοινὴ καταφυγὴ τῶν Ἑλλήνων our city, the common refuge of the Greeks*, *θάβρος καὶ φόβος, ἄφρονε θυμβόλω boldness and fear, inconsiderate counsellors*, *Ἀλέξανδρος ὁ Φιλίππου (sc. υἱός) Alexander the son of Philip*.

d. DEFINITIVE APPPOSITION: the subject vaguely indicates something, which is then definitely expressed by the appositive: *ὁ θάνατος τυγχάνει ὡν δυοῖν πραγμάτων διάλυσις, τῆς ψυχῆς καὶ τοῦ σώματος death happens to be a separation of two things, the soul and the body*, *τοῦτό γε αὐτό, ἡ εὐβουλία this very thing, good counsel, δοκῶ τὸ ῥᾶστον ποιεῖν, ἐπιτιμῶν τοῖς ἄλλοις I seem to be doing the easiest thing, censuring the others*.—In Hom., the demonstrative *ὁ δέ*, used at the beginning of a sentence, is often explained at the close by adding as an appositive the object referred to: *οἱ δ' ἀντίοι ἔρχε' ἄειραν Τρῶες but they in opposition raised their spears, the Trojans*, *τὸ δ' ὑπέρπατο χάλκεον ἔγχος but it flew over him, the brazen spear*. With *ὁ μὲν*, this is much less often the case.

501. When a word and a sentence are in apposition, the word may stand either in the *nominate* or the *accusative*:

poet. *κείνται πεσόντες, πίστις οὐ σμικρὰ πόλει they are fallen, no small ground of confidence to the city*, poet. *εὐδαιμονίης, μισθὸν ἡδίστων λόγων may you be happy, a reward for the sweetest words*.—The word is put in the *nominate*, as not depending in construction upon any other word (542). When, however, it is put in the *accusative*, it is brought into a kind of dependence on the verb of the sentence, as if in apposition with a cognate-accusative (547) supplied after the verb: *εὐδαιμονίης (εὐδαιμονίαν) μισθὸν*, etc.

502. a. When the word is *neuter*, it is not certain from the form, which of the two cases is used. If, however, it stands in apposition with a *dependent* sentence, it must be regarded as an *accusative*.

b. Neuter words often used in apposition with a sentence, are *σημείον* *sign*, *τεκμήριον* *evidence*, *κεφάλαιον* *chief point*; also attributives with the neuter article, *τὸ μέγιστον* *the greatest thing*, *τὸ ἐναντίον* *the contrary*, *τὸ τῆς παροιμίας* *the expression of the proverb*; and neuter pronouns, as *αὐτὸ τοῦτο* *this very thing*, *ταὐτὸ τοῦτο* *this same thing*, *δυσὶν ἑστέρον* *one of two things*, *ἀμφότερον* *or ἀμφότερα both*, etc.

c. The sentence is sometimes introduced by *γάρ* *for*, especially after *σημείον* and *τεκμήριον*, which may then be regarded as sentences themselves: *οὐδὲν ἐπίστευον ἐκεῖνοι· σημείον δέ· οὐ γὰρ ἂν δεῦρ' ἦκον ὡς ἡμᾶς* *they had no confidence; but proof (of this is here, follows); for they would not (otherwise) have come to us.*

PRONOUN OF REFERENCE WITH ITS ANTECEDENT.

503. The relative agrees with its antecedent in number and gender:

ἐνταῦθα ἦν κρήνη, ἐφ' ἣ λέγεται Μαρσύας τὸν Σάτυρον θηρεύσαι *here was a spring, by which Marsyas is said to have caught the Satyr*, *παράδεισος θηρίων πλήρης, ἃ Κύρος ἐθήρευε* *a park full of wild beasts, which Cyrus used to hunt.*

—A similar rule may be given for the DEMONSTRATIVE OF REFERENCE.

a. If the relative is subject of a sentence, its verb takes the *person* of the antecedent: *ἡμεῖς οἱ τοῦτο λέγομεν* *we who say this.*

For exceptions, see 511–23. For *attraction*, *incorporation*, and other peculiarities of relative sentences, see 807–23.

OMITTED SUBJECT,

PREDICATE, AND OBJECT.

504. The SUBJECT of a FINITE VERB is often omitted;

a. when it is a pronoun of the first or second person.

It is then sufficiently expressed by the personal ending of the verb: *λέγω* *I speak*, *ἀκούσατε* *hear ye*. But the pronoun is not omitted, if there is an emphasis upon it: *ἃ ἂν ἐγὼ λέγω, ὑμεῖς ἀκούσατε* *whatever I may say, do you hear*. Compare 667.

b. when it is a pronoun of the third person, referring to a word in the context:

Κύρος τὰς ναὺς μετεπέμψατο, ὅπως ὀπλίτας ἀποβιβάσειε, καὶ βιασάμενοι τοὺς πολεμίους παρέλθοιεν, εἰ φυλάττοιεν *Cyrus sent for the ships, that he (Cyrus) might land heavy-armed men, and they (the army of Cyrus) having overpowered the enemy might effect a passage, if they (the enemy) should be keeping guard.* The subject may be only implied in the context; as the subject of *παρέλθοιεν* in the example just given: *ναυτικὰ ἐξηρτύετο ἡ Ἑλλάς, καὶ τῆς θαλάσσης ἀντείχοντο* (sc. *οἱ Ἕλληνες*) *Greece was fitting out navies, and they (the Greeks) were applying themselves to the sea.*

c. when it is a general idea of person (*ἄνθρωπος*).

Thus in plurals such as *φασί, λέγουσι*, *they (men, people) say*. Less often in the singular: *ἐσάλπιγξε* *the trumpet sounded*, lit. (one) sounded the trumpet. A subject of this kind is very often omitted, when it is the antecedent of a re-

lative pronoun; the relative sentence then takes the place of a subject (810):
ὃν οἱ θεοὶ φιλοῦσιν ἀποδρῆσκει νέος (one) *whom the gods love dies young.*

Here belong, at least in their original use, such verbs as *ῥεῖ* *it rains*, *νίφει* *it snows*, *ἀστράπτει* *it lightens*, *σειεῖ* (*it shakes*) *there is an earthquake*, etc.; these operations of nature being regarded by the Greeks as actions of a divine person, *Ζεὺς* or *θεός* (which are sometimes expressed with these verbs). In later use, the idea of personal agency seems to have been lost, so that the subject became wholly indeterminate; see d.

d. when it is the indeterminate subject (494):

ὥς δὲ αὐτῷ οὐ προνχάρε *but when* (things did not advance for him) *he had no success.* Here also a relative sentence may take the place of a subject: poet. *ἐκ τοῦ φιλοποιεῖν γίγνεται ὧν θέλεις κρατεῖν* *from love of toil are produced* (things) *which you wish to possess.*

505. The OBJECT of a VERB may be omitted in the same cases (the first, of course, excepted): thus

b. when it is a pronoun, referring to a word expressed or implied in the context: *ἐμπιπλὰς πάντων τὴν γνώμην ἀπέπεμπε* (sc. αὐτοῦς, referring to *πάντων*) *filling the mind of all he sent (them) away.*

c. when it is a general idea of person: *φιλοτιμία παροξύνει* (sc. ἀνθρώπους) *κινδυνεύει ὑπὲρ εὐδοξίας τε καὶ πατρίδος* *emulation incites (men) to incur danger for fame and country*, poet. *ξηλῶ ἀνδρῶν ὃς ἀκίνδυνον βίον ἐξεπέρασε* *I envy among men (one) who has passed a life without danger.*

d. when it is indeterminate: *διαφέρει πάντοτε μαθὼν μὴ μαθόντος* *one who has learned* (things learnable, i. e. truth, knowledge) *differs entirely from one who has not learned*, οἱ θεοὶ ὧν δεόμεθα κατεσκευάσασιν *the gods have provided* (the things) *which we require.*

506. The subject of an *appositive* or *predicate-noun* may be omitted, when it is the same with the omitted subject or object of a verb: thus,

of an APPOSITIVE: *Θεμιστοκλῆς ἦκω παρὰ σέ* (*I*) *Themistocles am come to thee*;—of a PREDICATE-NOUN: *ρήτορές ἐστε* (*ye*) *are orators*, *ὃν οἱ θεοὶ φιλοῦσιν ἀποδρῆσκει νέος* (one) *whom the gods love dies young*, *τὰ κακῶς τρέφοντα χωρὶ ἀνδρείους ποιεῖ* (sc. ἀνθρώπους) *the places that furnish a poor support make* (men) *manly.*

507. The PREDICATE-NOUN is seldom omitted: *τί δὴ ἐστὶ τοῦτο, περὶ οὗ αὐτὸς ἐπιστήμων ἐστὶν ὁ σοφιστής, καὶ τὸν μαθητὴν* (sc. ἐπιστήμονα) *ποιεῖ* *what, now, is this, with which the sophist is both acquainted himself, and makes his pupil acquainted*?

508. The VERB itself is sometimes omitted: thus

a. the verb *εἰμί* to *be*, when used as a copula (490 a).

The forms *ἐστί* and *εἰσί* are very often omitted: *ἀγαθὸς ὁ ἀνὴρ* *the man* (*is*) *good*, *θεῶν δύναμις μεγίστη* *the power of the gods* (*is*) *greatest*, *τί τοῦτο* *what* (*is*) *this? what of it?* *ταῦτα μὲν οὖν δὴ οὕτως* *I say, then, these things* (*are*) *so*, *οὐχ ὥρα καθεύδειν* (*it is*) *not time to be sleeping*, *οἱ ἄδικοι οὐδὲν πράττειν μετ' ἀλλήλων* *οἶσάτε* *the unjust* (*are*) *able to accomplish nothing with one another*, *ἱππέας ἐπεμψεν ἐροῦντας ὅτι ἐν ὁδῷ ἦδον πάντες* *he sent horsemen to say that* (*they are*) *now all on the way*:—especially with verbals in *τέον* or *τέα* (494): *τῷ νόμῳ πειστέον* (*πειστέα*) *the law must be obeyed*, lit. (something is, or things are) *to be done in obedience to the law.*—The omission of the copula in other forms is

comparatively rare: φιλήκοος ἔγωγε (sc. εἰμὶ) *I for my part (am) fond of hearing*, ἔως (sc. ἐστέ) ἔτ' ἐν ἀσφαλεῖ, φυλάσσῃτε *while (you are) yet in safety, beware*, νύξ (sc. ἦν) ἐν μέσῳ, καὶ παρήμην τῇ ὑστεραίᾳ *night intervened, and we were present on the next day*.

b. some common verbs of *being, doing, saying, going, coming, bringing*.

This omission is nearly confined to brief and pointed expression, especially in questions and commands. Thus, ἄλλο τι ἢ or ἄλλο τι (sc. ἔστι, *is*) *anything else* (true, than what follows?, see 829 a).—ἵνα τί (sc. γένηται) *to what end?* lit. *that what (thing may come to pass?, see 826 b)*.—ἀγριωτέρους αὐτοὺς ἀπέφηνε, καὶ ταῦτα (sc. ἐποίησεν) εἰς αὐτόν *he rendered them wilder, and that (he did, viz. rendered them wilder) toward himself*; καὶ ταῦτα is especially used with concessive participles (789 f): δοκεῖς μοι οὐ προσέχειν, καὶ ταῦτα σοφὸς ὢν *you seem to me not to observe, and that (you do) though you are wise*.—τί ἄλλο οὗτοι (sc. ἐποίησαν) ἢ ἐπεβούλευσαν *what else (did) these men than plot against (us)?* οὐδὲν ἄλλ' ἢ συμβουλεύουσιν ἡμῖν (they do) *nothing else than advise us*, τί χρὴ τὸν μέτριον πολίτην; τὰ ἑαυτοῦ πειρᾶσθαι σώζειν *what should the moderate citizen (do)? endeavor to preserve his own*, εἰ γε, νῆ τήν' Ἡραν, ὅτι ὀρδοῖς τὸν πατέρα (thou dost) *well, by Hera, that thou art upholding thy father*.—καίτοι καὶ τοῦτο (sc. λέγω or λέξω) *though this also (I say, or will say)*, ἀλλ' οὐπω περὶ τούτων *but not yet concerning these things (will I speak)*, ἐπεὶ κἀκεῖνο (sc. λεκτέον ἐστὶ) *since that too (must be mentioned)*, μὴ μοι μυρίους ξένους (sc. λέγετε, *tell*) *me not of ten thousand mercenaries*.—ὦ φίλε Φαίδρε, ποῖ δὴ (sc. εἰ), καὶ πόθεν (sc. ἵκεις) *dear Phaedrus, whither, I pray (are you going), and whence (are you come)?* ἐς κόρακας (sc. ἔρρε, *go*) *to destruction*, lit. *to the crows, as their prey*, οὐκ ἐς κόρακας (sc. ἔρρήσεις) *won't you go to destruction?*—ὑδωρ, ὑδωρ (sc. φέρετε), ὦ γείτονες (bring) *water, water, ye neighbors*.—For οὐχ ὅτι, μὴ ὅτι, see 848 c.

c. any verb may be omitted, where it is readily supplied from a verb in the context:

σύ τε γὰρ Ἕλλην εἶ, καὶ ἡμεῖς (sc. ἐσμεν Ἕλληνες) *for both you are a Greek, and we (are Greeks)*, τὸ σαφὲς οὐδεὶς οὔτε τότε (sc. εἶχεν) οὔτε νῦν ἔχει εἰπεῖν *the certain fact no one either then (was able) or now is able to state*. Such omissions are especially frequent in connection with conditional and relative sentences, cf. 754, 819.—The infinitive and participle may be omitted in the same way: οὔτε πάσχοντες κακὸν οὐδὲν, οὔτε μέλλοντες (sc. πάσχειν) *neither suffering any evil, nor being likely to (suffer any)*, ἀνεχώρησαν καὶ οἱ Ἀθηναῖοι, ἐπειδὴ καὶ τοὺς Λακεδαιμονίους εἶδον (sc. ἀναχωροῦντας) *the Athenians (also, 856 b) retired, when they saw the Lacedaemonians also (retiring)*.—For οὐ μὴν ἀλλά, see 848 c.

509. The SUBJECT of an ATTRIBUTIVE is very often omitted;

a. when it is expressed or implied in some word of the context:

εἰ τῶν μυρίων ἐλπίδων μία τις (sc. ἐλπίς) ὅ ἢ ἐστι *if of ten thousand hopes you have any one (hope of being saved)*, τίς ἂν αἰσχίων εἴη ταύτης (sc. δόξης) *what reputation could be more shameful than this?*—τοῦτον ὀλίγας ἔπαισε (sc. πληγὰς) *he struck this one a few (blows)*, ὥς βαθὺν ἐκοιμήθη (sc. ὕπνον) *how deep (a sleep) you slept*, ἐς μίαν βουλεύειν (sc. βουλήν) *to join in one resolve*.

b. when it is a word in common use, and readily understood from the meaning of the attributive or the connection of the sentence. The words most commonly omitted are ἀνὴρ or ἄνθρωπος *man*, γυνή *woman*.

Other words omitted are masc. κόλπος *gulf*, οἶνος *wine*; and a number of feminines, such as ἡμέρα *day*, γῆ *land*, χώρα *country*, ὁδός *way*, χεῖρ *hand*, τέχνη *art*, and some others.

ὁ σοφός *the wise (man)*, ὁ βάρβαρος *the barbarian*, ἡ καλή *the beautiful (woman)*, οἱ πολλοί *the many, common people*, οἱ Θηβαῖοι *the Thebans*, οἱ ἐπιγενόμενοι *the (men) of after times*, ἐκκλησιάζουσαι *(women) in popular assembly*. — ὁ Ἰόνιος *the Ionian (gulf, = Adriatic sea)*, ὁ ἄκρατος *unmixed (wine)*, ἡ προτεραία *the (day) before*, ἡ ἐπιούσα *the coming (day)*, ἡ αὔριον *the morrow*, ἡ ἄνυδρος *the desert (land without water)*, ἡ ἐμαυτοῦ *my own (country)*, βάδιζε τὴν εὐθείαν *walk the straight (way)*, ἦγε τὴν ἐπὶ Μέγαρα *he was leading on the (way) toward Megara*, ἡ δεξιὰ *the right (hand)*, ἡ ἀριστερά *the left (hand)*, ῥητορικὴ *rhetoric (oratorical art)*, κατὰ τὴν ἐμήν *(sc. γνώμην) according to my (judgment)*, ἐρήμην *(sc. δίκην) κατηγοροῦσι they bring as plaintiff's a deserted (suit, the defendant not appearing)*, εἰκοστή *(μερὶς) a twentieth (part)*, ἡ πεπρωμένη *(μοῖρα) the allotted (portion), destiny*.

(α) Feminine adjectives without a subject are often used to express *direction, manner, or condition*. These uses may have grown out of an original omission of ὁδός *way*: ἐξ ἐναντίας *from an opposite direction, in front*, μακράν *a long way off*, ἐς μακράν *at a long remove (in time)*, ἦκε τὴν ταχίστην *he sent (the quickest way) most quickly*, ληστεύειν ἀνάγκη τὴν πρώτην *it is necessary to plunder (as the first course) at first*, τὴν ἄλλως ἀδολεσχῶ *I am prating to no purpose (the way that leads otherwise, to no proper end)*, ἡ ἴση καὶ ὁμοία *the equal and uniform (way of government), condition of civil equality*.

(β) With an attributive genitive, υἱός *son* is often omitted: Ἀλέξανδρος, ὁ Φιλίππου *(sc. υἱός) Alexander the (son) of Philip*, ὁ Σωφρονίσκου *the (son) of Sophroniscus, i. e. Socrates*. So οἶκος *house*, or a word of similar meaning, in phrases such as εἰς Πλάτωνος *to Plato's (house)*, ἐν Ἅιδου *in (the abode of) Hades*, ἐν Διονύσου *in (the temple) of Dionysus*, εἰς τίνος διδασκάλου *to what teacher's (school)?*

REM. The omitted subjects mentioned under this head have been all masc. or fem. In like manner, neuter substantives might sometimes be supplied with attributives of neuter gender; but almost all cases of the kind are better referred to the following head.

c. when it is indeterminate: the attributive is then neuter, and may be singular or plural. For examples, see 496.

In cases b and c, the adjective is said to be used as a substantive: it may thus have another adjective joined with it as an attributive: πλείστοι πολέμιοι *very many enemies*, ἀναγκαῖον κακόν *a necessary evil*.

510. The ANTECEDENT of a RELATIVE pronoun (if the relative sentence has the force of an attributive) may be omitted in the same three cases, 509 a, b, c; cf. 810: thus,

a. when it is expressed or implied in some word of the context: ναυμαχία παλαιάτη *(sc. τῶν ναυμαχιῶν) ὧν ἴσμεν a sea-fight the most ancient (of the sea-fights) that we know of*.

b. when it is a word like ἄνθρωπος, ἀνὴρ, γυνή, etc.: ἔχομεν καὶ γῆν πολλήν καὶ οἷτινες ταύτην ἐργάσονται *we have both much land and (men) who will work it, οὐδεμία πάρεστιν ἥς ἡκεῖν ἐχρῆν there is no one present (of the women) who ought to have come*.

c. when it is indeterminate: ἀμελεῖς ὧν δεῖ ἐπιμελεῖσθαι *you neglect (things) which you ought to care for*.

PECULIARITIES IN THE USE OF NUMBER AND GENDER.

AGREEMENT WITH TWO OR MORE SUBJECTS.

511. Two or more subjects connected by AND may have a predicate-word (verb or adjective) in common. For this case, we have the following rules.

With two or more subjects connected by AND,

- a. the finite verb (or predicate-adjective) is in the *plural* :
- b. with two singular subjects, the *dual* may be used.

With subjects of different *persons*,

- c. the verb is in the *first*, if that is found among the subjects :
- d. otherwise, it is in the *second* person.

With subjects of different *genders*,

- e. the predicate-adjective is *masculine*, if they denote persons :
- f. it is *neuter*, if they denote things :
- g. if they denote persons and things together, it takes the gender of the *persons*.

Often, however,

h. the predicate-word agrees with one of the subjects (the nearest, or the most important), being understood with the rest. Especially so, when the predicate stands before all the subjects, or directly after the first of them.

a. *λήθη καὶ δυσκολία καὶ μανία εἰς τὴν διάνοιαν ἐμπίπτουσι* forgetfulness and peevishness and madness get into the mind.—b. *ἡδονὴ καὶ λύπη ἐν τῇ πόλει βασιλεύσεται* pleasure and pain will bear sway in the city.—c. *δεινοὶ καὶ σοφοὶ ἐγὼ τε καὶ σὺ ἡμεῖν* both I and thou were skilful and wise.—d. *καὶ σὺ καὶ οἱ ἀδελφοὶ παρῆσθε* both thou and thy brothers were present.—e. *καὶ ἡ γυνὴ καὶ ὁ ἀνὴρ ἀγαδοὶ εἰσι* both the woman and the man are good.—f. *πόλεμος καὶ στάσις ὀλέθρια ταῖς πόλεσιν ἐστί* war and faction are fatal to cities.—g. *ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κύριοι* fortune and Philip had control over the actions.—h. *βασιλεὺς καὶ οἱ σὺν αὐτῷ εἰσπίπτει εἰς τὸ στρατόπεδον* the king and those with him break into the camp, 'Αθήνησι οἱ πένητες καὶ ὁ δῆμος πλέον ἔχει at Athens the poor and the common people have superior power, ἔπεμψέ με Ἀριαῖος καὶ Ἀρτάξος, πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εὖνοι, καὶ κελεύουσι φυλάττεσθαι Ariæus and Artaxozus sent me, being faithful to Cyrus and well-disposed toward you, and bid you be on your guard, ἐγὼ λέγω καὶ Σεύθης τὰ αὐτὰ I and Seuthes say the same things.

REM. i. When there is a predicate-adjective in the neuter plural, the verb is regularly in the singular: *οὔτε σώματος κάλλος καὶ ἰσχύς δειλῶ ξυνοικοῦντα πρέποντα φαίνεται* nor do beauty and strength of body, when dwelling with a coward, appear suitable. The predicate-adjective may be in the neuter plural, when the subjects (denoting things) are all masc. or all fem. (522): *εὐγένειά τε καὶ δύναμις καὶ τιμὰ δηλὰ ἐστὶν ἀγαθὰ ὄντα* high birth and power and honor are manifest as being good things. It may also be in the neuter plural, when the subjects (or part of them) are persons, these being viewed merely as things: *ἡ καλλίστη πολιτεία καὶ ὁ κάλλιστος ἄνθρωπος* λοιπὰ ἂν ἡμῖν εἴη διελθεῖν the noblest polity and the noblest man would be left for us to consider.

512. a. A plural predicate is rarely used, when singular subjects are connected by *ἢ* or, *οὔτε* nor: *ἐμελλον ἀπολογήσασθαι Λεωχάρης ἢ Δικαιογένης* *Leochāres or Dicaogēnes were about to make a defence*; rarely, also, when a singular subject is followed by the preposition *with*: *Δημοσθένης μετὰ τῶν συστρατηγῶν σπένδονται Μαντινεῦσι* *Demosthenes with his associate-generals make a treaty with the Mantineans*.

b. The ATTRIBUTIVE regularly agrees with the nearest subject: *παντὶ καὶ λόγῳ καὶ μηχανῇ* *by every word and means*.

c. For the APPOSITIVE and PREDICATE-SUBSTANTIVE, rules may be given similar to those of 511 a, b: *θάβρος καὶ φόβος, ἄφρονε συμβούλῳ* *daring and terror, unintelligent advisers*, *Ἡρακλῆς καὶ Θησεὺς ὑπὲρ τοῦ βίου τῶν ἀνθρώπων ἀδλεῖται κατέστησαι* *Heracles and Theseus became champions for the life of men*.

d. For the PRONOUN OF REFERENCE, the same rules may be given as for the predicate-adjective above (511): thus a and f, *περὶ πολέμου καὶ εἰρήνης, ἃ ἔχει μέγιστην δύναμιν ἐν τῷ βίῳ τῶν ἀνθρώπων* *concerning war and peace, which have the greatest power in the life of men*; so h, *ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους κατέστημεν* *delivered from wars and dangers and trouble, in which we have now become involved with one another*.

AGREEMENT WITH A PREDICATE-NOUN.

513. a. A verb of incomplete predication (490) may agree with the predicate-noun, when this stands nearer than the subject, or is viewed as more important

αἱ χορηγίαι ἱκανὸν εὐδαιμονίας σημεῖον ἐστὶ *the dramatic expenditures are a sufficient sign of prosperity*, *τὸ χωρίον πρότερον Ἐννέα ὁδοὶ ἐκαλοῦντο* *the place was before called Nine Ways*. So, also, participles of such verbs: *ὑπεξέδεντο τὰς θυγατέρας παιδία ὅντα* *they conveyed away their daughters being children*.

b. A relative pronoun, used as a subject, instead of agreeing with its antecedent, may agree with its predicate-noun:

ἡ τοῦ ρεύματος πηγὴ ἣν ἔμερον Ζεὺς ὠνόμασε *the fountain of that stream which Zeus named Desire*. The relative may even agree with a predicate-noun belonging to the antecedent: *οὐδέποτε ἂν εἴη ἡ ῥητορικὴ ἀδικον πρᾶγμα, ὅ γ' αἰεὶ περὶ δικαιοσύνης τοὺς λόγους ποιεῖται* *rhetoric could never be an unjust affair, since at least it (rhetoric) is always making its discourses about justice*.

c. A pronoun of reference, which would properly be neuter, as referring to an indeterminate subject, or to an infinitive or a sentence, may be masc. or fem. to agree with a predicate-noun:

τοῦτό ἐστιν ἄνοια *this (view or conduct) is folly*, but often *αὕτη ἐστὶν ἄνοια*; so *ἥδε ἀρχὴ τῆς ὁμολογίας, ἐρεῖσθαι ἡμῖς αὐτοῖς* *this is a beginning of agreement, (viz.) to question one another*, *ἥνπερ καλοῦμεν μάθησιν, ἀνάμνησίς ἐστι* *(that) which we call learning, is recollecting*.

SINGULAR AND PLURAL UNITED.

514. COLLECTIVE SUBJECT. The singular is sometimes used in a collective sense, expressing more than one: *ἐσθῆς* *clothing* (clothes), *πλίνθος* *brick* (= bricks), *ἡ ἵππος* *the horse* (cavalry), *ἡ ἀσπίς* *the heavy-armed*.

a. A collective subject denoting *persons*, may have a predicate-word (verb or noun) in the *plural*:

Ἰϑηναίων τὸ πλῆθος οἴονται Ἰππάρχον τύραννον ὄντα ἀποθανεῖν *the multitude of the Athenians believe that Hipparchus was tyrant (of Athens) when he died*, τὸ στράτευμα ἐπορίζετο σίτον κόπτοντες τοὺς βοῦς καὶ ὄνους *the army provided itself food by slaughtering the oxen and asses*.

b. Such words as ἕκαστος *each*, τίς *any one*, πᾶς τις *every one*, οὐδεὶς *no one*, may have the construction of collectives, on account of the plural which they imply: καθ' ὅσον δύνανται ἕκαστος *as far as each one is able*, οὐδεὶς ἐκοιμήθη, τοὺς ἀπολωλότας πενθοῦντες *no one went to sleep, (all) lamenting the lost*.

c. A pronoun of reference, referring to a collective, may be in the plural:

παρέσται ὠφέλεια, οἱ τῶνδε κρείσσους εἰσί (assistance, i. e.) *an auxiliary force will be present, who are more effective than these*, μελέτω σοι τοῦ πλῆθους, καὶ κεχαρισμένως αὐτοῖς ἄρχε *be careful of the multitude, and govern in a way acceptable to them*, συγκαλέσας πᾶν τὸ στρατιωτικὸν, ἔλεξε πρὸς αὐτοὺς τοιαύδε *having called together the entire soldiery, he spoke to them as follows*, τὸ Ἀρκαδικὸν ὀπλιτικὸν, ὃν ἦρχε Κλεάνωρ *the Arcadian heavy-armed force, whom Cleonor led*, πᾶς τις ὕμνησιν, οἷς ὀφείλων τυγχάνω *every body swears, whom I happen to owe*, ἣν ἀδικεῖν τις ἐπιχειρῇ, τούτοις Κύρος πολέμιος ἔσται *if any one attempt to do it injustice, to these Cyrus will be an enemy*.

d. Any singular antecedent, though denoting an individual, may suggest the idea of other like individuals, and may thus have a pronoun of reference in the plural: θησαυροποῖς ἀνὴρ, οὓς δὴ καὶ ἐπαινεῖ τὸ πλῆθος *a money-making man, just (those) whom the multitude even praise*. Conversely, when the antecedent is plural, the pronoun of reference is sometimes singular, referring to an individual of the number: ἀσπάζεται πάντας, ᾧ ἂν περιτυχάνῃ *he embraces all men, whatsoever one he may fall in with*.

e. When the collective subject denotes THINGS (not persons), the predicate is regularly *singular*. The *neuter plural* subject was regarded by the Greeks in this way, as a collection of things, and was accordingly connected with a singular verb. But if the neuter plural subject denote *persons*, then, like the collective, it may have a verb in the plural. Hence the following rules:

515. NEUTER PLURAL SUBJECT. A neuter plural nominative has the finite verb in the singular: see 497 b. But

Exc. a. A neuter plural subject, denoting PERSONS, may have a verb in the plural: τὰ τέλη ὑπέσχοντο *the authorities promised*, τοσάδε μετὰ Ἀθηναίων ἔδην ἐστράτεον *so many nations were combating on the side of the Athenians*.

b. Other exceptions to this rule, though rare in Attic, are frequent in the other dialects: thus Hm. σπάρτα λέλυνται *the cables are loosed*.

516. In a few instances, a plural subject, *masculine* or *feminine*, has a verb in the singular. This can hardly occur, except when the verb stands first, the subject being then thought of indeterminately, but afterwards specified by the nominative: δοκοῦντι δικαίῳ εἶναι γίγνεται ἀπὸ τῆς δόξης ἀρχαί τε καὶ γάμοι *to (a man) reputed to be just, there comes, in consequence of his reputation, both offices and nuptials*. So with the dual: ἔστι τούτῳ διττῷ τῷ βίῳ *there are these two different ways of living*.

For ἔστιν οἱ (σίτινες), see 812.

517. DUAL AND PLURAL UNITED. In speaking of two, the dual is used, if the specific number is prominently thought of; if not, the plural. Hence,

The dual and plural are freely united or interchanged in the same construction:

προσέτρεχον δύο νεανίσκω two young men were running up, ἐγελασάτην ἀμφω βλέψαντες εἰς ἀλλήλους they both laughed out on looking at one another, μέδεσθέ μ' ἤδη, χαίρετον let me go now, fare ye well.

518. PLURAL FOR SINGULAR. The Greek sometimes uses the plural, where English idiom prefers the singular: thus,

a. in *impersonal* constructions (494 a), a PREDICATE-ADJECTIVE may stand in the neuter plural: thus, with *indeterminate* subject, πολεμητέα ἦν it was necessary to make war (things were to be done in war), πλωμώτερα ἐγένετο navigation became more advanced (things became more favorable to navigation). So too, with an *infinitive* as subject: ἀδυνατά ἐστιν ἀποφυγεῖν it is impossible to escape.

b. a NEUTER PRONOUN may be plural, when referring to an *infinitive* or *sentence*, which is then viewed as something complex: ὁ ἀνόητος ἄνθρωπος τάχ' ἂν οἰηθείη ταῦτα, φευκτέον εἶναι ἀπὸ τοῦ δεσπότου a man without sense would perhaps think this, that it was necessary to flee from his master, κατόπιν ἐορτῆς ἤκομεν, καὶ ὕστεροῦμεν; τούτων αἴτιος Χαιρέφω are we arrived after the feast, and too late for it? for this is Chacrephon to blame.

c. in ABSTRACT SUBSTANTIVES, to express repeated instances of the quality: ἐμοὶ αἱ σαὶ εὐτυχίαι οὐκ ἀρέσκουσι to me thy (often repeated) good fortune is not agreeable.

Hm. often uses the plural of abstract words to express the various ways in which a quality is manifested: ἵπποσύνης ἐκέκαστο he was distinguished in (the arts of) horsemanship, ἀπραδίζῃ νοοῖο in foolishness (foolish operations) of mind. Even in CONCRETE words, the poets sometimes use the plural for the singular: χάλα τοκεῦσι εἰκότως θυμουμένοις forgive a parent justly indignant (as all such have a claim to indulgence).

d. in the FIRST PERSON, especially when an *author* is speaking of himself: τοῦτο πειρασόμεθα διηγήσασθαι this I (we) will endeavor to explain. The plural here is preferred as seeming less egotistical.

This construction is much more often found in *poetry*, sometimes with abrupt change of number: ἥλιον μαρτυρόμεσθα, δρῶσ' ἔδρᾶν οὐ βούλομαι I call the sun to witness, while doing what I do not wish to do. The predicate-adjective, when plural, is masculine, even though a woman is speaking (520): πεσοῦμεθ', εἰ χρὴ, πατρὶ τιμαυρούμενοι I (Electra) will fall, if need be, in assisting my father.

519. SINGULAR FOR PLURAL. a. In dramatic poetry, a CHORUS is commonly treated as an individual, the Coryphaeus being regarded as speaking and acting for the whole body; so that the singular is often used in reference to it.

b. A NATION is sometimes designated by the singular with ὁ: ὁ Μακεδών, ὁ Πέρσης, for the Macedonians, the Persians; but this is nearly confined to monarchical states, where everything centres in the sovereign: seldom ὁ Ἕλληξ for the Greeks.

520. MASCULINE FOR PERSON IN GENERAL. The masculine is used in speaking of persons, if sex is not thought of:

τῶν εὐτυχοῦντων πάντες εἰσι συγγενεῖς *all (persons) are kinsfolk of the prosperous*. Further—a. The masculine is used, when sex is thought of, if the same expression is applied to both sexes: ὁπότερος ἂν ᾖ βελτίων, εἴδ' ὁ ἀνὴρ, εἴδ' ἡ γυνή, οὗτος καὶ πλεῖον φέρεται τοῦ ἀγαθοῦ *whichever of the two may be the better, whether the man or the woman, that one also receives more of the good*.

521. MASCULINE DUAL FOR FEMININE. The masculine form is often used for the feminine in the dual of *pronouns*; not often, in the dual of *adjectives* and *participles*.

For τά, ταῦτά, the forms τῶ, τούτω are almost always used: τούτω τὰ τέχνα *these two arts*, τούτοις τοῖν κινήσειν *of these two motions*,—δύο λείπεσθον ὑμῶν μηχανά *only two means are left*, ἡμῶν ἐν ἑκάστῳ δύο τινέ εἶσιν ἰδέα ἄρχοντε καὶ ἄγοντε *in each of us there are two ideas ruling and leading us*.

522. NEUTER FOR MASCULINE OR FEMININE. A predicate-adjective is often neuter, when the subject is masculine or feminine.

In this case the adjective is used as a substantive (509 c); it expresses, not an accidental peculiarity of the subject, but its essential nature: σφαλερὸν ἡγεμὼν θρασύς *a daring leader is dangerous* (prop., a dangerous thing, with indetermin. subject), καλὸν ἡ ἀλήθεια καὶ μόνιμον *beautiful is truth, and abiding*, δεινὸν οἱ πολλοί, ὅταν κακούργοις ἔχωσι προστάτας *formidable are the many, whenever they have villains for leaders*, ταραχαὶ καὶ στάσεις ὁλέθρια ταῖς πόλεσι *disturbances and factions are ruinous to cities*.

So too, a PRONOUN OF REFERENCE may be neuter, when the antecedent is masc. or fem.: τυραννίδα θηρῶν, ἃ χρήμασιν ἀλίσκεται *to pursue despotic power, (a thing) which is taken by means of money*, δόξης ἐπιθυμεῖ, καὶ τοῦτο ἐξήλωκε *he longs for glory, and has made this his aim*.

523. CONSTRUCTIO AD SENSUM (κατὰ σύνεσιν). A word in agreement often conforms to the *real* gender or number of the subject, instead of the *grammatical*.

Thus, a PREDICATE-ADJECTIVE (participle): τὰ μοχθηρὰ ἀνδρώπια τῶν ἐπιθυμιῶν ἀκρατεῖς εἰσι *the miserable wretches are without control over their appetites*, ταῦτ' ἔλεγεν ἡ μιὰρὰ αὕτη κεφαλὴ, ἐξεληλυθῶς *these things spake this abominable person (head), having come out*. So, in poetry, an ATTRIBUTIVE: ὦ περισσὴ τιμηθεὶς τέκνον *O greatly honored child*; or a PRONOUN OF REFERENCE: τέκνων θανόντων ἑπτὰ γενναίων, οὓς ποτ' Ἀδραστος ἤγαγε *seven noble children having fallen, whom once Adrastus led*.

a. To this head belong also the constructions with COLLECTIVE subjects, see 514.

b. An adjective may be followed by an appositive, or a pronoun of reference, agreeing with a substantive implied in it: Ἀθηναῖος ὢν, πόλεως τῆς μεγίστης *being (an Athenian) a man of Athens, a city the greatest*, οἰκία ἡ ὑμέτερά, οὗ κῆρσδε *(your house) the house of you, who use, etc.*

c. A word denoting *place* may be followed by an appositive, or a pronoun of reference, belonging to the *inhabitants* of that place: ἀφίκοντο εἰς Κοτύωρα, Σινωπέων ἀποίκους *they came to Cotyōra, colonists of the Sinopceans*, Θεμιστοκλῆς φεύγει εἰς Κέρκυραν, ὃν αὐτῶν εὐεργέτης *Themistocles flees to Corcyra, being a benefactor of (them) the Corcyreans*.

THE ARTICLE.

'O in the Dialects.

524. The word $\delta\ \eta\ \tau\acute{o}$ (like Eng. *the*) was at first a DEMONSTRATIVE pronoun, which afterwards, by gradual weakening of its force, became an article. In Homer, it is *usually* a demonstrative; and, though in many cases approaching nearly to its later use as an article (especially when placed before an attributive with omitted subject: $\text{o}\acute{\iota}\ \alpha\lambda\lambda\text{o}\iota$ *the others*, $\tau\acute{\alpha}\ \epsilon\sigma\sigma\acute{o}\mu\epsilon\nu\alpha$ *the things about to be, &c. πρὶν formerly*), yet in all such cases its use was *allowed* merely, not *required*, by Epic idiom. In the Attic, on the other hand, the word is commonly an article, the demonstrative use being comparatively unimportant.

a. The language of Herodotus differs little in this respect from Attic prose. The lyric poets approach nearer to the Epic use; so too the Attic drama in its lyric parts. Even in the tragic dialogue, the article is more sparingly used than in Attic prose.

For $\delta\ \eta\ \tau\acute{o}$ as a RELATIVE pronoun, in Homer, Herodotus, and Attic Tragedy, see 243 D.

'O as a Demonstrative.

525. Even in Attic prose, the word sometimes retains its primitive power as a demonstrative. Thus,

a. in connection with $\mu\acute{\epsilon}\nu$ and $\delta\acute{\epsilon}$; and usually in CONTRASTED expression, $\delta\ \mu\acute{\epsilon}\nu\ \dots\ \delta\ \delta\acute{\epsilon}$ *this . . . that, the one . . . the other*:

$\tau\omicron\upsilon\varsigma\ \mu\acute{\epsilon}\nu\ \text{o}\acute{\iota}\ \text{i}\alpha\tau\rho\iota$ ($\acute{\omega}\phi\epsilon\lambda\omicron\upsilon\sigma\iota$), $\tau\omicron\upsilon\varsigma\ \delta\acute{\epsilon}\ \text{o}\acute{\iota}\ \sigma\acute{\upsilon}\nu\delta\iota\kappa\omicron\iota$ *these (sick persons) the physicians aid, those (persons in a law-suit) the advocates*. Oftener, with INDEFINITE meaning, $\delta\ \mu\acute{\epsilon}\nu\ \dots\ \delta\ \delta\acute{\epsilon}$ *one . . . another, some . . . some, part . . . part*, in which use $\tau\iota\varsigma$ may be added: $\acute{\epsilon}\lambda\epsilon\gamma\omicron\nu\ \tau\omicron\upsilon\ \kappa\acute{\upsilon}\rho\omicron\upsilon$, $\delta\ \mu\acute{\epsilon}\nu\ \tau\iota\varsigma\ \tau\eta\nu\ \sigma\omicron\phi\acute{\iota}\alpha\nu$, $\delta\ \delta\acute{\epsilon}\ \tau\eta\nu\ \kappa\alpha\rho\tau\epsilon\rho\acute{\iota}\alpha\nu$, $\delta\ \delta\acute{\epsilon}\ \tau\eta\nu\ \pi\rho\acute{\alpha}\theta\eta\tau\eta\alpha$, $\delta\ \delta\acute{\epsilon}\ \tau\iota\varsigma\ \kappa\alpha\iota\ \tau\acute{o}\ \kappa\acute{\alpha}\lambda\lambda\omicron\varsigma$ *they were speaking, one of Cyrus's wisdom, another of his fortitude, another of his mildness, yet another of his beauty*. Often a different expression takes the place, either of $\delta\ \mu\acute{\epsilon}\nu$, or $\delta\ \delta\acute{\epsilon}$: $\text{o}\acute{\iota}\ \mu\acute{\epsilon}\nu\ \acute{\alpha}\chi\omicron\nu\tau\omicron$, $\kappa\lambda\acute{\epsilon}\alpha\rho\chi\omicron\varsigma\ \delta\acute{\epsilon}\ \pi\epsilon\rho\acute{\iota}\mu\epsilon\nu\epsilon$ *they went, but Clearchus remained*, $\epsilon\iota\varsigma\ \phi\acute{\epsilon}\rho\epsilon\iota\nu\ \acute{\epsilon}\kappa\acute{\epsilon}\lambda\epsilon\upsilon\omicron\nu$ (sc. $\acute{\epsilon}\gamma\omega\ \mu\acute{\epsilon}\nu$), $\text{o}\acute{\iota}\ \delta'\ \omicron\upsilon\delta\acute{\epsilon}\nu\ \delta\epsilon\acute{\iota}\nu\ \acute{\epsilon}\phi\alpha\sigma\alpha\nu$ *I was urging a war-tax, but others said there was no need of it*.

As adverbs, $\tau\acute{o}\ \mu\acute{\epsilon}\nu\ \dots\ \tau\acute{o}\ \delta\acute{\epsilon}$, $\tau\acute{\alpha}\ \mu\acute{\epsilon}\nu\ \dots\ \tau\acute{\alpha}\ \delta\acute{\epsilon}$, (also with $\tau\iota$, thus $\tau\acute{\alpha}\ \mu\acute{\epsilon}\nu\ \tau\iota$), mean *on the one hand . . . on the other, partly . . . partly* (in which sense we find also $\tau\omicron\upsilon\tau\omicron\ \mu\acute{\epsilon}\nu\ \dots\ \tau\omicron\upsilon\tau\omicron\ \delta\acute{\epsilon}$).

(a) After a preposition, the order is usually changed: $\epsilon\nu\ \mu\acute{\epsilon}\nu\ \tau\omicron\iota\varsigma$, $\epsilon\iota\varsigma\ \delta\acute{\epsilon}\ \tau\acute{\alpha}$.

(B) In later writers (even in Demosthenes), the *relative pronoun* is sometimes used in the same way, but only in oblique cases: $\pi\acute{o}\lambda\epsilon\iota\varsigma$, $\acute{\alpha}\varsigma\ \mu\acute{\epsilon}\nu\ \acute{\alpha}\nu\alpha\iota\rho\omega\nu$, $\epsilon\iota\varsigma\ \acute{\alpha}\varsigma\ \delta\acute{\epsilon}\ \tau\omicron\upsilon\varsigma\ \phi\upsilon\gamma\acute{\alpha}\delta\alpha\varsigma\ \kappa\alpha\tau\acute{\alpha}\gamma\omega\nu$ *destroying some cities, into others bringing back their exiles*.

(γ) Very often $\delta\ \delta\acute{\epsilon}$ (without preceding $\delta\ \mu\acute{\epsilon}\nu$) means *but he, but this*; when thus used in the nominative by Attic writers, it refers almost always to a different subject from that of the preceding sentence: $\text{'}\text{I}\nu\acute{\alpha}\rho\omega\varsigma\ \text{'}\text{A}\theta\eta\nu\alpha\acute{\iota}\omicron\upsilon\varsigma\ \acute{\epsilon}\pi\eta\gamma\acute{\alpha}\gamma\epsilon\tau\omicron$ $\text{o}\acute{\iota}\ \delta'\ \eta\lambda\delta\omicron\nu$ *Ináros called in the Athenians; and they came*. Similarly, in Attic poetry we have $\delta\ \gamma\acute{\alpha}\rho$ *for he, for this*.

b. in $\kappa\alpha\iota\ \tau\acute{o}\nu$, $\kappa\alpha\iota\ \tau\eta\nu$, before an infinitive: $\kappa\alpha\iota\ \tau\acute{o}\nu\ \acute{\alpha}\pi\omicron\kappa\rho\acute{\iota}\nu\alpha\sigma\theta\alpha\iota\ \lambda\acute{\epsilon}\gamma\epsilon\tau\alpha\iota$ *and it is said that he answered*. (In the nom., we have $\kappa\alpha\iota\ \acute{\upsilon}\varsigma$ *and he*, $\kappa\alpha\iota\ \eta$, $\kappa\alpha\iota\ \text{o}\acute{\iota}$: $\kappa\alpha\iota\ \text{o}\acute{\iota}\ \eta\rho\acute{\omega}\tau\omega\nu$ *and they were asking*. Cf. $\eta\ \delta'\ \acute{\upsilon}\varsigma$, $\eta\ \delta'\ \eta$, *said he, she*.)

Likewise in τὸν καὶ τόν, τὸ καὶ τό, τὰ καὶ τά, τὰ ἢ τά: ἔδει γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ οὐ ποιῆσαι *for this and that we ought to have done, and this not to have done.* The nom. ὁ καὶ ὁ occurs in Hd.

c. rarely before a *relative*: ὁρεγεται τοῦ ὃ ἔστιν ἴσον *he aims at that which is equal*, προσήκει μισεῖν τοὺς οἷς περ οὗτος *it is proper to hate those of a character such as this one.* But here ὁ may be regarded as a proper article, the relative sentence being equivalent to an attributive with omitted subject: τοῦ ἴσου, τοὺς τοιούτους.

d. in πρὸ τοῦ (also written προτοῦ) *before this (time).* Also in a few other cases of very rare occurrence. For ἐν τοῖς with the *superlative*, see 627.

‘Ο as an Article.

526. The article, as a weakened demonstrative, directs special attention to its substantive, marking it either

a. as a *particular object*, distinguished from others of its class (*restrictive article*), or

b. as a *whole class*, distinguished from other classes of objects (*generic article*).

Thus ἄνθρωπος *a man*, one of the species (ἄνθρωπος εἶ thou art a man): but ὁ ἄνθρωπος, a. *the (particular) man*, distinguished from other men (ὁ ἄνθρωπος ὃν πάντες μισοῦσι *the man whom all hate*); or, b. *man* as such, comprehending every one of the species (ὁ ἄνθρωπος θνητός ἐστι *man is mortal*).—With an ATTRIBUTIVE, ἀγαθοὶ ἄνδρες *good men*, some of that character: οἱ ἀγαθοὶ ἄνδρες, a. *the (particular) good men*, distinguished from others of like character, or b. *good men* as a class, distinguished from men of different character.—So with ABSTRACT NOUNS, δικαιοσύνη *justice* in any form or relation: ἡ δικαιοσύνη, a. *justice* in the particular relation, distinguished from other relations (ἡ δικαιοσύνη τοῦ Θεοῦ *the justice of the divinity*); or b. *justice* in the sum of all its relations, as distinguished from other qualities (ἡ δικαιοσύνη ἀρετὴ ἐστι *justice is true manliness*).

527. A. RESTRICTIVE ARTICLE. The particular object is distinguished from others of its class,

a. AS BEFORE MENTIONED, OR AS WELL KNOWN: θορύβου ἤκουσε, καὶ ἥρετο τίς ὁ θόρυβος εἶη *he heard a noise, and asked what the noise was*, οἱ Τρῶες τὰ δέκα ἔτη ἀντείχον *the Trojans held out during the ten years* (the well known duration of the siege).

b. AS LIMITED BY WORDS CONNECTED WITH IT: τὸ Μηδίας τεῖχος *the wall of Media*, ἡ πόλις ἣν πολιορκούμεν *the city which we are besieging*, ἐν ταῖς κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμὸν *in the villages (which are) above the plain (which is) along the river Centrites.* In many such cases, we might regard the limiting expression (attributive) as uniting with the one limited (subject) to form one complex idea: in this view, the article would have its *generic* use.

c. AS SPECIALLY CONNECTED WITH THE CIRCUMSTANCES of the case: πῖνε τοῦ οἴνου *drink of the wine* (here before you), ἀκήκοα τοῦ μέλους *I have heard the song* (just sung), ἐβούλετο τὴν μάχην ποιῆσαι *he desired to engage in the (expected) battle*:—particularly, as NATURAL, USUAL, PROPER, NECESSARY, etc., under the circumstances: αἱ τιμαὶ μεγάλαι, ἂν ἀποκτείνῃ τις τύραννον *if one kill*

a tyrant, the honors (usually resulting) are great, γένοιτό μοι τὰς χάριτας ἀποδοῦναι πατρί be it mine to return the (proper) thanks to a father, τὸ μέρος τῶν ψήφων οὐ λαβὼν ἀπέτισε τὰς πεντακοσίας δραχμὰς not having received the (required) fraction of the votes (regularly cast), he paid the (prescribed) 500 drachmas.

d. as SPECIALLY BELONGING TO AN OBJECT MENTIONED IN THE CONTEXT. The Greek generally uses this form for an unemphatic POSSESSIVE PRONOUN: Κύρος καταπηδήσας ἀπὸ τοῦ ἅρματος τὸν θώρακα ἐνέδυν Cyrus leaped down from his chariot, and put on his breastplate, οἶνος ἐν τῷ πίθῳ οὐκ ἔστι there is no wine in the (wine-) cask.

c. as a SPECIMEN OF ITS CLASS, selected at pleasure. In this use, the article is often equivalent to an unemphatic EACH: ἔδωκε τρία ἡμιδρακεῖα τοῦ μηνὸς τῷ στρατιώτῃ he gave three half-drachms a month to each soldier (lit. the month to the soldier). This use approaches very closely to the generic article.

528. A NUMERAL may have the article, when distinguished as a *part* from the *whole* number (expressed or understood) to which it belongs: ἀπῆσαν τῶν λόγων, δέκα ὄντων, αἱ τρεῖς of the companies, being ten (in number), there were absent (the part) three, τὰ δύο μέρη two thirds (two parts out of three).—So too, an approximate *round number*, as distinguished from the (unstated) precise number: ἀπέθανον ἀμφὶ τοὺς μυρίους there fell about ten thousand.—A number as such (without reference to any thing numbered) may have the article: μὴ εἶπὲς ὅτι τὰ δώδεκά ἐστι δὺς ἕξ will you say that (the) twelve is twice six?

a. So too, the article is used with adjectives of number, as οἱ πλείστοι the most numerous part, the largest number (in a given total), οἱ πλείονες (the more numerous part) the majority, and with much the same meaning οἱ πολλοί (the numerous part) the larger number, often used for the democratic mass, cf. οἱ ἄλγοι the oligarchs. Also, τὸ πολὺ the great part. Οἱ ἕτεροι the one or other of two parties; οἱ ἄλλοι the rest, but ἄλλοι others.

529. B. GENERIC ARTICLE. This must often be left untranslated in English:

ὁ ἄνθρωπος θνητός ἐστι man is mortal, δὺς παῖδες οἱ γέροντες old men are twice boys; and generally so, when applied to ABSTRACT NOUNS: ἡ δικαιοσύνη justice, ἡ γεωργία husbandry, ἡ ῥητορικὴ rhetoric, ἀλλ' οἱ πόνοι τίκτουσι τὴν εὐδοξίαν but toils beget good reputation.

a. To this head belong the cases in which a single object forms a class by itself: ἡ γῆ the earth, ὁ ὠκεανός the ocean, ὁ ἥλιος the sun, ἡ σελήνη the moon, ὁ βορέας the north wind, ὁ νότος the south wind, etc. These, however, often omit the article, like proper names.

530. ARTICLE OMITTED. In many cases where the article could have been used with propriety, it was omitted, either because the definiteness of the subject was not thought of, or because it seemed unnecessary to express it. This was most frequently true of the generic article, and especially with abstract nouns, when used to express a mere idea: ἀνθρώπου ψυχὴ τοῦ θεοῦ μετέχει the soul of man partakes of the divine, φόβος μνήμην ἐκπλήσσει fear drives out recollection: for the divinity (in general) θεός is used, but ὁ θεός the (particular) god.

a. Proper names of PERSONS and PLACES, being individual in their nature, are usually without the article; yet they often take it, to mark them as before mentioned or well known (527 a), and sometimes for other reasons: ὅτι τοῦ στρατιώτου αὐτῶν παρὰ Κλέαρχον ἀπελθόντας εἶα Κύρος τῶν Κλέαρχον ἔχειν θε-

cause their soldiers, who had gone to Clearchus, Cyrus allowed (the said) Clearchus to retain; *ο Πλάτων* the celebrated Plato, in plur. with generic article *οι Πλάτωνα* the Plato's, philosophers like Plato.—Plural proper names of NATIONS or FAMILIES more often have the (generic) article; yet are frequently without it: *τὸν πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων* the war of the Peloponnesians and Athenians (the article is here omitted with the second genitive, on account of the close connection, cf. *οἱ στρατηγοὶ καὶ λοχαγοὶ* the generals and captains).—*Βασιλεὺς*, used almost as a proper name for the king of Persia, may omit the article; cf. *πρυτάνεις* the *prytānes* (officers in Athens).

b. Similarly, the article is omitted in many common designations of PLACE and TIME, made by such words as *ἄστυ*, *πόλις*, city, *ἀκρόπολις* citadel, *ἀγορά* forum, *τείχος* wall, *στρατόπεδον* camp, *πεδίου* plain, *ἀγρός* country, *γῆ* land, *θάλασσα* sea,—*δεξιὰ*, *ἀριστερά*, right, left (hand), *δεξιόν*, *εὐώνυμον* (κέρας), right, left (wing), *μέσον* centre,—*ἡμέρα* day, *νύξ* night, *ἕως* morn., *ἕρπας* day-break, *δελή* afternoon, *ἔσπερα* evening, *ἔαρ* spring,—and the like,—especially after prepositions or adverbs: *εἰς ἄστυ* to town, *κατὰ γῆν* by land, *ἐπὶ δόρυ* to the (spear-side) right, *παρ' ἄσπίδα* to the (shield-side) left, *εὐώνυμον εἶχον* they held the left wing, *ἔμα* *ἡμέρα* at day-break, *νυκτός* by night, *ὑφ' ἑω* just before day-light.—These should perhaps be regarded as relics of earlier usage, which remained unaffected by the developed use of the article.

c. The omission of the article may have *emphatic* force, attention being given wholly to the proper meaning of the word, instead of its particular relations; especially in copulative forms, as *γυναῖκες καὶ παῖδες* women and children, *ψυχὴ καὶ σῶμα* soul and body, *οὔτε πατὴρς οὔτε μητὴρς φείδεται* he spares neither father nor mother (more forcible than *his father, his mother*).

531. ARTICLE WITH ATTRIBUTIVES. When a substantive, qualified by an attributive, requires the article, this is always placed *before* the attributive.

This remark applies not only to adjectives, but also to a participle, an adverb, and (usually) a preposition with its case, when used as attributives; but much less constantly, to the attributive genitive: thus *ἡ τοῦ πατρὸς οἰκία* and *ἡ οἰκία ἡ τοῦ πατρὸς* the father's house, yet often *ἡ οἰκία τοῦ πατρὸς* (but rarely *ἡ ἐπιβουλὴ ὑπὸ τῆς γυναῖκος* the plotting by the woman, for *ἡ ἐπ. ἡ ὑπὸ* etc.).

532. A. Usually, the attributive stands between the article and substantive.

τὰ μακρὰ τείχη the long walls, *ἡ προτέρα ὀλιγαρχία* the earlier oligarchy (followed by another oligarchy), *ἡ πρότερον ὀλιγαρχία* the earlier oligarchy (followed by a different form of government), *ἡ καθ' ἡμέραν τροφή* the daily food.

a. When an attributive participle has other words depending on it, either these words or the participle may follow the substantive: *αἱ ὑπ' Αἰσχύινου βλασφημίαι εἰρημέναι* the slanders uttered by Aeschines, *ὁ κατειληφὸς κίνδυνος τῇ πόλει* the danger which has overtaken the city.—When the attributive participle has a predicate-word connected with it, this is commonly put before it: *ὁ στρατηγικὸς νομιζόμενος ἀνὴρ* the man considered as fit for a general, *τὸ Κοτύλαιον καλούμενον ὄρος* the mountain called Cotylæum, *οἱ αὐτοὶ ἡδίκηκότες* those who have themselves done wrong.

b. When two attributives precede the substantive, the article is not usually repeated with the second: *οἱ ἄλλοι πολλοὶ ἑτάμαχοι* the other numerous allies, *οἱ ἐπὶ τοῦ βήματος παρ' ὑμῖν λόγοι* the speeches before you on the bema,—yet also *ἡ Ἀττικὴ ἡ παλαιὰ φωνή* the ancient Attic speech.

533. B. Less often, the substantive stands first, followed by the article and attributive: (ὁ) ἀνὴρ ὁ ἀγαθός. The latter is then less closely connected with its subject, and has the general nature of an appositive. The substantive itself may appear either *with* or *without* the article, viz.

a. WITH the article, when this would be required, even if the attributive were dropped: οἱ Χίοι τὸ τεῖχος περιεῖλον τὸ καινόν *the Chians threw down (the) their wall, the new one.*

b. WITHOUT the article, when this would not be required, if the attributive were dropped: τί διαφέρει ἄνθρωπος ἀκρατῆς θηρίου τοῦ ἀκρατεστάτου *how does a violent man differ from the most violent wild beast (but without the attributive, "from a wild beast")?*

534. a. In general, any word or group of words standing *between* the article and its substantive, has the force of an *attributive* (492 d). Except, however, the particles μέν, δέ, γέ, τέ, γάρ, δή: τὸν μὲν ἄνδρα, τὴν δὲ γυναῖκα,—but with a preposition, πρὸς δὲ τὸν ἄνδρα or πρὸς τὸν ἄνδρα δέ (πρὸς τὸν δὲ ἄνδρα, rare in prose):—also, in Ionic, τίς: τῶν τις Περσέων *one of the Persians.*

b. In most instances, where an attributive is used as a *substantive* (the subject, especially the indeterminate subject, being omitted), the article is found before the attributive, see 496 a.

535. ARTICLE WITH PREDICATE-NOUNS. a. The predicate-noun, in general, rejects the article: ἄνθρωπος εἶ thou art a man. Hence we may distinguish subject and predicate in sentences such as προδότης ἦν ὁ στρατηγός *the general was a traitor.*

The reason is, that, in ordinary predication, the subject is said to be (or not to be) AN individual of the class denoted by the predicate. But if the subject is said to be THE individual or THE class, distinguished from others, the predicate-noun may have the article: τὸν Δέξιππον ἀνακαλοῦντες τὸν προδότην *calling Dexippus the (notorious) traitor*, οἱ τιθέμενοι τοὺς νόμους οἱ ἀσθενεῖς ἄνθρωποι εἰσι καὶ οἱ πολλοὶ *the enactors of the laws are the weak men and the multitude (as a class).*

b. The predicate-adjective (or participle), if connected with a substantive which requires the article, cannot stand between the article and substantive (534), but must precede or follow both of them: ἀγαθός ὁ ἀνὴρ or ὁ ἀνὴρ ἀγαθός *the man is good.*

τὸ σῶμα θνητὸν ἔπαντες ἔχομεν *we all have our body mortal* (the body, which we all have, is mortal), αὐτὸς ἀγαθός, σὺν ἀγαθοῖς τοῖς παρ' ἐμοὶ *good myself, with the men about me good* (while my attendants are good), ἅμα τῷ ἡρι ἀρχομένῳ *at the beginning of the spring* (when it was beginning), οἱ Ἀθηναῖοι παρ' ἐκόντων τῶν συμμαχῶν τὴν ἡγεμονίαν ἔλαβον *the Athenians received the leadership from their allies acting willingly* (these were willing to confer it), πόσον ἄγει *τὸ στράτευμα how large is he leading the army* (the army, which he leads, is how large)? ἐν ὁποίᾳ τῇ γῇ δεῖ φυτεύειν οἶδα *I know in what kind of soil one must plant* (of what kind the soil is, in which one must plant).

536. ARTICLE WITH ADJECTIVES OF PLACE. Some adjectives of place, used in the predicate position, refer to a part of the subject:

μέση ἡ χώρα or ἡ χώρα μέση *the middle of the country*, but ἡ μέση χώρα *the middle country* (between other countries); ἔσχατον τὸ ὄρος or τὸ ὄρος ἔσχατον *the extremity of the mountain*, but τὸ ἔσχατον ὄρος *the extreme mountain* (οἱ

several mountains); ἄκρα ἡ χεὶρ or ἡ χεὶρ ἄκρα *the point of the hand*.—In like manner, ἡμις οὗ βίος or ὁ βίος ἡμις *half of the life*.

537. ARTICLE WITH πᾶς AND ὅλος. The adjective πᾶς (strengthened ἅπας, σὺμπας) *all* has usually the predicate position, but sometimes the attributive, with little difference of meaning: πάντες οἱ πολῖται *all the citizens*, οἱ πολῖται πάντες *the citizens all*; less often οἱ πάντες πολῖται *the whole body of citizens* (cf. οἱ πάντες with numerals, ἑκατὸν οἱ πάντες *a hundred as the whole number, a hundred in all*). Without the article, πάντες πολῖται *all citizens*; and in the sing., πᾶς πολίτης *every citizen*. Yet the sing. may mean ALL: πᾶσαν ὑμῖν τὴν ἀλήθειαν ἐρῶ *I will tell you all the truth*; so even without the article: πάσῃ προθυμίᾳ *with all zeal*, εἰς ἑπασαν φανόλητα *to (all) utter meanness*.

Similarly, ὅλος *whole*: ὅλη ἡ πόλις or ἡ πόλις ὅλη *the city as a whole*, ἡ ὅλη πόλις *the whole city*, ἡ πόλις ἡ ὅλη *the city the whole of it*; without article, ὅλη πόλις *a whole city*.

538. ARTICLE WITH PRONOUNS. a. Substantives with ὅδε, οὗτος, ἐκεῖνος, require the article, and the pronoun takes the predicate position:

ὅδε ὁ ἀνὴρ *this man*, τὰ πράγματα ταῦτα *these affairs* (the subst., if used without the article, is a predicate: ἐν Πέρσῃσι νόμος ἐστὶν οὗτος *among the Persians this is a law*). The same is true of ἀμφω, ἀμφοτέροις, both, ἕκαστος *each* (of two). Ἐκαστος *each* (of several) has the same position, if its substantive takes the article: ἕκαστῃ ἡ ἀρχή *each magistracy*:—and this is likewise true of the genitives of PERSONAL pronouns (μοῦ, σοῦ, αὐτοῦ, ἡμῶν, etc.) when connected with a substantive which has the article (while the REFLEXIVE genitives, ἑμαυτοῦ, etc., have the attributive position): ἡ γλῶσσά σου *thy tongue*, μετεπέμψατο Ἀστυάγης τὴν ἑαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς *Astyāges sent for his daughter and her boy*.

Yet if the article is followed by an attributive, most of the above pronouns may stand *between* the attributive and its subject: ζητητέον τὴν μίαν ἐκείνην πολιτείαν *we must seek for that one polity*, ἡ πάλαι ἡμῶν φύσις *our old nature*.

b. The pronoun αὐτός, in the predicate position, means *IPSE*; in the attributive, *IDEM*: αὐτὸς ὁ ἀνὴρ or ὁ ἀνὴρ αὐτός *the man himself*; but ὁ αὐτὸς ἀνὴρ *the same man*, rarely (ὁ) ἀνὴρ ὁ αὐτός.

c. The POSSESSIVE pronouns take the article, only when a particular object is referred to: ἐμὸς φίλος *a friend of mine*, ὁ ἐμὸς φίλος *my friend* (the particular one).

d. An INTERROGATIVE pronoun may take the article, when it relates to an object before mentioned: πάσχει δὲ θαυμαστόν· τὸ τί; *A. He suffers something wonderful. B. (The what) What is it?*—So, even a personal pronoun: δεῦρο δὴ εὐθὺ ἡμῶν· παρὰ τίνας τοὺς ὑμᾶς; *A. Come hither straight to us. B. (To the you being whom) Who are you, that I must come to?*

e. Ἔτερος (Lat. *alter*) *one or other of two*; ὁ ἕτερος *the one, the other*; οἱ ἕτεροι *the one, the other* (of two parties), may mean *the enemy*.—Ἄλλος (Lat. *alius*) *another*, ὁ ἄλλος *the other, the rest*: Σπάρτην τε καὶ τὴν ἑλλην Ἑλλάδα Σπάρτα, and the rest of Greece; often used for all except a part mentioned AFTERWARD: τῷ μὲν ἄλλῳ στρατῷ ἡσυχάζεν, ἑκατὸν δὲ πελταστὰς προπέμπει· —These pronouns have sometimes an APPOSITIVE relation to their substantives: οἱ πολῖται καὶ οἱ ἄλλοι ξένοι *the citizens and (the others, being foreigners) the foreigners beside*, γέρον χωρεῖ μεθ' ἑτέρου νεανίου *an old man comes with (a second person, a young man) a young man beside*.

THE CASES.

A. NOMINATIVE.

539. SUBJECT-NOMINATIVE. The subject of a finite verb is put in the nominative. (For the rule of agreement, see 497.)

540. PREDICATE-NOMINATIVE. The predicate-noun, when it belongs to the subject of a finite verb, is put in the nominative. This occurs with verbs which mean *to be, become, appear, be made, chosen, called, considered*, and the like (cf. 490):

καθίσταται βασιλεύς *he becomes (established as) king*, Ἀλέξανδρος θεὸς ὠνομάζετο *Alexander was named a god*, ἡκεις μοι σωτήρ *thou art come for me as a savior*.—To these verbs belongs ἀκούω *to hear*, in the sense of *being called*: οἱ ἐν Ἀθήναις φιλιππίζοντες κόλακες καὶ θεοὺς ἐχθροὶ ἤκουον *those in Athens, who favored Philip, were called flatterers and enemies of the gods*.

541. NOMINATIVE FOR VOCATIVE. The nominative is often used for the vocative in address, especially in connection with οὗτος: ὁ Ἀπολλόδωρος οὗτος, οὐ περιμενεῖς γοῦ *Apollodorus there, will you not stay?*—also in exclamations: νήπιος *fool!*

542. NOMINATIVE INDEPENDENT. The nominative is used for names and titles, which form no part of a sentence: Κύρου Ἀνάβασις *Expedition of Cyrus*, Βιβλίον Πρώτον *Book First*;—and sometimes so, even when they become part of a sentence: προσέειλε τὴν τῶν πονηρῶν κοινὴν ἐπωνυμίαν, συκοφάντης *he obtained the common appellation of the vile, "sycophant," παρεγγύα ὁ Κῦρος σύνθημα, Ζεὺς ξύμμαχος καὶ ἡγεμὼν* *Cyrus gave out, as pass-word, "Zeus, our ally and leader."*

B. VOCATIVE.

543. The person (or thing) addressed is put in the vocative.

a. In Attic prose, ὦ is usually prefixed; but in animated address, it is sometimes wanting: μὴ θορυβεῖτε, ὦ ἄνδρες Ἀθηναῖοι *make no noise, O men of Athens*, ἀκούεις, Αἰσχίνη *hearest thou, Aeschines?*

b. The vocative, like the interjections, forms no part of a sentence, and is therefore enclosed in commas.

C. ACCUSATIVE.

544. The accusative properly denotes the OBJECT of an action, that *to, on, or over* which an action is directed; thus

The DIRECT OBJECT of a transitive verb is put in the accusative:

ὁ θεὸς σώζει ἡμᾶς ἐν κινδύνοις *the god preserves us in dangers*.—For omission of the object, see 505: for omission of the verb, see 508.

a. Many Greek verbs are transitive and followed by an object-accusative, when the verbs commonly used to render them in English are intransitive and followed by a preposition:

ὀμνύναι τοὺς θεοὺς to swear by the gods, εὖ (κακῶς) ποιεῖν τοὺς ἀνθρώπους to do good (ill) to men, μένειν τινά to wait for one, φεύγειν τινά to flee from one, λανθάνειν τινά to escape the notice of one, φυλάττεσθαι τινά to guard (himself) against one (act. φυλάττειν τινά to guard one), αἰδεῖσθαι, αἰσχύνεσθαι τὸν πατέρα to feel shame before his father, δαρρῆναι τινά to rely on one, δαρρῆναι τὰς μάχας to have no fear of the battles, πλεῖν τὴν θάλασσαν to sail over the sea, νικᾶν μάχην (δίκην, γνώμην) to be victorious in a battle (a law-suit, a resolution).

b. Conversely, many Greek verbs are intransitive and followed by a genitive or dative, when the verbs commonly used for them in English are transitive:

ἄρχειν ἀνθρώπων to rule men, ἄπτεσθαι τῆς κάρφης to touch the hay, ἀκούειν βορύβου to hear a noise, πελάζειν τῇ εἰσόδῳ to approach the entrance, ἀρήγειν τοῖς φίλοις to aid his friends, φθονεῖν τοῖς πλουσίοις to envy the rich.

c. In many cases, the Greek itself varies, using the same verb at different times as transitive and intransitive:

αἰσθάνεσθαι τι or τινος to perceive something, ἐνθυμέσθαι τινος, τι to consider something, ἐνοχλεῖν τινά, τινί to trouble one, ἐπιστρατεύειν τινά, τινί to war against one (so too, other compounds of ἐπί), δεῖ μοί τινος I have need of something, poet. δεῖ (χρή) μέ τινος. Especially in poetry, verbs usually intransitive sometimes take a direct object: προβαίνειν τὸν πόδα to advance the foot, ἦσθαι or θάσσειν (κεῖσθαι, πηδᾶν) τόπον τινά to sit (lie, leap) in a place, χορεύειν τὸν θεόν to celebrate the god by choral dance, τοὺς εὐσεβεῖς θεοὶ θνήσκοντας οὐ χαίρουσι the gods rejoice not in the death of the pious.

d. Many intransitive verbs become transitive from being compounded with a preposition:

διαβαίνειν τὸν ποταμόν to cross the river, ἐκβαίνειν τὴν ἡλικίαν to pass out of the age, παραβαίνειν τοὺς νόμους to transgress the laws, ἀποδεδρακότες πατέρας having run away from their fathers.

e. In rare cases, an intransitive verb in connection with a verbal noun, forms a transitive phrase with an object-accusative: ἐπιστήμονες ἦσαν τὰ προσήκοντα they were acquainted with their duties, ἔστι τὰ μετέωρα φροντιστής he is a student of things above the earth, ἔξαπρον εἶναι τὴν διαίταν to reject the settlement, τεθνάναι τῷ φόβῳ τοὺς Θεβαίους to be mortally afraid of the Thebans, σὲ φύξιμος (ἐστὶ) is able to escape thee;—so, in poetry, εἰ δέ μ' ᾧδ' αἰετὶ λόγους ἐξήρχες if you always thus begun your addresses to me, δεσπόμεν γόοις κατάρξω I will begin with lamentations for my master.

545. ADVERBS OF SWEARING. Νή and μά are followed by the accusative (perhaps on account of ὀμνυμι understood): νή is always affirmative; μά, unless ναί precedes it, is always connected with a negative, expressed or implied: νή Δία by Zeus, ναὶ μὰ Δία yea, by Zeus, οὐ μὰ Δία no, by Zeus, μα τὸν—οὐ σύ γε not you, by—(the name of the god suppressed with humorous effect): rarely is μά omitted after the negative as in οὐ, τόνδ' Ὀλυμπον no, by this Olympus.

The accusative is sometimes found in other exclamations: οὗτος, ὦ σ' οὐ you there, ho! you, I mean.

546. ACCUSATIVE OF EFFECT. Many transitive verbs have, as direct object, the thing effected or produced by their action: γράφει τὴν ἐπιστολὴν *he writes the letter*. But many verbs, not properly transitive, take an accusative of the effect, denoting that which is made to exist or appear by their action:

πρεσβεύειν εἰρήνην *to negotiate a peace* (form a peace by acting as ambassador), ὄρκια τέμνειν *foedus ferire* (hostiam feriendo foedus elicere), χορηγούonta παῖσι Διονύσια *celebrating the Dionysia by furnishing a chorus of boys*, poet. ἦδε (ἡ ἀναρχία) τροπὰς καταρρήγνυσι *this (anarchy, breaks defeats) causes defeats by breaking ranks*.

Closely connected with this use is the following:

547. COGNATE-ACCUSATIVE. This repeats the meaning of the verb in the form of a noun. It might be called the *implied* object, as being already contained in the verb. It is used with many intransitive verbs, and commonly has an attributive connected with it. Here belong

a. ACCUSATIVE OF KINDRED FORMATION: μάχην ἐμάχοντο *they were fighting a battle*, πομπὴν πέμπειν *to conduct a procession*, καρίστην δουλείαν ἐδούλευσε *he became subject to a most wretched servitude*, ὅς ἂν ἀρίστην βουλὴν βουλευσῇ *whoever may (counsel) give the best counsel*, τὴν ἐναντίαν νόσον νοσοῦμεν *we are (sick) suffering under the opposite disease*, μεγάλην τινὰ κρίσιν κρίνεται *he is undergoing a great trial*.

b. ACCUSATIVE OF KINDRED MEANING: ζήσεις βίον κράτιστον *you will lead the best life*, πληγὴν τύπτεται βαρυτάτην *he is struck a very heavy blow*, πάσας νόσους κάμνει *he is sick with all diseases*, πόλεμον ἐστράτευσαν τὸν ἱερὸν καλούμενον *they engaged in the so-called Sacred war*, γραφὴν διώκειν *to prosecute an impeachment*, ἐστιᾶν γάμους *to (entertain) give a wedding-feast*.

In many cases, the meaning of the verb is not actually repeated as a noun, but must be understood in connection with the accusative of an adjective or qualifying substantive. Hence two more forms of the cognate-accusative:

c. NEUTER ADJECTIVE. For the indeterminate subject, we may supply the repeated meaning of the verb: μέγα ψεύδεται (= μέγα ψεύδος ψεύδεται) *he utters a great falsehood*, πάντα πείσομαι *I shall obey in all things* (render all acts of obedience), ταῦτ' αὖ λυποῦμαι καὶ ταῦτ' αὖ χαίρω τοῖς πολλοῖς *I have the same pains and the same pleasures with the multitude*, σμικρὸν τι ἂπορῶ *I am in some little perplexity*, τί χρήσομαι τούτῳ *what use shall I make of this?* poet. σεμνὸν βλέπειν *you look grave*.

d. QUALIFYING SUBSTANTIVE. This may be regarded as standing in definitive apposition, its subject (understood) being the idea of the verb, repeated as a noun: ἀγωνίζονται πάλιν *they contend in (a contest, ἀγῶνα, viz.) wrestling*, τοῦτον τὸν τρόπον πράξας *having acted in this manner (of action)*, Ἡμ. πῦρ ὀφθαλμοῖσι δεδορκῶς *looking (a look of) fire with their eyes*, Ἡμ. μένεα πνέοντες Ἀχαιοὶ *the Achaeans breathing courage*. Cf. 501-2, though the substantive there is less closely related to the verb of the sentence.

548. The cognate-accusative is also used in connection with adjectives κακὸς πᾶσαν κακίαν *bad with all badness*, ἀγαθὸς πᾶσαν ἀρετὴν *good with all ex*

cellence;—especially the accusative of *neuter* adjectives (547 c): *ὁ πάντα σοφὸς ποιητὴς the poet wise in all things, ἀγαθὸς τοῦτο good in this particular (of goodness), ἡ πόλις ἡμῶν οὐδὲν ὁμοία γέγονεν ἐκείνοις our city is not at all like them, ὅσα μοι χρήσιμοι ἔστε οἶδα I know for how many things (uses) ye are useful to me.* Yet these constructions might be referred to the following head.

549. ACCUSATIVE OF SPECIFICATION. The accusative is loosely connected with predicate-words (verb, adjective, substantive), to specify the part, property, or circumstance, to which they apply. It is also, but less often, used with attributives. The accusative specifies

a. a part of the subject: *κάνω τὴν κεφαλὴν I have pain in my head, εἰ ἔχομεν τὰ σώματα we are well in our bodies, poet. τυφλὸς τὰ τ' ὦτα τὸν τε νοῦν τὰ τ' ὕμνατ' εἰ you are blind in your ears, your mind, and your eyes.*

b. a property of the subject (*nature, form, size, name, number, etc.*): *πληθὺς τι τὴν φύσιν ἐστὶν ἡ πόλις the city is in its nature a multitude, παρθένος καλὴ τὸ εἶδος a maid beautiful in her form, ποταμὸς, Κύδνος ὕνομα, εὖρος δύο πλεθρῶν a river, Cydnus by name, of two plethra in breadth, ἀπειρεὶ τὸ πληθὺς infinite in their number, δίκαιος τὸν τρόπον just in his character.*

c. a circumstance not belonging to the subject: *τὸ ἐκείνου μὲν εὐτυχεῖς μέρος thou art happy, so far as he is concerned (as to his part), καὶ τὰ μικρὰ πειρῶμαι ἀπὸ θεῶν ὀρᾶσθαι even in little things, I endeavor to begin with the gods, ἡ πόλις εἰρήνην τὰ περὶ τὴν χώραν ἄγει the city enjoys peace in things relating to its territory, τὸ κατ' ἐμὲ οὐδὲν ἐλλείψει on my side there shall be no failure.*

550. ACCUSATIVE OF EXTENT (*Time and Space*). The extent of time and space is put in the accusative.

a. TIME: *ἐνταῦθα Κύρος ἔμεινεν ἡμέρας πέντε there Cyrus remained five days, αἱ σπένδαλ ἐνιαυτὸν ἔσονται the truce will be for a year, δουλεύουσι τὸν λοιπὸν βίον they are slaves all the rest of their life.*

b. SPACE: *Κύρος ἐξελαύνει διὰ τῆς Λυδίας σταδμοὺς τρεῖς, παρασάγγας εἴκοσι καὶ δύο Cyrus advances through Lydia three days' marches, twenty-two parasangs, Μέγαρα ἀπέχει Συρακουσῶν οὔτε πλοῦν πολλὴν οὔτε ὁδόν Megara is not far distant from Syracuse, either by sea or by land (no long voyage or journey).*

REM. c. The accusative singular is used with an ordinal numeral, to show the number of days (months, years) since a particular event, including the day (month, year) of the event itself: *ἔβδωμην ἡμέραν ἡ θυγάτηρ αὐτῷ ἐτετελευτήκει his daughter had died the seventh day (i. e. six days) before.* The pronoun *οὕτως* is often added: *ἐξῆλθόμεν ἔτος τοῦτ' τρίτον ἐς Πανάκτων we went out two years ago (this, as third year) to Panactum.*

551. OBJECT OF MOTION. The poets often use the accusative without a preposition, to denote the object *towards* which motion is directed: *τὸ κοῖλον Ἄργος βάς having gone to the hollow (low-lying) Argos, τοῦ κλέος οὐρανὸν ἵκει his fame has reached to heaven, μνηστῆρας ἀφίκετο she came to the suitors, σὲ τὸδ' ἐλήλυθε πᾶν κράτος this whole power has come to thee.*

552. ADVERBIAL ACCUSATIVE. The accusative is used in many words and phrases, with the force of an adverb.

This use may be explained, in most cases, by the principles already given (547-50, cf. 501-2). Thus *τὸνδε (τοῦτον) τὸν τρόπον* in *this manner* (547 d), *πάντα τρόπον* in *every manner*, *ὃν τρόπον* in *which manner*, etc. Compare phrases in which *ὁδόν* *way* is perhaps to be supplied (509 α): *τὴν ταχίστην τῷ σώματι χαρίσασθαι* to *gratify the body in the quickest way*. So *(τὴν) ἀρχὴν*, always with a negative: *ἀρχὴν δὲ θηρῶν οὐ πρέπει τὰμήχανα* *it is not proper to chase impossibilities at all* (not to make even a beginning of it); — *ἀκμὴν διέβαινον* *they were just passing across* (the acme of their crossing); — and, in like manner, *(τὸ) τέλος* at *last* (as the end), *προῖκα* and *δωρεάν* *gratis* (as a free gift). *Χάριν* for the sake of (in favor of) takes a genitive, as also *δίκην* like (in the fashion of): *ἀγγεῖον δίκην πεπληρῶσθαι* to be filled like a pail, *τοῦ λόγου χάριν* for the sake of the discussion, *ἐμὴν χάριν* for my sake.

a. Many neuter adjectives are used in this way: *μέγα, μεγάλα*, greatly, *πολύ, πολλά*, much, *τὸ πολύ, τὰ πολλά*, for the most part, *πρότερον* before, *τὸ πρότερον* the former time, *πρώτον* (at) first, *τὸ πρῶτον* the first time, *τὸ λοιπὸν* for the rest, for the future (but *τοῦ λοιποῦ* at some time in the future), *τυχόν* perhaps, *τοσοῦτον* so much, *ὅσον* as far as, *τὶ* somewhat (*ἐγγύς τι* pretty near), *τί* why (*τί κλαίεις* why are you weeping?), *τοῦτο, ταῦτα*, therefore (*αὐτὰ ταῦτα νῦν ἔκομεν* for these very reasons are we now come). Cf. adverbs of the compar. and superl. degrees (228), and the cases of apposition in 502.

For accusative as subject of the infinitive, see 773.

For accusative absolute with a participle, see 792.

Two Accusatives with One Verb.

553. DOUBLE OBJECT. Many transitive verbs may have a double object, usually a *person* and a *thing*, both in the accusative. Thus verbs of *asking, teaching, clothing, hiding, depriving*, and others.

Thus *αἰτῶ* to request (*Κύρον πλοῖα* vessels of Cyprus), *ἐρωτῶ* to inquire (*τοὺς αὐτομόλους τὰ περὶ τῶν πολεμίων* of the deserters as to the news from the enemy), *διδάσκω* to teach (*τὸν παῖδα τὴν μουσικὴν* the boy music) *πείθω* to persuade (*ὑμᾶς τὰναντία* you of the contrary), *ἐνδύω* or *ἀμφιέννυμι* to clothe (*τινὰ τὸν χιτῶνα* one in the tunic), *ἐκδύω* to unclothe, strip (*ἐμὲ τὴν ἐσθῆτα* me of the dress), *κρύπτω* to hide (*με τοῦτο* from me this thing), *ἀφαιροῦμαι* or *ἀποστερῶ* to deprive (*τοὺς Ἕλληνας τὴν γῆν* the Greeks of their land), *συχῶ* to despoil, *πράττωμαι*, also *πράττω* or *εἰσπράττω* to exact (*τοὺς νησιώτας ἐξήκοντα τάλαντα* of the islanders sixty talents), *ἀναμνησκω* to remind.

a. The *passive* of these verbs retains the accusative of the thing: *διδάσσκομαι τὴν μουσικὴν* I am taught music, *ἀφίρηται τὸν ἵππον* he has been deprived of the horse.

Several of these cases, and of those in 553, might be explained by the principle, that

554. CAUSATIVE VERBS, with the accusative of the person, take the case which belongs to the included verb. Thus *ἀναμνήσω ὑμᾶς τοὺς κινδύνους* I will cause you to remember the dangers. So, to ask is to make one give an answer; to teach is to make one learn, etc. To the included verb may belong a genitive: *γεύειν τινὰ τιμῆς* to make one taste of honor, *μή μ' ἀναμνήσης κακῶν* remind me not of evils.

555. OBJECT AND COGNATE-ACCUSATIVE. Many transitive verbs may have, beside the object, a cognate-accusative :

ἔρκωσαν τοὺς στρατιώτας τοὺς μεγίστους ὅρκους *they made the soldiers swear the greatest oaths*, Μέλιτος ἐγράψατό με τὴν γραφὴν ταύτην *Melitus brought this impeachment against me*, Ἦμ. ὃν Ζεὺς φιλεῖ παντοίην φιλότητα *for whom Zeus feels all manner of love* : ἐμὲ ὁ πατήρ τὴν τῶν παίδων ἔτρεφεν *my father reared me with the training of the boys*, Αἰσχίνης Κτησιφῶντα γραφὴν παρανόμων ἐδίωκε *Aeschines prosecuted Ctesiphon on charge of an illegal resolution* ; εἴ τις τι ἀγαθὸν ἢ κακὸν ποιήσκειν αὐτόν *if one should do him any good or evil*, πολλὰ ἂν τις ἔχοι Σωκράτην ἐπαινέσαι *one would be able to bestow many praises on Socrates*, ἡδίκησαμεν τοῦτον οὐδέν *we did this one no wrong*.

a. Such verbs in the *passive* may retain the cognate-accusative : κριθῆναι ἀμφοτέρως τὰς κρίσεις *to undergo both the trials*, τύπτεσθαι πενήκοντα πληγὰς *to be struck fifty blows*, οὐ βλάφονται ἄξια λόγου (547 c) *they will not suffer injuries worth mentioning*.

556. OBJECT AND PREDICATE-ACCUSATIVE. A predicate-noun, when it belongs to the object of a transitive verb, is put in the accusative. This occurs with verbs which mean *to make, show, choose, call, consider*, and the like (cf. 490 c).

ποιῶμαι τινα φίλον *I make one my friend*, αἰρεῖσθαι τινα στρατηγόν *to choose one as general*, παρέχω ἑμαυτὸν εὐπειθῇ *I show myself ready to obey*, οἱ κόλακες Ἀλέξανδρον θεὸν ὠνόμαζον *his flatterers named Alexander a god*, οὐ τοὺς πλείους ἔχοντας εὐδαιμονεστάτους νομίζω *not those who have most, do I consider as happiest*, ἔλαβε τοῦτο δῶρον *he took this as a gift* (but τοῦτο τὸ δῶρον *this gift*).—The predicate-accusative may be an interrogative pronoun : τί τοῦτο ποιεῖς (as what are you doing this) *what is this you are doing?* τίνας τοὺςδ' εἰσὼρῶ *who are these I behold?* ποῖα ταῦτα λέγεις *of what nature are these things which you are saying?* cf. 826 a.

a. The predicate-accusative is often distinguished from the object by the absence of the article (535) : τὰ περιττὰ χρήματα πράγματα ἔχουσι *they have their superfluous wealth for a vexation*.

b. In the *passive* construction, both of these accusatives become nominatives (540) : Ἀλέξανδρος θεὸς ὠνομάζετο *Alexander was named a god*.

D. GENITIVE.

557. The genitive properly denotes, (a) that to which some thing BELONGS ; also, (b) that FROM which something is SEPARATED. In the latter use, it corresponds to the Latin ABLATIVE.

Genitive with Substantives.

558. One substantive may have another depending on it in the genitive.

The two things, denoted by the substantive and the dependent genitive, may have a great variety of relations (expressed generally by English *of*). Thus the former may *belong* to the latter,

a. as a part of it: *Genitive of the Whole*, or *G. Partitive*.

b. as composed of it: *Genitive of Material*.

c. as more definitely expressed by it: *G. of Designation*.

(In a, b, c, the two things are more or less the same; in the following, they are distinct:)

d. as possessed by it: *Genitive of Possession*.

e. as connected with it and pertaining to it, though not strictly in possession: *Genitive of Connection*.

(The following may be regarded as special varieties of e:)

f. as an action or attribute of which it is the subject:

Genitive Subjective.

g. as an action of which it is the object: *Gen. Objective*.

h. as produced or accounted for by it: *Genitive of Cause*.

i. as measured by it in extent, duration, or value:

Genitive of Measure.

REM. j. It is not intended here to give an exact analysis of the relations expressed by the genitive with substantives; but only to specify relations which the student may notice with advantage.

It should always be remembered that the genitive does not express these relations *distinctly*, but only the general idea of *belonging* which is common to all of them. Hence the same construction may sometimes be referred to different heads, the two things having more than one relation to each other: thus in *πένθος τοῦ ἀποθανόντος* *regret for the dead*, *τοῦ ἀποθανόντος* may be regarded either as the *cause* of regret, or as the *object* regretted.

559. GENITIVE PARTITIVE. a. The *part* is most commonly expressed by a word of number or a superlative, the *whole* by a genitive plural: πολλοὶ τῶν Ἀθηναίων *many of the Athenians*, πότερος τῶν ἀδελφῶν *which of the two brothers*, πάντων ἄριστος *best of all men*, οἱ σπουδαῖοι τῶν πολιτῶν *the excellent among the citizens*, τινὲς τῶν ῥητόρων *some of the orators*, δήμου ἀνὴρ *a man of the people*, μικρὸν ὕπνου *a little (portion of) sleep*, Hm. διὰ θεῶν *divine among goddesses*, ἦν μέσον ἡμέρας *it was the middle of the day*,—βέλτιστος ἑαυτοῦ *in his best estate* (lit. *best of himself*; the superlative referring to the man in *one* condition, the genitive to the man in the sum of *all* his conditions).

b. The genitive partitive is used (with the article) to denote the *district* or *region* to which a place belongs: Θῆβαι τῆς Βοιωτίας *Thebes in Bœotia*, τῆς Χερσονήσου ἐν Ἐλαιούντι *in Elæus of the Chersonesus*.

c. The genitive partitive with neuter adjectives (496) often denotes *degrees*: ἐπὶ μέγα δυνάμειος ἐχώρησαν *they advanced to a great (degree) of power*, εἰς τοῦτο ἀνόλις ἦλθον *to this (extent) of folly did they come*, ἐν τούτῳ τῆς παρασκευῆς ἦσαν *in this (state) of preparation were they*, ἐν παντὶ κακοῦ *in extremity of evil*.

d. If the word expressing part has the article, the genitive takes the position of a predicate-adjective (535 b): ὁ τέταρτος τῶν παίδων *the fourth among the children*, Ἀθηναίων ὁ δῆμος *the people of the Athenians* (i. e. the democratic mass, opposed to the aristocracy; but ὁ Ἀθηναίων δῆμος *the whole people*).

e. Adjectives which have a partitive genitive, usually conform to it in gender, so as often to appear in the masc. or fem., where we might expect the neut.: *ὁ ἥμις* (ὁ λοιπός, ὁ πλείστος) τοῦ χρόνου *the half* (rest, most part) of the time, πολλὴ τῆς χώρας (also πολὺ τῆς χώρας) *much of the country*.

560. GENITIVE OF MATERIAL: νόμισμα ἀργύρου *coin of silver*, κρήνη ἡδέος ὕδατος *a spring of sweet water*, βοῶν ἀγέλη *a herd of cattle*, πλῆθος ἀνθρώπων *a multitude of men*, ἄμαξαι σίτου *wagons (wagon-loads) of corn*, τριακόσια τάλαντα φόρου *three hundred talents of tribute*, δύο κοτύλαι οἴνου *a pint of wine*.

561. GENITIVE OF DESIGNATION: τὸ ὄρος τῆς Ἰστώνης *the mountain of Istone*, μέγα χρῆμα σὺνός *a (great affair) monster of a wild boar*. This construction is chiefly poetic: *Τροίης πτολίεθρον* *city of Troy*, *θανάτου τέλος* *end of (life, i. e.) death*.

562. GENITIVE OF POSSESSION: οἰκία πατρός *a father's house*, οἱ κῆποι τοῦ βασιλέως *the gardens of the king*, τὰ Συεννέσιος βασιλεία *the palace of Syennesis*, τὸ ἱερὸν τοῦ Ἀπόλλωνος *the temple of Apollo*.

For the omission of a word in phrases such as ἐς διδασκάλου *to the teacher's* (house, school), ἐν Αἰδου *in (the abode of) Hades*, ἐξ Ἀπόλλωνος *from Apollo's* (temple), see 509 β.

563. GENITIVE OF CONNECTION: κύματα τῆς θαλάσσης *waves of the sea*, ἡ κρηπὶς τοῦ τείχους *the foundation of the wall*, ἡ τοῦ πείθειν τέχνη *the art of persuading*, ὥρα ἀρίστου *time for breakfast*. It is used especially with words which imply

a. Connection in Family, Society, State, Army, etc.: ὁ τῆς βασιλέως γυναικὸς ἀδελφός *the brother of the king's wife*, οἰκέτης Δημοσθένους *a servant of Demosthenes*, ἑταῖρος Κίμωνος *a companion of Cimon*, βασιλεὺς Μακεδονίας *king of Macedonia*, οἱ φίλοι (πολέμιοι) Κύρου *the friends (enemies) of Cyrus*, οἱ Κλεάρχου στρατιῶται *the soldiers of Clearchus*.

For the frequent omission of νῖός in phrases like Ἀλέξανδρος (ὁ) Φιλίππου *Alexander (the) son of Philip*, see 509 β.

b. The genitive after the neuter article (with indeterminate subject, 496) is usually to be regarded as a genitive of connection, though sometimes denoting possession: τὰ τῆς πόλεως *the (affairs) of the city*, τὸ τῆς τέχνης *the (business) of the art*, τὸ τῆς ὀλιγαρχίας *the (constitution) of the oligarchy*, τὰ τῶν Συρακοσίων *the (resources) of the Syracusans*, ἄδηλα τὰ τῶν πολέμων *uncertain are the (issues) of war*, δεῖ φέρειν τὰ τῶν θεῶν *we must bear the (ordering) of the gods*. In some such cases, the neuter article has little force: τὰ τῆς ψυχῆς *(the soul with all that belongs to it) nearly the same as ἡ ψυχῆ*.

564. GENITIVE SUBJECTIVE: ὁ φόβος τῶν πολεμίων *the fear of the enemy* (which they feel), ὁ ἔπαινος τῶν πρεσβυτέρων *praise of older persons* (which they give), ἡ πορεία τοῦ βασιλέως *the march of the king*, ἡ λαμπρότης τοῦ στρατεύματος *the brilliancy of the army*, τὸ εὖρος τοῦ ποταμοῦ *the breadth of the river*.

565. GENITIVE OBJECTIVE: ὁ φόβος τῶν πολεμίων *the fear of the enemy* (which is felt toward them), ἔπαινος τῶν πρεσβυτέρων *praise of older persons* (which is given to them), ἐξέτασις τῶν Ἑλλήνων *a review of the Greeks*, ὁ ὕλεθρος τῶν στρατιωτῶν *the destruction of the soldiers*.

Other prepositions are often to be used in translating: θεῶν εὐχαὶ *prayers to the gods*, ἡ τῶν κρείσσονων δουλεία *servitude to the stronger*, ἀφορμὴ ἔργων *occasion for actions*, εὖνοια τῶν φίλων *affection for one's friends*, ἐμπειρία τῶν πολεμικῶν *experience in the affairs of war*, ἐγκράτεια ἡδονῆς *moderation in pleasure*, λύσις θανάτου *release from death*, ἀπόστασις τῶν Ἀθηναίων *revolt from the Athenians*.

ians, κράτος τῆς θαλάσσης *power over the sea*, ἀπόβασις τῆς γῆς *a descent upon the land*, βία τῶν πολιτῶν (*with violence toward the citizens*) *in spite of the citizens*.

566. GENITIVE OF CAUSE: γραφή κλοπῆς *an impeachment for theft*, Ξενοφώντος Ἀνάβασις *Xenophon's Anabasis* (by Xen. as author), ποῦτος Νότου κύματα *waves raised by the south wind*.

567. GENITIVE OF MEASURE (*Extent, Duration, Value*): ποταμὸς ἑβρος πλέθρου *a river of one plethrum in breadth*, τριῶν ἡμερῶν ὁδός *three days' journey*, μισθοὺς τεττάρων μηνῶν *four months' pay*, τριάκοντα ταλάντων οὐσία *a property of thirty talents*, χιλίων δραχμῶν δίκη *a suit for a thousand drachmae*.

568. THE GENITIVE OF CHARACTERISTIC so frequent in Latin (*vir summae prudentiae*) is rare in Greek prose, and scarcely found except as a predicate-genitive (572): ἔστι τούτου τοῦ τρόπου, τῆς αὐτῆς γνώμης, τῶν αὐτῶν λόγων *he is of this character, of the same opinion, he uses the same language*, poet. ὁ τῆς ἡσυχίας βίος *a life of quiet* = a quiet life, poet. τόλμης πρόσωπον *a front of audacity* = an audacious front.

569. TWO GENITIVES WITH ONE SUBSTANTIVE. The same substantive may have two genitives depending on it, usually in different relations:

τῶν ἀνθρώπων δέος τοῦ θανάτου (*f and g*) *men's fear of death*, διὰ τὴν τοῦ ἀνέμου ἄπωσιν τῶν ναυαγίων (*f and g*) *because the wind drove the wrecks out to sea*, ἵππου δρόμος ἡμέρας (*f and i*) *a day's run for a horse*, Διονύσου πρεσβυτῶν χορός (*d and b*) *a Dionysiac chorus of old men*, Ξενοφώντος Κύρου Ἀνάβασις (*h and f*) *Xenophon's Expedition of Cyrus*.

Genitive with Verbs.

570. The genitive sometimes appears to be connected with a verb, when it really belongs (as genitive of connection) to a neuter pronoun or a dependent sentence:

τοῦτο ὑμῶν μάλιστα θαυμάζομεν *for this we most admire you* (lit. this of you we most admire), τί δὲ ἵππων οἶεῖ *but of horses, what think you?* ἃ διώκει Αἰσχίνης τοῦ ψηφίσματος ταῦτ' ἐστὶ *the points which Aeschines impeaches in the decree, are these* (lit. which points of the decree), ἀγνοοῦμεν ἀλλήλων ὃ τι λέγομεν *we misunderstand each other's language*, τοῦ οἰκάδε πλοῦ διεσκόπουν ὅπῃ κομισθήσονται *touching their homeward voyage, they were considering* (this question) *by what course they should return*.

571. GENITIVE AS SUBJECT. The genitive (used partitively) is sometimes found as the subject of an intransitive verb:

οὐ προσήκει μοι τῆς ἀρχῆς *I have no part in the government* (lit. to me belongs not of the government), ἐν ὀλιγαρχίᾳ πέννησι οὐ μέτεστι συγγνώμης *in an oligarchy, poor men have no share of indulgence*, οὐκ ἀπέθανον αὐτῶν πλὴν εἰ τις ἐπὶ Τεγεατῶν *there were not slain (any) of them except some one (slain) by the Tegeans*, ἐπιμιγνύναι ἔφασαν σφῶν πρὸς Καρδούχους *they said that (some) of their number had intercourse with the Carduchians*. In such cases the genitive might be regarded as depending on an omitted form of *τις*.

572. GENITIVE AS PREDICATE. With verbs of incomplete predication (490), the genitive is often used in place of a predi-

cate-noun. The subject (or object) of the verb is thus brought into various relations with the genitive,—relations which correspond to those in 558. Thus we have the PREDICATE-GENITIVE

a. PARTITIVE: οἱ Θεσσαλοὶ τῶν Ἑλλήνων ἦσαν *the Thessalians (were of) belonged to the Hellenes*, ἐξῆν Εὐκράτει τῶν τριάκοντα γενέσθαι *it was in the power of Eucrates to become (one) of the thirty*, ἔστιν ἡ Πύλος τῆς Μεσσηνίδος ποτὲ οὖσης γῆς *Pylus belongs to what was once the Messenian land*.

b. OF MATERIAL: τὸ τεῖχος λίθου πεποιήται *the wall is made of stone*.

c. OF POSSESSION: ἡ οἰκία τοῦ στρατηγοῦ ἐγένετο *the house became the general's (property)*, ἑαυτοῦ εἶναι (γίγνεσθαι) *to be (become) one's own man = one's own master*.

d. OF CONNECTION: τὰ πολλὰ ἀπολωλέναι τῆς ἡμετέρας ἀμελείας ἂν τις δεῖη δικαίως *that many things are lost, one might justly regard as (the fruit) of our neglect*, τὸ ναυτικὸν τέχνης ἐστὶ *the navy is (a thing) of art*.

The predicate-genitive of connection is especially used to denote birth or origin: Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο *of Darius and Parysatis are born two sons*, Θουκυδίδης οἰκίας (πόλεως) μεγάλης ἦν *Thucydides was of a great house (city)*.

e. SUBJECTIVE: ὁ λόγος Δημοσθένους ἐστὶ *the speech belongs to Demosthenes*. The genitive in this use is often connected with an infinitive, and denotes one whose nature, habit, or duty, it is to do something: πολίτου ἀγαθοῦ νομίζεται θάρρειν *it is considered (as the part) of a good citizen to be courageous*, τὸ τὰ αἰσχρὰ εἰδὼτα εὐλαβεῖσθαι σοφοῦ τε καὶ σώφρονος ἔκρινε *to know and shun what is shameful, he judged (to be the part) of a wise and discreet man*.

f. OBJECTIVE: οὐ τῶν κακούργων οἰκτος, ἀλλὰ τῆς δίκης *compassion is not for the evil-doers, but for justice*.

g. OF CAUSE: ἡ γραφὴ κλοπῆς ἦν *the impeachment was for theft*.

h. OF MEASURE (*Extent, Duration, Value*): ἐπὶ τὸν Εὐφράτην ποταμὸν, ὅντα τὸ εὖρος τεττάρων πλέθρων *to the river Euphrates, being (of) four plethra in breadth*, ἦν ἑτῶν ὡς τριάκοντα *he was (of) about thirty years old*, τὸ τίμημά ἐστι τὸ τῆς χώρας ἑξακισχιλίων ταλάντων *the rateable property of the country is (of) six thousand talents*.

For the predicate-genitive of CHARACTERISTIC, see 568.

GENITIVE AS OBJECT.

573. Many verbs, which in Latin or English would take the accusative, have the genitive in Greek, because the action is regarded as *belonging* to the object, rather than as falling directly upon it. Many verbs vary in their construction, see 544 c.

The relations, expressed by the genitive with verbs, correspond, for the most part, to those of the genitive with substantives.

574. The genitive is used with verbs whose action affects the object only IN PART (compare Genitive Partitive). Such are verbs of *sharing* (having, giving, or taking, part of something), *touching* (which affects only the surface), *aiming* (seeking to touch), *enjoying* (more or less of something), etc. Here then belong

a. VERBS OF SHARING: ἀνδρώπου ψυχὴ τοῦ θεοῦ μετέχει *man's soul has part in the divine (being)*; so μεταλαμβάνω *to receive part*, μεταδίδωμι *to give part* (τῆς λείας τινὶ *of the booty to some one*), κοινωνέω *to participate*, and the like.

b. VERBS OF TOUCHING, TAKING HOLD OF, BEGINNING: πυρὸς ἔστι διγόντα μὴ εὐδὺς καίεσθαι *it is possible that one touching fire should not be burned immediately*; so ἅπτομαι, ψάω, *to touch*, ἔχομαι *to hold on to, be close to* (τῆς πόλεως *the city*), ἀντέχομαι, ἐπιλαμβάνομαι, *to take hold of*, ἄρχομαι *to begin* (τῆς παιδείας *the education*).

The same verb may have an accusative of the person, and a genitive of the part, touched: ἔλαβον τῆς ζώνης τὸν Ὀρόντην *they took hold of Orontes by the girdle*. So too, with verbs in which touching is only implied: ἄγει τῆς ἡνίας τὸν ἵππον *he leads the horse by the bridle*. The genitive of the part touched is seen also in κατεαγῆναι (συντριβῆναι) τῆς κεφαλῆς *to have one's head broken (bruised)*.

c. VERBS OF AIMING, REACHING, ATTAINING: στοχάζομαι *to aim at* (τοῦ σκοποῦ *the mark*), δρέγομαι *to reach after* (τῶν ἀλλοτρίων *the property of others*), ἐξ- (ἐφ-)μυνοῦμαι *to arrive at, attain* (τῶν καλῶν *what is honorable*), τυγχάνω *to hit upon, obtain* (τῶν ἄδλων *the prizes*), λαγχάνω *to get by allotment*, and in poetry κυρέω *to light upon*.

d. VERBS OF ENJOYING: ἀπολαύω *to enjoy* (τῶν μεγίστων ἀγαθῶν *the greatest advantages*), εὐωχοῦ τοῦ λόγου *feast on the discourse*, ἐνδς ἀνδρὸς εὐ φρονήσαντος πολλοὶ ἂν ἀπολαύσειαν *from one man who has thought well, many might receive profit*.

e. Other Verbs, when their action affects the object only IN PART: τῶν ὑμετέρων ἐμοὶ δίδοναι *to give me (some) of your property*, λαβόντες τοῦ βαρβαρικοῦ στρατοῦ *having taken (part) of the barbarian army*, ἀφίησι τῶν αἰχμαλώτων *he releases (some) of the prisoners*, τῆς γῆς ἔτεμον *they ravaged (part) of the land*, πίνειν οἶνον *to drink wine*, but πίνειν οἶνου *to drink some wine*.

575. The genitive is used with verbs which signify *fullness or the contrary* (compare Genitive of Material), i. e. with

VERBS OF PLENTY AND WANT: πῖμπλημι, πληρώω, *to fill*, πλήθω, γέμω, *to be full*, δέομαι (δεῖ μοι) *to want*, τὰ ὦτα ἐνέπλησαν δαιμονίας σοφίας *they filled their ears with divine wisdom*, Φίλιππος χρημάτων εὐπόρει *Philip had abundance of treasure*, οὐ χρυσίου πλουτεῖν, ἀλλὰ ζωῆς ἀγαθῆς *to be rich, not in gold, but in a good life*, σεσαγμένους πλούτου τὴν ψυχὴν *having his soul glutted with wealth*; —πολλῶν ἐνέδει αὐτῷ *he lacked much (provision)*, οἱ τύραννοι ἐπαίνου οὐποτε σπανίζετε *you tyrants never have a scarcity of praise*.

Here belong expressions such as ἐμεθύσθη τοῦ νέκταρος *he became intoxicated with the nectar*, ἡ πηγή ρεῖ μάλα ψυχροῦ ὕδατος *the spring runs with very cold water*.

a. The active δέω, as a personal verb, is found only with genitives of quantity, πολλοῦ *much*, ὀλίγου, μικροῦ, *little*, τοσοῦτου (also τοσοῦτο) *so much*: τοσοῦτου δέω καταφρονεῖν *I am so far from despising*; also impersonally, πολλοῦ δεῖ οὕτως εἶναι *it wants much of being so*. With omitted δεῖ, ὀλίγου and μικροῦ have the force of adverbs, meaning *almost*: πτωχοὺς ὄρᾳς ὀλίγου πάντας *thou seest that nearly all are beggars*. After a negative sentence, οὐδ' ὀλίγου δεῖ has the meaning, (nor does it want little) *far from it*; so οὐδὲ πολλοῦ δεῖ (nor does it want much, but rather every thing). For participle δέων in designations of number, see 256.

576. The genitive is used with many verbs which signify an *action* of the senses or the mind (compare Genitive of Connection) i. e. with

VERBS OF SENSATION AND MENTAL ACTION: ἀκοῶν, ἀκροάομαι, *to hear*, γεύομαι *to taste* (act. *to cause to taste*), ὀσφραίνομαι *to smell* (for verbs of touching,

see 574 b), αἰσθάνομαι to perceive, μνησκόμαι to remember (act. to remind), ἐπιλανθάνομαι to forget, μέλει μοι τινος I am concerned for something, μεταμέλει μοι τινος I repent of something, ἐπιμέλομαι to take care of, ἐντρέπομαι to regard, ἀμελέω to neglect, ὀλιγωρέω to think little of, ἐράω to love, ἐπιθυμέω to desire, πεινῶω to hunger (χρημάτων for property), διψῶω to thirst (ἐλευθερίας for freedom), πειράομαι to make trial of, πυνθάνομαι to be informed of (by inquiry) more common with the accusative.

a. Many of these verbs vary in construction: ἀκούω and ἀκροδομαι to hear usually have the thing heard in the acc., the person heard in the gen. (perhaps gen. of source, 582): ἀκούειν τὸν λόγον to hear the discourse, but ἀκούειν τοῦ διδασκάλου to hear the teacher.

577. The genitive of cause (566) is used with

a. VERBS OF EMOTION: θαυμάζω σε τῆς σωφροσύνης I admire thee for thy discretion, συγχαίρω τῶν γεγενημένων I share the joy for the things which have occurred, τούτους οἰκτείρω τῆς ἄγαν χαλεπῆς νόσου I pity these for their very severe sickness, ὦν ἐγὼ σοι οὐ φθονήσω (for which things I shall not envy you) which I shall not grudge you, Hm. χωόμενος γυναικὸς angry on account of a woman.—Here belong also ἐπαινῶ Ἀλέξανδρον τῆς εἰς τὸν ἐταῖρον πίστεως I praise Alexander for his confidence in his friend, τοῦδ' ἂν οὐδεὶς ἐνδίκως μέμψαιτό μοι for this no one could justly blame me, εὐδαιμονίζειν τινὰ τῶν ἀγαθῶν to congratulate one on his advantages, συγγιγνώσκειν αὐτοῖς χρή τῆς ἐπιθυμίας it is right to forgive them for the desire.

b. VERBS OF JUDICIAL ACTION: κλοπῆς γράφεσθαι αἰσχρόν to be impeached for theft is disgraceful, φόνου διώκειν to prosecute for murder, φεύγει παρανόμων he is indicted for an illegal resolution, ἀπέφυγε κακηγορίας he was acquitted of slander, ἔδωσαν προδοσίας they were convicted of treason, δῶρων ὀφλεῖν to incur a charge of bribery, πολλῶν οἱ πατέρες μηδισμοῦ θάνατον κατέγνωσαν our fathers passed sentence of death against many persons for favoring the Persians.

Θανάτου, used with such verbs, is a genitive of value, giving a measure of the judicial action: οἱ Ἐφφοροὶ τὸν Σφοδρίαν ὑπήγον θανάτου the Ephori impeached Sphodrias on a capital charge.

REM. c. To these, add VERBS OF CLAIMING OR DISPUTING: μεταποιῶνται ἀρετῆς they make pretensions to virtue, οὐκ ἀντιποιούμεθα βασιλεῖ τῆς ἀρχῆς we do not contend for the sovereignty against the king, Εὐμόλπος ἡμφισβήτησεν Ἐρεχθεῖ τῆς πόλεως Eumolpus disputed with Erechtheus the possession of the city.

578. The genitive of value (567) is used with

a. VERBS OF VALUING, BUYING, SELLING: ὁ δούλος πέντε μνῶν τιμᾶται the slave is valued at five minae, πολλοῦ ἀνείσδαι to buy at a great price, ταλάντου ἀποδόσθαι to sell for a talent, οἰκία μδ' μνῶν ὑποκειμένη a house mortgaged for 44 minae.

b. Sometimes with other verbs: χρημάτων ἐπικουρεῖν to help for money, οἱ τύραννοι μισθοῦ φύλακας ἔχουσι the tyrants have guards for pay, πόσον διδάσκει for how much does he teach? προπέτοται τῆς παραντίκα χάριτος τὰ τῆς πόλεως πράγματα the interests of the city have been sacrificed for immediate popularity, τὴν παραντίκα ἐλπίδα οὐδενὸς ἀλλάρτεσθαι to exchange the hope of the moment for nothing.

REM. c. The thing valued is rarely put in the gen. (of cause): Σωκράτης οὐδένᾳ τῆς συνουσίας ἀργύριον ἐπράττετο (553) Socrates for his society demanded money of no one.

579. The genitive is further used (as an *ablative* case) to denote

- a. that FROM which something is *separated*;
- b. that FROM which something is *distinguished*;
- c. that FROM which something *proceeds*.

It is used, therefore, with

580. 1. VERBS OF SEPARATION, i. e. verbs which imply *removing, restraining, releasing, ceasing, failing*; also *sparing* (refraining from), *yielding* (receding from), and many others: ἡ νῆσος οὐ πολὺ δίεχει τῆς ἡπείρου the island is not far distant from the mainland, εἰ θαλάττης εἵργοντο if they should be excluded from the sea, ἔχει τοὺς πολεμίους τῆς εἰς τὸ πρόσθεν παρόδου he keeps the enemy from advancing further, χρεῶν ἡλευθέρωσε he freed (men) from debt, βοῦλοι ἁμαρτημάτων καθαρεῖν wish to be clear from faults, εἰ καταλύειν πειράσεσθε τοῦτον τῆς ἀρχῆς if ye shall try to put this man out of his command, λωφᾷ τῆς ὁδῶνς καὶ γέγηθε it rests from its pain and rejoices, ἐψεύσθη τῆς ἐλπίδος he was disappointed of his expectation, τῶν σωμάτων ἀφειδήσαντες ἔστησαν τρόπαια having been unsparing of their bodies, they set up trophies, τῆς ὀργῆς ἀνέντες resigning their anger, τῆς τῶν Ἑλλήνων ἐλευθερίας παραχωρῆσαι Φιλίππῳ to surrender the freedom of the Greeks to Philip.

a. Verbs of *depriving* sometimes take a gen. of separation (instead of the acc., 553): τῶν ἄλλων ἀφαιρούμενοι χρήματα taking away property from the rest, πόσων ἀπεστέρησθε; οὐχὶ Φωκίας; οὐ Πύλας; of how many things have you been bereft? of the Phocians, have you not? of Thermopylae?

581. 2. VERBS OF DISTINCTION, SUPERIORITY AND INFERIORITY: διαφέρει πᾶν πολὺ μαθὼν μὴ μαθόντος one who has learned differs altogether from one who has not, Ἑρμοκράτης ξυνεῖν οὐδενὸς ἐλείπετο Hermocrates was (left away from) second to no one in understanding (in ἡ ἀρετὴ τοῦ πλήθους περιγίγνεται courage gets the better of numbers, εἴ τις ἐτέρου προφέρει ἐπιστήμῃ if one is more advanced than another in knowledge, the gen. is probably owing to the preposition in the compound verbs). This construction is frequent with verbs derived from comparative adjectives: τιμαῖς τούτων ἐπλεονεκτήετε in honors you had the advantage over these men (but πλεονεκτεῖν τῶν τιμῶν to have more of the honors, gen. part.), ὑστερίζουσι τῶν πραγμάτων they are (later than) too late for their affairs, ἡττᾶσθαι τῶν ἐχθρῶν (also ὑπὸ τῶν ἐχθρῶν or τοῖς ἐχθροῖς) to be worsted by their enemies; νικᾶσθαι to be vanquished has the same constructions as ἡττᾶσθαι. —Add further

a. VERBS OF RULING AND LEADING: θεῖον τὸ ἐδελόντων ἄρχειν it is divine to govern willing men, Ἔρως τῶν θεῶν βασιλεύει Love is king of the gods, Πολυκράτης Σάμου ἐτυράννει Polycrates was tyrant of Samos, Λάχης ἱππέων ἐστρατήγει Laches was general of cavalry, Μίνως τῆς θαλάσσης ἐκράτησε Minos became master of the sea, Χειρίσοφος ἡγήετο τοῦ στρατεύματος Chirisoophus led the army. The gen. with these verbs is perhaps more properly explained by 563, 573.

582. 3. Other Verbs, to denote the SOURCE: ταῦτα δέ σου τυχόντες but obtaining these things of you, μάθε δέ μου καὶ τὰδε but learn of me also these things, ἐπυνθάνοντο οἱ Ἀρκάδες τῶν ἀμφὶ Ξενοφῶντα, τί τὰ πυρὰ κατασβέσειαν the Arcadians sought to learn from those with Xenophon, why they extinguished the fires. In the above cases, the gen. might be regarded as depending, not on the verb, but on the acc. or sentence which forms its direct object (570); in other cases, it might be taken as gen. absolute with a following participle (593): εἰ γινώσκεις ἐμοῦ φεγγομένου if you understand from my statement.

a. In poetry, the genitive of the source is sometimes used with passive participles and verbals, to denote the agent: σφαγὲς Αἰγίσθου *slain by Aegisthus*, φωτὸς ἡπατημένη *deceived by a husband*, κείνης διδασκὰ *taught by her*, φίλων ἄκλαυτος *unwept by friends*.

583. COMPOUND VERBS. Many verbs compounded with a preposition take the genitive, when the preposition, used by itself in the same sense, would have that case:

πρόκειται τῆς Ἀττικῆς ὄρη μεγάλα *in front of Attica lie great mountains* ἐπιβάντες τοῦ τείχους *having mounted the wall*, ὑπερεφάνησαν τοῦ λόφου *they appeared over the ridge*, ὑπερδικεῖν τοῦ λόγου *to plead for the principle*.—Especially many compounds of κατά, which have the sense of feeling or acting AGAINST: χρὴ μὴ καταφρονεῖν τοῦ πλήθους *we should not contemn the multitude*, τίς οὐκ ἂν καταγελάσειεν ὑμῶν *who would not deride you?* δι' ἐχθρὰν καταφειδονταί μου *through enmity they attack me with falsehood*, Λεοκράτης κατεγνώκει αὐτοῦ προδεδωκέναι τὴν πατρίδα *Leocrates had convicted himself of having betrayed his country*, τὰ τῶν τριάκοντα ἁμαρτήματα ἐμοῦ κατηγοροῦν *they charge on me the offences of the thirty*, ἐνίων ἐπεισαν ὑμᾶς ἀκρίτων θάνατον καταψηφίσασθαι *they persuaded you to pass sentence of death on some persons without trial*.

Genitive with Adjectives and Adverbs.

584. The genitive is used with adjectives which correspond, in derivation or meaning, to verbs that take the genitive; especially with adjectives

a. OF SHARING: μέτοχος σοφίας *partaking in wisdom*, ἰσόμοιρος τῶν πατρῶν *having an equal part of the patrimony*.

b. OF PLENTY OR WANT: μεστὸς κακῶν *full of evils*, πλούσιος φρονήσεως *rich in good sense*, πένης χρημάτων *poor in property*, κενὸς ἐπιστήμης *void of knowledge*. So the adverb ἅλις *enough*.

Many compounds of ἀπαρ privative take a genitive of the thing wanted: ἄπαῖς ἀρρένων παίδων *childless as to male children*, ἄδωρος χρημάτων *taking no bribes of money*.

c. OF SENSATION OR MENTAL ACTION. Thus compounds of ἀκούω, ἐπήκοος λόγων καλῶν *listening to excellent discourses*, ὑπήκοος τῶν γονέων *obedient to one's parents*.—τυφλὸς τοῦ μέλλοντος *blind to the future*, poet. ἄγευστος κακῶν *without taste of evils*, ἀνύμνων τῶν κινδύνων *unmindful of the dangers*, ἐπιμελὴς σμικρῶν *attentive to little things*, ἄπειρος γραμμάτων *unskilled in letters*, δούσεως τῶν ἀπόντων *enamored of things absent*.

d. OF ACCOUNTABILITY: αἰτιὸς τούτων *accountable for these things*, ἐνοχος δειλίας *liable to a charge of cowardice*, ὑπόδικος φόβου *subject to a trial for murder*, ὑπεύθυνος τῆς ἀρχῆς *bound to give account of his office*, ὑποτελὴς φόρου *subject to payment of tribute*.

e. OF VALUE: ἄξιος ἐπαινου *worthy of praise*, ἀνάξιος τῆς πόλεως *unworthy of the city*, ὠνητὸς χρημάτων *to be purchased for money*.

f. OF SEPARATION: ὀρφανὸς ἀνδρῶν *bereft of men*, ἐλεύθερος αἰδοῦς *free from shame*, καθαρὸς πάντων τῶν κακῶν *clear from all things evil*, γυμνὸς τοῦ σώματος *stripped of the body*. Some of these might be referred to b.

g. OF DISTINCTION: διάφορος τῶν ἄλλων *different from the rest*, ἄλλα τῶν δικαίων *things other than the just*, ἕτερον τὸ ἥδὺ τ' ὁ ἀγαθοῦ *the pleasant is different from the good*. Here belong Adjectives

585. h. OF THE COMPARATIVE DEGREE. The comparative degree takes the genitive :

μείζων τοῦ ἀδελφοῦ *greater than his brother*, ὕστεροι ἀφίκοντο τῆς μάχης *they came (later than) too late for the battle* (similarly τῇ ὕστεραία τῆς μάχης *on the day after the battle*), τοῦτ' ἀσέβημα ἔλαττον τίνος ἡγείσθαι *(as less than what, do you consider this impiety) what do you consider as a greater impiety than this?* οὐδενὸς δεύτερος *second to no one*, δοκεῖ εἶναι λευκότερα τοῦ ὄντος, τῆς φύσεως *she appears to be fairer than (reality, nature) her real, natural complexion*, καταδεστέραν τὴν δόξαν τῆς ἐλπίδος ἔλαβε *the reputation he obtained came short of his expectation*, δόξα κρείττων τῶν φθονούντων *a reputation (greater than the envious) superior to envy*, παροίκησις ἐπικινδυνότερα ἐτέρων *a proximity more dangerous than (the proximity of) other men* for τῆς ἐτέρων παροικήσεως.

i. *Multiplicatives* (in -πλάσιος and -πλοῦς) have the same construction: ἄλλοις πολλαπλασίοις ὑμῶν ἐπολεμήσαμεν *we engaged in war with others many times more numerous than you*.

586. a. When ἢ *than* follows the comparative, both objects compared are usually in the same case: χρήματα περὶ πλείονος ποιέσθαι ἢ φίλους *to consider money as of more value than friends*;—yet not always: ἀνδρὸς δυνατωτέρου ἢ ἐγὼ νίον *son of a man more powerful than I (am)*. For ἢ between two comparatives, see 660 b.

b. The genitive is freely used in cases where ἢ, if inserted, would be followed by a nom. or acc.; much less freely, where ἢ would be followed by some other case or by a preposition: ἀθλιώτερόν ἐστι μὴ ὑγιῶς σώματος (= ἢ μὴ ὑγιεῖ σώματι) μὴ ὑγιεῖ ψυχῇ *it is more wretched to live with a diseased soul than (with) a diseased body*, βλέπειν εἰς τὴν ἐμπειρίαν μᾶλλον τῆς ἀρετῆς (= ἢ εἰς τὴν ἀρετὴν) *to look at skill more than (at) courage*.

c. The *superlative* sometimes takes a genitive of distinction, like the comparative: μέγιστος τῶν ἄλλων *(greatest in distinction from the others, = μείζων τῶν ἄλλων greater than the others)*, more properly μέγιστος πάντων *greatest of all*. Similarly μόνος τῶν ἄλλων = μόνος πάντων *alone of all*.

587. The genitive is also used

a. with adjectives of TRANSITIVE ACTION, where the corresponding verbs would have the accusative: ὀψιμαθῆς τῆς ἀδικίας *late in learning injustice* (μανθάνειν τὴν ἀδικίαν), κακοῦργος τῶν ἄλλων *doing evil to the others* (κακουργεῖν τοὺς ἄλλους), φιλαναλῶται τῶν ἄλλοτριων *ready to spend the property of others*, σύμψηφός σοι τούτου τοῦ νόμου *associated with thee in voting for this law*: especially

b. with adjectives of CAPACITY in ἰκός: παρασκευαστικός τῶν εἰς τὸν πόλεμον *qualified to provide the (requisites) for the war*, διδασκαλικὸς γραμματικῆς *fitted to teach grammar*.

c. with adjectives of POSSESSION, to denote the possessor (562): κοινὸς τῶν τριῶν *belonging in common to the three*, ἴδιος (οἰκεῖος) ἐμοῦ *belonging to me alone*, ἱερὸς τοῦ Ἀπόλλωνος *sacred to Apollo*.

d. with some adjectives of CONNECTION (563): ξυγγενὴς τοῦ Κύρου *akin to Cyrus*, ἀκόλουθα ἀλλήλων *consistent with one another*, ὁμώνυμος Σωκράτους *a namesake of Socrates*.

e. with some adjectives DERIVED FROM SUBSTANTIVES, where the genitive may be regarded as depending on the included substantive: ὥρα γάμου *ripe for marriage* (ὥρα γάμου *age for marriage*), τέλειος τῆς ἀρετῆς *perfect in virtue* (τέλος ἀρετῆς *perfection of virtue*), poet. δωμάτων ὑπόστεγοι (= ὑπὸ στέγην δωμάτων) *under cover of houses*.

f. with some adjectives of PLACE (589), but seldom in Attic prose: *Ἦμ. ἐναντίοι ἔσταν Ἀχαιῶν* they stood opposite to the Greeks, *Ἰδ. ἐπικαρσίας τοῦ Πόντου* at right angles to the Pontus.

GENITIVE WITH ADVERBS.

588. Adverbs derived from the foregoing adjectives, may have the genitive: *ἀναξίως τῆς πόλεως* in a manner unworthy of the city, *διαφερόντως τῶν ἄλλων ἀνθρώπων* differently from the rest of men.

589. The genitive is also used with other adverbs, especially those of place.

It is generally to be explained from the uses in 590, 591, 599; but sometimes from the ablative use of this case (579).—*ποῦ γῆς* where on earth? *οἱ προελήλυθεν ἀσελγείας ἄνθρωπος* to what a pitch of profligacy the man has come, *ἐντὸς (ἐκτός) τῶν ὅρων* ξμενε he remained inside (outside) of the boundaries, *εἴσω (ἔξω) τοῦ τείχους* ἦλθον they came within (without) the wall, *πλησίον (ἐγγύς)*, poet. *ἄγχι* τοῦ δεσμοτηρίου near the prison, *πρόσθεν, ἔμπροσθεν (ὕπισθεν)* τοῦ στρατοπέδου in front (rear) of the camp, *ἀμφοτέρωθεν (ἐκατέρωθεν, ἐνθεν καὶ ἐνθεν)* τῆς ὁδοῦ on both sides (each side, this side and that) of the way, *ἄνω ποταμῶν* ὑπὸ stream, *εὐδὺ τῆς Φασήλιδος* straight towards Phaselis, *μέχρι δεῦρο τοῦ λόγου* to this point of the discussion, *πόρρω σοφίας ἤκει* he is far advanced in wisdom,—*πηνίκα τῆς ἡμέρας* at what time of the day? *ὄψὲ τῆς ὥρας* late in the hour,—*πῶς ἔχεις τῆς γνώμης* in what state of mind are you? *ἀκολασίαν φευκτέον ὥς ἔχει ποδῶν* ἕκαστος ἡμῶν we must flee from license, as fast as we can, each one of us (according to that condition of feet in which he is), *ικανῶς ἐπιστήμης* ἔξει he will be well enough off for knowledge,—*χωρὶς τοῦ σώματος* apart from the body, *ἐλεύθερος οὐδεὶς ἐστί πλὴν Διὸς* no one is free except Zeus, *κρύφα τῶν Ἀθηναίων* (in concealment from) without knowledge of the Athenians.

Genitive in Looser Relations.

590. GENITIVE OF PLACE. The genitive is used in poetry to denote the place

a. to which an action BELONGS. The action is regarded, not as covering the whole extent of space, but as occupying more or less of it: *νέφος οὐ φαίνεται πάσης γαίης* no cloud appeared over (any part of) the whole land, *ἵζε τείχους τοῦ ἑτέροιο* he was sitting by the other wall, *ἢ οὐκ Ἀργεὸς ἦεν Ἀχαιικοῦ* was he not (any where) in Achaean Argos? *ῥέειν πεδίοιο* to run on the plain.

In prose, this construction appears only in the adverbs of place which end in *ου*: *ποῦ* where, etc. (248), *αὐτοῦ* there, *ὁμοῦ* (in the same place) together; and in a few phrases: *ἐπετάχονον τῆς ὁδοῦ* they were hurrying them on the way, *ἐπορεύοντο τοῦ πρόσω* they were proceeding forward.

b. FROM which something is SEPARATED: *ἵστασθε βάδρων* stand off from the steps, *ὀπάγειν τῆς ὁδοῦ* to withdraw from the way.

591. GENITIVE OF TIME. The genitive is used to denote the time to which an action belongs.

The action is regarded, not as covering the whole extent of time, but as occupying more or less of it: *ἡμέρας* by day (at some time in the course of the

day), νυκτός *by night*, τοῦ αὐτοῦ χειμῶνος *the same winter*, Πέρσαι οὐχ ἤξουσὶ δέκα ἐτῶν *the Persians will not come (any time in) for ten years*, οὔτε τις ξένος ἀφίκεται χρόνου συχνοῦ *nor has any stranger come within a long time*, τρία ἡμι-δρακίᾱ τοῦ μηνός *three half-darics each month* (527 c), ἐκάστου ἔτους *annually*, τοῦ λοιποῦ *(at any time) in the future*, but τὸ λοιπὸν *for the future* (for all future time).

592. GENITIVE OF CAUSE. The gen. of cause is used

a. in EXCLAMATIONS (with or without interjections), to show the cause of the feeling: φεῦ τοῦ ἀνδρός *alas for the man!* ὦ μακάριοι σφῶ τῆς θαυμαστῆς φύσεως *O happy you for your wonderful nature!* ὦ Πόσειδον, δεινῶν λόγων *O Poseidon, what fearful words!* τῆς τύχης *my (evil) fortune!*

b. in the INFINITIVE with neuter article τοῦ, to show the purpose of an action: Μίνως τὸ ληστικὸν καθήρει ἐκ τῆς θαλάσσης, τοῦ τὰς προσόδους μᾶλλον ἵνα αὐτῷ Μίνως *was sweeping piracy from the sea, for the better coming in to him of his revenues.* See 781 a.

593. GENITIVE ABSOLUTE. The genitive is used with a participle to denote *time, means, cause, condition, or concession*. For examples, see 790.

E. DATIVE.

594. The dative is used to denote

a. that to which something is done (not the *direct object*):
Dative of Influence.

b. that FOR which something is, or is done:
Dative of Interest.

c. that WITH which something is, or is done:
Dative of Association and Likeness.

d. that BY which something is, or is done:
Dative of Instrument, Means, Manner, Cause.

e. that IN which something is, or is done:
Dative of Place and Time.

The dative thus, beside its proper use, to denote the indirect object, has the uses of an instrumental and a locative case, which in Latin belong mostly to the ablative.—The dative of the indirect object is most commonly a *person*, or a thing regarded as a person.

Dative of Influence.

595. The dative is used to denote that to which something is done (not the *direct object*, 544): thus

a. with TRANSITIVE VERBS. The *direct object* stands at the same time in the accusative. But if the passive is used, the direct object of the action becomes the subject of the verb, while the dative remains unchanged.

μισθὸν δίδουαι (ὑπισχνεῖσθαι, τάττειν) τοῖς στρατιώταις to give (promise, appoint) pay to the soldiers, διανέμειν χρήματα τοῖς πολίταις to distribute treasure to the citizens, ἀσφάλειαν παρέχειν τοῖς φίλοις to afford safety to one's friends, ἐπιτρέπειν τὰ πράγματα τοῖς ἐμπειροτάτοις to entrust the affairs to the most experienced, χρήματα πολλοῖς ὀφείλειν to owe money to many (persons), βοηθῆσαι πέμψειν Βοιωτοῖς to send aid to the Boeotians, λέγειν (διηγείσθαι, ἀγγέλλειν, οὐνείδειν) τῷ βασιλεῖ τὰ πεπραγμένα to tell (relate, announce, cast up as a reproach) to the king what had been done.—With the passive: βοηθῆσαι ἐπέμφθη Βοιωτοῖς aid was sent to the Boeotians, τὰ πεπραγμένα τῷ βασιλεῖ ἀγγέλλεται what had been done is announced to the king.

(a) In some instances, the indirect object of the action becomes the subject of the passive verb, while the accusative remains unchanged: οἱ ἐπιτετραμμένοι τὴν φυλακὴν those entrusted with the guard (for ἐκείνοι οἱς ἐπιτέτραπται ἡ φυλακή), ἄλλο τι μείζον ἐπιταχθήσεσθε ye will have some other greater command imposed on you (for ἄλλο τι μείζον ἐπιταχθήσεται).

b. with INTRANSITIVE VERBS. Many of these express actions which in English are viewed as transitive, and connected with a direct object (544 b).

εὔχεσθαι τοῖς θεοῖς to pray to the gods, εἵκειν τοῖς κρείττοσι to yield to the more powerful, δουλέειν ἡδοναῖς to be a slave to pleasure, πείθεσθαι τοῖς ἄρχουσι to obey those who rule, βοηθεῖν τοῖς φίλοις to render aid to one's friends, πρέπει (προσῆκει) μοι λέγειν it becomes (belongs to) me to speak, ἀρέσκειν (ἀπαρέσκειν) τοῖς ἄλλοις to please (displease) the others, πιστεύειν (ἀπιστεῖν) τοῖς λόγοις to trust (distrust) the words. Especially with verbs denoting disposition toward an object: χαλεπαίνειν (ὀργίεσθαι, θυμοῦσθαι) τῇ πόλει to be angry toward the city, φθονεῖν τοῖς πλουσίοις to envy the rich, εὐνοεῖν τῷ δεσπότῃ to be well-affected toward his master

c. with many ADJECTIVES, especially those denoting disposition toward an object:

ὑποχὸς τοῖς θεοῖς subject to the gods, ἀπρεπὴς στρατηγῷ unbecoming to a general, ἐναντίος τοῖς νόμοις in opposition to the laws, φίλος τῷ ἀγαθῷ a friend to the good man, δυσμενέστατος τῇ πόλει most hostile to the city, χαλεπὸς τοῖς ἀδικούσι severe toward wrong-doers, ἐπικίνδυνος πᾶσι dangerous to all, ἱκανὸς τοῖς σώφροσι sufficient to the wise.

d. sometimes with SUBSTANTIVES expressing ACTION: τὰ παρ' ἡμῶν δῶρα τοῖς θεοῖς the gifts from us to the gods, ἡ ἐμὴ τῷ θεῷ ὑπηρεσία my service to the divinity. The same substantive may have also a genitive, denoting either the subject or the direct object of the action: ἐπανάστασις μέρους τινὸς τῷ ὅλῳ τῆς ψυχῆς an insurrection of some part of the soul against the whole, καταδούλωσις τῶν Ἑλλήνων τοῖς Ἀθηναίοις subjugation of the Greeks to the Athenians.

Dative of Interest.

596. The dative is used to denote that for which something is, or is done. It is connected, in this use, with verbs and adjectives; sometimes even with substantives. A thing or action may be regarded as subsisting for a person,

a. when it tends to his advantage or disadvantage.

b. when it belongs to him in possession.

- e. when he merely *feels* an interest in it (*ethical* interest).
- d. when it is the result of his *agency*.
- e. when his interest is *less definite* than the foregoing.

597. 1. DATIVE OF ADVANTAGE OR DISADVANTAGE (*dativus commodi, incommodi*): ἕκαστος γεγέννηται τῇ πατρίδι *each one is born for his country*, Σόλων Ἀθηναίους νόμους ἔθηκε *Solon made laws for the Athenians*, στεφανοῦσθαι τῷ θεῷ *to be crowned in honor of the god*, μεγάλων πραγμάτων καιροὶ προεῖνται τῇ πόλει *opportunities for great affairs have been thrown away for (to the detriment of) the city*,—αἱ τοῖς δεσπόταις ἀποκείμεναι βάλαναι *the dates reserved for the masters*, σοφὸς ἑαυτῷ *wise for himself*, χρήσιμος ἀνθρώποις *useful for men*, βλαβερὸς τῷ σώματι *hurtful for the body*,—ἐσπάζον τροφῆς τοῖς πολλοῖς *they were in want of provision for the most*, ἐλπίδα ἔχει σωτηρίας τῇ πόλει *he has hope of safety for the city*.

598. 2. DATIVE OF THE POSSESSOR. This is used with εἶμι, γίγνομαι, and similar verbs: οὐκ ἔστι χρήματα ἡμῖν *we have no treasure*, προγόνων μυριάδες ἕκαστῳ γεγόνασι *every man has had myriads of ancestors*, ὑπάρχει τοῖς παροῦσι τὰ τῶν ἀπόντων *the possessions of the absent belong to those who are present*. The verb may be omitted: τῷ πατρὶ Πυριλάμπεος ὄνομα (*sc. ἐστί*, the father has Pylilampes as his name) *the father's name is Pylilampes*.

a. The possessor is more properly expressed by the *genitive* (562, 572 c): the dative denotes rather one who has something for his use and service.

b. The dative, in this use, is sometimes found in connection with *substantives*: Πδ. οἱ σφι βόες *their cattle*, οἱ ἄνθρωποι ἐν τῶν κτημάτων τοῖς θεοῖς εἰσι *men are one of the possessions belonging to the gods*.

599. 3. ETHICAL DATIVE. The personal pronouns are thus used in the dative: τοῦτῳ πάνν μοι προσέχετε τὸν νοῦν *to this attend carefully (for me) I pray you*, τί σοι μαθήσομαι (*what shall I learn for you*) *what would you have me learn?* ἀμουνότεροι γενήσονται ὑμῖν εἰ νέοι *the young will become ruder for you (you will find them becoming so)*.

600. 4. DATIVE OF THE AGENT. With *passive* verbs, the agent is sometimes expressed by the dative (usually by ὑπό with the gen.). In Attic prose, the only passive tenses often used with a dat. of the agent, are the perfect and pluperfect: τὰ σοι πεπραγμένα *the things done by thee*, ἐπειδὴ παρεσκεύαστο τοῖς Κορινθίοις *when preparation had been made by the Corinthians*, poet. τὰληθὲς ἀνδράποισιν οὐχ εὑρίσκεται *the truth is not found by men*.

With *verbals* in τέως, the agent is regularly expressed by the dative, see 805.

601. 5. DATIVE OF INTEREST IN LOOSER RELATIONS: Σωκράτης ἐδόκει τιμῆς ἄξιος εἶναι τῇ πόλει *Socrates seemed to be worthy of honor (in relation to) from the city*, τέθνηχ' ὑμῖν πάλαί *is he long dead for you?* Hm. τοῖσιν ἀνέστη (*for them*) *among them he rose up*. Thus the dative may denote one in whose *case* something is true: ὑπολαμβάνειν δὲ τῷ τοιούτῳ ὅτι εὐθήνης ἐστί *in the case of such a man, one must suppose that he is simple*;—or one in whose *view* something is true: poet. ὁ ἐσθλὸς εὐγενὴς ἐμοί γ' ἀνὴρ *in my view, the good man is noble*.

a. In these constructions, a PARTICIPLE in the dative is frequently used, and often with omitted subject: ἡμέρα ἦν πέμπτη ἐπιπλέουσι τοῖς Ἀθηναίοις *it was the fifth day for the Athenians making their expedition*, συνελόντι (or ὡς συνελόντι) εἰπεῖν *to say it briefly* (lit. for one to say it, having brought the matter to a point). The participle may denote the *condition* under which something manifests itself: ἡ διαβάντι τὸν ποταμὸν ποδὶς ἐσπέραν ὁδὸς *the route toward*

the west (as it presents itself to one) after having crossed the river;—or the feeling with which something is regarded: γίγνεται τοῦτο ἐμοὶ βουλομένῳ this takes place according to my wish, ἐπανελάθωμεν, εἰ σοι ἡδομένῳ ἐστί let us go back, if it is your pleasure to do so.

Dative of Association and Likeness.

602. The dative is used to denote that WITH which something is, or is done: thus

1. with WORDS OF ASSOCIATION OR OPPOSITION: ὁμιλεῖν τοῖς κακοῖς to associate with the evil, καταλλάττειν πόλιν πόλει to reconcile city with city, κοινωνεῖν ἄλλοις πόνῳ to participate with others in toils, ὁμολογεῖν ἀλλήλοις to agree with one another, πλησιάζειν τῷ τόπῳ to approach the place, ἔπεισθαι τῷ ἡγεμόνι to follow the guide, ἀπαντᾶν τῷ Ξενοφῶντι to meet with Xenophon, ἐντυγχάνειν τοῖς πολεμίοις to fall in with the enemy, διαλέγεσθαι τῷ διδασκάλῳ to converse with the teacher, κερᾶσαι τὴν κρήνην οἶνῳ to mingle the spring with wine, — ἀκόλουδος τῇ φύσει consistent with nature, κοινωνία τοῖς ἀγαθοῖς participation with the good, — μάχεσθαι τύχῃ to fight with fortune, ἐρίζειν (ἀμφισβητεῖν, διαγωνίζεσθαι) ἀλλήλοις to quarrel (dispute, contend) with one another, διαφέρεισθαι τοῖς πονηροῖς to be at variance with the bad.

a. So with PHRASES: Ἀθηναίοις διὰ πολέμου ἵναί to carry on war with the Athenians, εἰς λόγους (χείρας) ἔρχεσθαι τινι to come to words (bloves) with any one.

b. Here belong the ADVERBS ἅμα at the same time, ὁμοῦ together, ἐφεξῆς next in order: ἅμα τῇ ἡμέρᾳ at day-break, τὸ ὕδωρ ἐπίνετο ὁμοῦ τῷ πηλῷ the water was drunk along with the mud, τὰ τούτοις ἐφεξῆς ἡμῖν λεκτέον we must say what comes next to these things.

603. 2. with WORDS OF LIKENESS OR UNLIKENESS. These are chiefly adjectives, or words derived from adjectives: οἱ πονηροὶ ἀλλήλοις ὅμοιοι the bad are like one another, οὐ δεῖ ἶσον τοῖς κακοῖς τοῖς ἀγαθοῖς ἔχειν the evil must not have equality with the good, ὥπλισμένοι ἦσαν τοῖς αὐτοῖς Κῦρῳ ὅπλοις they were armed with the same weapons as Cyrus, τοῦτο παραπλήσιόν ἐστι τῷ Ἀστυνάκτι, καὶ ἔοικεν Ἑλληνικοῖς ταῦτα τὰ ὀνόματα this (name) is similar to Astyanax, and these resemble Greek names, ὁ πάππος τε καὶ ὁμώνυμος ἐμοὶ my grandfather, and of the same name with me, σύμφηφος ἡμῖν εἰ you are voting with us, τὸ ὁμοιοῦν ἑαυτὸν ἄλλῳ μιμεῖσθαι ἐστί to make one's self like to another is to imitate, ἀνομοίως ἀλλήλοις in a manner unlike one another.

a. In such cases, the form of expression is often abridged (881): ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα (for ὁμοίαν τῇ τῶν δουλῶν ἐσθῆτι) she had her dress like (the dress of) the female slaves.

604. 3. with other words, as DATIVE OF ACCOMPANIMENT: ἡμεῖς καὶ ἵπποις τοῖς δυνατωτάτοις καὶ ἀνδράσι πορευόμεθα let us go with horses the most powerful and with men, οἱ Λακεδαιμόνιοι τῷ τε κατὰ γῆν στρατῷ προσέβαλλον τῷ τειχίσματι καὶ ταῖς ναυσὶν ἅμα the Lacedaemonians attacked the fortification with their land-army and their ships at the same time. This occurs chiefly in military expressions. The intensive αὐτός is often used with this dative: ὁ Ἱππίας πεντακοσίους ἱππέας ἔλαβεν αὐτοῖς τοῖς ὅπλοις Hippias took 500 horsemen with their arms (the arms themselves, arms and all).

605. DATIVE WITH COMPOUND VERBS. Many verbs compounded with a preposition take a dative, depending, either on

the separate force of the preposition, or on the general meaning of the compound; especially verbs compounded with *ἐν*, *σύν*, *ἐπί*,—less often with *πρός*, *παρά*, *περί*, *ὑπό*:

ἐπιστήμην ἐμποιεῖν τῇ ψυχῇ to produce knowledge in the soul, *σύγγνωθί μοι* forgive me (lit. judge with me, in my favor), *ἐπέκειντο τοῖς πολεμίοις* they pressed hard upon the enemy, *ὃ ἄλλοις ἐπιτιμῶμεν* that which we bring against others as (ground of) censure, *προσιέναι τῷ δήμῳ* to come before the people, *παρίστασθαι* (παρεῖναι) *τῷ ἀνδρὶ* to stand by (be present with) the man, *περιπίπτειν τοῖς κακοῖς* to (fall about) be involved in evils, *ὑποκεῖσθαι τῷ ἄρχοντι* to be subject to the ruler.

a. Many of these verbs take also the accusative (544 c); or use a preposition (often the same preposition repeated) before the object.

Dative of Instrument, Means, Manner, Cause.

606. The dative is used to denote that by which something is, or is done. Hence the *means* or *instrument* by (use of) which, the *manner* by (way of) which, the *cause* by (reason of) which, something is, or is done, are put in the dative.

607. DATIVE OF MEANS OR INSTRUMENT: *οὐδὲις ἔπαινον ἡδοναῖς ἐκτήσατο* no one has gained praise by pleasures, *τὰ μέλλοντα κρίνομεν τοῖς προγεγενημένοις* we judge of the future by the past, *ἐγνώσθησαν τῇ σκευῇ τῶν ὅπλων* they were recognized by the fashion of their arms, *φαρμάκῳ ἀπέθανε* he died by poison, *ζημιουῖσθαι θανάτῳ* to be punished by death, *ἐδέχοντο αὐτοὺς τῇ πόλει* they received them (by) in the city, *βάλλειν τινὰ λίθοις* to throw at one with stones, *ὁρῶμεν τοῖς ὀφθαλμοῖς* we see with our eyes, *Ἡμ. τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν* may the Greeks by thy arrows (be made to) atone for my tears.

a. Hence the dative is found with *χράσμαι* to use (i. e. to serve one's self) as in Lat. the ablative with *utor*. A predicate-noun is often added in the same case: *τούτων τισὶ φύλαξιν ἐχρήτο* he used some of them as guards.

608. DATIVE OF MANNER: *δρόμῳ ἡπείγοντο* they hastened (by running) on a run, *παντὶ τρόπῳ πειρασόμεθα* we will try (by) in every way, *τύχῃ ἀγαθῇ καταρχέτω* let him begin with good fortune, *πολλῇ κραυγῇ ἐπιάσι* they advance with loud outcry, *ἀτελεῖ τῇ νίκῃ ἀέστησαν* they retired with their victory incomplete. So *βίᾳ* by force, forcibly, *σιγῇ* silently, *σπουδῇ* hastily, earnestly, *γένει* Ἑλλήν a Greek by descent, *φύσει* κακός evil by nature, *Θάψακος ὀνόματι* Thapsacus by name;—and many forms with omitted subject (509 a): *ταύτῃ* (ἐκείνῃ, ᾗ, πᾷ) in this (that, which, what) way or manner, *ἰδίᾳ* (δημοσίᾳ, κοινῇ) by individual (public, common) action or expense. Often with the idea of ACCORDING TO: *τῇ ἐμῇ γνώμῃ* according to my judgment, *τούτῳ τῷ λόγῳ* according to this statement, *τῇ ἀληθείᾳ* in truth, *τῷ ὄντι* in reality, *ἐργῳ* in act, in fact, *λόγῳ* in word, in profession, *προφάσει* in pretence.

609. DATIVE OF RESPECT. The dative of manner is used to show in what particular point or respect something is true: *διαφέρειν* (προέχειν, λείπεσθαι) *πλήθει* (μεγέθει, χρήμασι, φρονήσει) to be distinguished (superior, inferior) in number (size, property, sense), *ἰσχύειν τῷ σώματι* to be strong in body, *ταῖς ψυχαῖς ἐρρωμενέστεροι* firmer in their spirit, *τὸ πράττειν τοῦ λέγειν ὕστερον ὢν τῇ τάξει πρότερον* τῇ δυνάμει ἐστί action, though after speech in order, is before it in power.

610. DATIVE OF DEGREE OF DIFFERENCE. The dative of manner is used (chiefly with the *comparative*) to show the degree by which one thing differs from another:

τέτταρσι μυαῖς ἔλαττον *less by four minae*, τῇ κεφαλῇ μείζων (greater by the head) *a head taller*, πολλαῖς γενεαῖς ὕστερον τῶν Τρωϊκῶν *many generations later than the Trojan war*, δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι μάχης *ten years before the battle at Salamis*. So, very often, the dative of neuter adjectives: πολλῶ *by much*, μακρῶ *by far*, ὀλίγῳ *by little*, etc., πολλῶ χείρων (also πολὺ χείρων, 552) *much worse*, τῷ παντὶ κρείττων (better by all odds) *infinitely better*, πόσῳ μᾶλλον ἂν μισοῖσθε *how much more would you be hated?* τοσούτῳ ἥδιον ζῶ ὅσῳ πλείω κέκτημαι *I live more pleasantly (by that degree, by which) in proportion as I possess more*: and with the superlative, μακρῶ ἄριστος *best by far*.

REM. a. In many instances, the same dative may be regarded indifferently as expressing, either the *manner* of an action, or the *means* of its performance: παρελθεῖν οὐκ ἦν βία *it was not possible to get past in a violent manner*, or *by means of violence*.

611. DATIVE OF CAUSE: πολλάκις ἀγνοία ἐξαμαρτάνομεν *we often err by reason of ignorance*, φόβῳ ἀπῆλθον *they departed through fear*, οὐδεὶς οὐδὲν πενίᾳ δράσει *on account of poverty no one will do anything*.

a. Many VERBS OF FEELING take a dative of the cause: οὐδενὶ οὕτω χαίρεις ὥς φίλοις ἀγαθοῖς *you delight in nothing so much as in good friends*, ὁ θεὸς ἔργοις τοῖς δικαίοις ἡδέται *the divinity is pleased with just actions*, ἀχθεσθεὶς τῇ ἀναβολῇ *veered at the delay*, τῷ Ἑκατανύμῳ χαλεπαίνοντες τοῖς εἰρημένοισι *angry with Hecatanymus for what he said*, αἰσχύνομαι ταῖς πρότερον ἁμαρτίαις *I am ashamed of the former errors*, ἠγάπων τῇ σωτηρίᾳ *they were contented with their safety*, χαλεπῶς φέρω τοῖς παροῦσι πράγμασι *I am distressed at the present affairs*.

Dative of Place and Time.

612. DATIVE OF PLACE. In poetry, the dative is often used without a preposition, to denote the place in which something is, or is done:

Ἑλλάδι ναίων *dwelling in Hellas*, Πυλίοισι ναίων *dwelling (in) among the Pylians*, τήν τ' οὐρεσι τέκτονες ἄνδρες ἐξέταμον *which builders felled on the mountains*, εὔδε μύχῳ κλισίης *he was sleeping in the recess of the tent*, τόξ' ὤμοισιν ἔχων *having the bow on his shoulders*, ἀγροῦτι τυγχάνει *he happens (to be) in the country*, ὁδοῖς *on the way*.

a. Seldom thus in prose (mostly in reference to Attic demes): Μελίτῃ *at Melite*, τὰ τρόπαια τὰ τε Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς *the trophies at Marathon, Salamis, and Plataea*.

613. DATIVE OF TIME. The dative is used to denote the time in (at) which something is, or is done.

This applies to words for DAY, NIGHT, YEAR: τῇ αὐτῇ ἡμέρᾳ *the same day*, τῇδε τῇ νυκτί *to-night*, τῇ ὑστεραίᾳ *on the following day*, τῷ ἐπιόντι μηνί *in the coming month*, τετάρτῳ ἔτει (ἐνιαυτῷ) *in the fourth year*;—also to ὥρα: χειῶνος ὥρα *in time of winter*;—further to FESTIVAL times: τοῖς Ὀλυμπίοις *at the Olympic games*. To other words, ἐν is usually added: ἐν τούτῳ τῷ χρόνῳ (καιρῷ) *at this time (occasion)*, ἐν τῷ παρόντι *at the present time*, ἐν τῷ τότε *at that time*. When time is designated by words denoting circumstance or event, ἐν is rarely omitted: τῇ προτέρᾳ ἐκκλησίᾳ (for ἐν τῇ etc.) *at the time of the former assembly*: cf. poet. χειμερίῳ νότῳ *at the time of the wintry south-wind*.

F. PREPOSITIONS WITH THEIR CASES.

614. The prepositions have a twofold use:—a. In *composition* with verbs, they define the action of the verb, in respect to its direction.—b. As *separate* words, connected with particular cases, they show the relations of words in a sentence, more distinctly than the cases alone could do it.

The name *preposition* (πρόθεσις) is derived from the former use. Such words, therefore, as *ἀνευ without*, *πλὴν except*, *ἐνεκα on account of*, etc., which have the latter use only, not being compounded with verbs, may be called *improper* prepositions. They all take the genitive (cf. 589), except ὡς, which takes the accusative.

615. All the prepositions were originally *adverbs*. Many of them are still used as such in poetry, especially in Hm.: περί *round about*, and, with anastrophe, περί *exceedingly*; σὺν δέ *and therewith*. Hd. has ἐπὶ δέ *and thereupon*, μετὰ δέ *and next*, ἐν δέ or ἐν δὲ δὴ *and among the number*; also πρὸς δέ, καὶ πρὸς, *and besides*, which occur even in Attic prose.

a. The preposition, in its adverbial use, may belong to a verb understood, and may thus stand for a compound verb: so, even in Attic prose, ἐν for ἐνεστι *it is possible*; in Attic poetry, πάρα for πάρεμι *to be present*. Hm. has also ἐπι, μέτα, for ἔπεστι, μέτεστι, etc.: similar is the imperative ἀνα *up!* (= ἀνέστηθι). For retraction of the accent (*anastrophe*) in this case, see 102 a.

616. On account of this origin, the prepositions in Hm. are very free as regards their position, being often separated from the verbs (*tnesis*, 477) or substantives to which they belong: ἐν δ' αὐτὸς ἐδύσετο νόρῳπα χαλκόν *and he himself put on the shining brass*, ἀμφὶ δὲ χαίται ὤμοις αἰττουνται *and round their shoulders wave the manes*. In Attic prose, the preposition is separated from its substantive only by words that qualify the substantive (487, 492): but particles such as μέν, δέ, γέ, τέ, γάρ, οὖν, may be interposed after the preposition; other words, very rarely: παρὰ γὰρ οἶμαι τοὺς νόμους *for contrary, I suppose, to the laws*.

For *anastrophe* when the preposition follows the word it belongs to, see 102 D b. In prose, this is confined to περί with the genitive.

Use of different cases with the prepositions. General Remarks.

617. The *accusative* is used with prepositions, to denote the object *towards* which motion is directed (551); or, in general, the object *to, on, or over* which an action extends (544).

The *genitive* is used to denote the object *from* which an action proceeds (579), in expressions of departure, separation, or distinction: also, to denote the object to which an action *belongs* (compare genitive with adverbs, 589; and see 573).

The *dative* is used to denote the object *in, by, or with* which an action takes place.

618. The dative is properly used with prepositions, to express *being, or remaining*, in a particular situation; for *coming* to the situation, the accusative is used; for *passing* FROM it, the genitive: μένει παρὰ τῷ βασιλεῖ *he remains (by the side of) in the presence of the king*, ἦκει παρ' αὐτοῦ *he is come to his presence*, οἵχεται παρ' αὐτοῦ *he is gone from his presence*.

a. Verbs of motion sometimes have a preposition with the dative, to denote a state of rest following the action of the verb: *ἐν τῷ ποταμῷ ἔπεσον they fell (into, and were) in the river.* So too, in place of a dative denoting rest, we sometimes have an accusative or genitive, in reference to a following or preceding state of motion: *στάς εἰς μέσον (lit. standing into the midst) coming into the midst and standing there, τοῖς ἐκ Πύλου ληφθεῖσι to those taken (in, and brought) from Pylus, οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὄνια ἔφυγον those in the market left their goods and fled (from it).*

General View of the Prepositions.

619. Prepositions used with only ONE case, viz.

I. the Accusative: εἰς, ὥς.

II. the Genitive: ἀντί, ἀπό, ἐξ, πρό, —also ἀνευ, ἄχρι, μέχρι, ἕνεκα, πλὴν (614).

III. the Dative: ἐν, σύν.

Prepositions used with TWO cases, viz.

IV. the Accusative and Genitive: διά, κατά, ὑπέρ.

V. the Accusative and Dative: ἀνά.

Prepositions used with THREE cases, viz.

VI. the Accusative, Genitive, and Dative: ἀμφί, ἐπί, μετα, παρά, περί, πρός, ὑπὸ.

I. Prepositions with the Accusative only.

620. 1. εἰς (also ἐς) *into, to*; properly *to* a position *in* something (= Lat. *in* with the acc.), opposed to ἐξ *out of*. It is used

a. of PLACE: *Σικελοὶ ἐξ Ἰταλίας διέβησαν εἰς Σικελίαν the Sicili passed over from Italy into Sicily, εἰς δικαστήριον εἰσιέναι to (enter into) come before a court (of dicasts or jurors), λόγους ποιεῖσθαι εἰς τὸν δῆμον to make an address to the people, εἰς ἄνδρας ἐγγράφειν to enrol among men (write into the list of men).*

b. of TIME: *εἰς νύκτα (to) till night, εἰς ἡμᾶς to our time, ἐς τί (to what time) how long? εἰς ἐνιαυτὸν (to the end of a year) for a whole year, poet. ἔτος εἰς ἔτος from year to year.* An action may be thought of as taking place when a certain time is *come to*; hence εἰς is also used for the time WHEN (613): *ἔδδοκει γὰρ εἰς τὴν ὑστεραίαν ἦξεν βασιλέα for it was thought that on the next day the king would arrive, εἰς καιρὸν in good time, ἐς τέλος finally.*

c. of MEASURE and NUMBER: *εἰς διακοσίους to the number of 200, about 200, εἰς τέτταρας (to (the depth of) four men, four deep, εἰς δύναμιν to (the extent of one's) power, according to one's power.*

d. of AIM or PURPOSE: *χρήσιμον εἰς τὸν πόλεμον useful (toward) for the war, εἰς τὸδε ἤκομεν (to this end) for this are we come.*

In COMPOSITION: *into, in, to.*

NOTE. In Attic prose, εἰς is the common form: only Thucydides (like Hd.) has ἐς almost always. The poets use either form at pleasure.

621. 2. ὥς (cf. 614) *to, only with persons*:

Hm. αἰὲν τὸν ὁμοῖον ἄγει θεὸς ὥς τὸν ὁμοῖον *a god always brings like to like.*

II. *With the Genitive only.*

622. 1. *ἀντί* (compare Ep. *ἄντα, ἄτην*; also *ἀντικρύ*), as a separate preposition, lost its original meaning *over against, opposite to* (cf. *ἐν-αντί-ος*); but this gave the idea of *counterpart, substitute*, and hence the common meaning, *instead of, for*:

Hm. *ἀντὶ κασιγνήτου ξενός δ' ἱκέτης τε τέτυκται* *in place of a brother* (equally esteemed and aided) *is a stranger and suppliant, ἀντὶ θνητοῦ σώματος ἀθάνατον δόξαν ἀλλάξασθαι* *for a mortal body, to gain in exchange immortal glory.*

IN COMPOSITION: *against, in opposition, in return.*

623. 2. *ἀπό* (Lat. *ab, a, Eng. off*) *from, off from, away from*; properly *from a position on something*:

a. of PLACE: Hm. *ἀφ' ἵππων ἄλτο χαμᾶζε* *from the (horses) car he sprang to the ground, ἀφ' ἵππου μάχεσθαι* *to fight (from a horse) on horseback.*

b. of TIME: *ἀπ' ἐκείνης τῆς ἡμέρας* (from) *since that day.*

c. of CAUSE: *αὐτόνομος ἀπὸ τῆς εἰρήνης* *independent (from) in consequence of the peace, ἀπὸ ξυνδήματος ἦκει* *he is come by agreement.*

PHRASES: *ἀπὸ σκοποῦ* *away from the mark, without aim, ἀπὸ ταυτομάτου* (from self-moved action) *without occasion, of itself, ἀπὸ στόματος λέγειν* *to speak (from mouth, not from a thinking mind) by rote, οἱ ἀπὸ σκηνῆς* (those who act from the stage) *the players.*

IN COMPOSITION: *from, away.*

624. 3. *ἐξ* (before consonants *ἐκ*: Lat. *ex, e*) *from, out of*; properly *from a position in something* (627):

a. of PLACE: *ἐκ Σπάρτης φεύγει* *he is banished from Sparta.*

b. of TIME: *ἐκ παιδων* (from children, Lat. *a pueris*) *since childhood.* Hence of immediate succession: *λόγον ἐκ λόγου λέγειν* *to make one speech after another, Hm. κακὸν ἐκ κακοῦ* *evil after evil.*

c. of ORIGIN: *ἐκ πατρὸς χρηστοῦ ἐγενετο* *he came of a worthy father.* Hence with passive verbs (instead of *ὑπὸ* with the gen.): *τιμᾶσθαι ἐκ τινος* *to be honored by some one*: the agent is then viewed as the source of the action; this construction is rare in Att., but frequent in other dialects.

d. of INFERENCE: *ἐκ τῶν παρόντων* (judging from) *according to the present circumstances, ἐκ τῶν ὁμολογουμένων ἐμοὶ τε καὶ σοὶ* *according to the truths admitted both by me and by thee.*

PHRASES: *ἐκ δεξιᾶς* *on the right hand, ἐξ ἴσου* (from equal ground) *on an equality, δῆσαι (κρεμάσαι) τι ἐκ τινος* *to bind (hang) one thing on another.*

IN COMPOSITION: *out of, from, away.*

625. 4. *πρό* (Lat. *pro*) *before*:

a. of PLACE: *πρὸ θυρῶν* *before the door.*

b. of TIME: *πρὸ τῆς μάχης* *before the battle.*

c. of PREFERENCE: *πρὸ τούτων τεθνάναι μᾶλλον ἢ εἶναι* *before these things he would rather choose death.*

d. of PROTECTION (for one's safety, interest), a less frequent use: *πρὸ παιδων μάχεσθαι* *to fight for one's children* (prop. in front of them).

PHRASES: *πρὸ πολλοῦ ποιέσθαι* (to esteem in preference to much) *to consider as valuable, important, Hm. πρὸ ὁδοῦ* *further on the way.*

IN COMPOSITION: *before, forward, forth.*

626. IMPROPER PREPOSITIONS (614).

5. *ἀνευ* (poetic *ἄτερ*) *without*, Lat. *sine*.
6. *πλήν* *except*; often used as a conjunction, see Rem. r.
7. *ἄχρι, μέχρι*, *until*; often used as conjunctions (877, 8).
8. *ἐνεκα* (also *ἐνεκεν, εἵνεκα*, poet. *οὔνεκα*) has two meanings:
 - a. *on account of, for the sake of* (with gen. of the motive, Lat. *causâ*): *τῆς ὑγιείας ἐνεκα χρώμεθα τῷ ἱατρῷ* *for the sake of health, we employ the physician* (cf. *διά* with acc., 630 b).
 - b. *as regards*: *ἀσφαλῶς ἔζη, ἐνεκά γε τῶν συκοφαντῶν* *he lived in safety, so far as the sycophants were concerned* (without danger from them).

REM. r. The adverbs *μεταξύ* *between*, *δίχα* and *χωρίς* *apart* (from), are often used as improper prepositions.—On the other hand, *πλήν* *except* is often used without a genitive, as a conjunction: poet. *οὐκ ἄρ' Ἀχαιοῖς ἄνδρες εἰσὶ πλήν ὄδε* (with the same meaning as *πλήν τοῦδε*) *have the Achaeans no men but this one?*

III. *With the Dative only.*627. 1. *ἐν* (Hm. *ἐνί, ἐν*) *in*, = Lat. *in* with the ablative:

a. of PLACE: *ἐν Σπάρτῃ* *in Sparta*:—with a word implying number, it has the sense of *among*: *ἐν τοῦτοις* *among these*, *ἐν δήμῳ λέγειν* *to speak* (among) *before the people*.

b. of TIME: *ἐν τούτῳ τῷ ἔτει* *in this year*.

c. of OTHER RELATIONS: *ἐν τῷ θεῷ τὸ τῆς μάχης τέλος* (in the power of) *with God is the issue of the battle*, *ἐν παρασκευῇ εἶναι* *to be in* (a course or state of) *preparation*.

PHRASES: *ἐν ὗπλοις εἶναι* *to be* (in) *under arms*, *ἐν αἰτίᾳ ἔχειν τινά* (to hold one in blame) *to blame one*, *ἐν ὀργῇ ἔχειν τινά* *to be angry with one*, *πειράσομαι ἐν καιρῷ σοι εἶναι* *I will try to be* (in good time) *useful to you*, *ἐν προσδήκεις μέρει* *in the* (part) *character of an addition, as an addition*:—also *ἐν τοῖς*, rarely used to strengthen the superlative: *ἐν τοῖς πρώτοις ἦλθε* *he came first of all* (i. e. *ἐν τοῖς ἐλθούσι among those who came*), cf. 665 a. For *ἐν* with verbs of motion (*ἐν χερσὶ τιθέναι* *to put in one's hands*), see 618 a.

IN COMPOSITION: *in, on*.

NOTE. Rare poetic forms are *εἰν, εἰνί*.

628. 2. *σύν* (also *ξύν*, = Lat. *cum*) *with*, i. e. in company with, in connection with (cf. *μετά* with the gen., 644):

ἐπαιδεύετο σὺν τῷ ἀδελφῷ *he was educated with his brother*, *σὺν Ἀπόλλωνι ἐνίκησε* *he gained the victory with* (the help of) *Apollo*, *σὺν νόμῳ* (in conformity) *with law* (opposed to *παρά* with acc., 648 e).

IN COMPOSITION: *with, together*.

IV. *With the Accusative and Genitive.*629. 1. *διά* *through* (connected with *δύο* *two*, *δί-χα* *in two, apart*, Lat. *di-, dis-, asunder*: prop. through the space which separates two objects).

διά with the GENITIVE:

a. of PLACE: Hm. *διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὕβριμον ἔγχος* *through the shining shield passed the stout spear*.

b. of TIME: διὰ νυκτός *through the night*, διὰ παντὸς τοῦ βίου ἀμχανεῖν *to be without resource through his whole life*.

c. of MEANS: διὰ τῶν ὀφθαλμῶν ὁρῶμεν *we see (through) by means of the eyes*, δι' ἐρμηνέως λέγειν *to speak by an interpreter*.

d. of a STATE of action or feeling: αὐτοῖς διὰ πολέμου ἵεναι *to proceed (in the way of war) in a hostile manner toward them*, διὰ φόβων γίγνεσθαι *to come to be in a state of alarm*.

PHRASES: διὰ στόματος ἔχειν *to have in one's mouth* (passing through the mouth), διὰ χειρῶν ἔχειν *to have in hand*, διὰ ταχέων (by quick ways) *quickly*, διὰ τέλους *completely*.—Διὰ with the gen. often denotes, not the space or time of the action itself, but that which separates it from something else: διὰ μακροῦ *after a long interval*, Μεσσήνην διὰ τετρακοσίων ἐτῶν μέλλουσι κατοικίσειν *they are about to occupy Messene after (an exile of) 400 years*, διὰ πολλῶν ἡμερῶν ὁδοῦ *at a distance of many days' journey*, διὰ δέκα ἐπάλξεων πύργει ἦσαν *at intervals of ten battlements, there were towers*.

630. διὰ with the ACCUSATIVE:

a. *through, during*, mostly poetic: Ἦμ. διὰ δώματα *through the halls*, διὰ νύκτα *during the night*.

b. *regularly, on account of* (with accus. of the efficient cause, cf. ἔνεκα, 626 a): διὰ τὴν νόσον χρώμεθα τῷ ἱατρῷ *on account of the sickness, we employ the physician*.

PHRASES: αὐτὸς δι' ἑαυτόν *by and for himself*, διὰ τί *why, wherefore?*

IN COMPOSITION: *through, also apart* (Lat. *di-, dis-*): διαφέρω = *differo*.

631. 2. κατὰ (cf. adv. κάτω *below*) originally *down* (opposed τῷ ἀνά).

κατὰ with the GENITIVE:

a. *down from*: Ἦμ. βῆ δὲ κατ' Οὐλύμποιο καρήνων *he went down from the heights of Olympus*, τὰ κατὰ γῆς *that which is (down from) under ground*.

b. *down towards, down upon*: Ἦμ. κατ' ὀφθαλμῶν κέχυτ' ἄχλυσ *a mist settled down upon his eyes*, φέρε κατὰ χειρὸς ὕδωρ *bring water (to pour) on the hands*. Hence *towards*: ἔπαινος κατὰ τινος *praise (directed) towards one*; but usually in a hostile sense, *against*: ψεύδεσθαι (κατὰ λέγειν, μαρτυρας παρέχεσθαι) κατὰ τινος *to lie (speak evil, produce witnesses) against one*.

PHRASES: πόλιν κατ' ἅκρας ἐλεῖν *to take a city completely (from its highest point down)*, κατὰ νότου *in the rear* (of an army).

632. κατὰ with the ACCUSATIVE, *down along*; *passing over, through, or into*; *pertaining to, according to*:

a. of PLACE: κατὰ ῥοὴν *down stream*, κατὰ γῆν καὶ θάλασσαν (over) *by land and by sea*, Ἦμ. Ζεὺς ἔβη κατὰ δαίτα *Zeus came down to the feast*.

b. of TIME: κατ' ἐκείνον τὸν χρόνον *at that time*, κατὰ τὴν εἰρήνην *during the peace*, οἱ καδ' ἡμᾶς *our contemporaries*.

c. of OTHER RELATIONS: κατὰ τοῦτον τὸν τρόπον (according to) *in this manner*, κατὰ πάντα *in all respects*, κατὰ δύναμιν *according to ability*, κατὰ τοὺς νόμους *according to the laws*, κατ' ἐμέ *as regards me*, κατὰ Πίνδαρον, ἔριστον ὕδωρ *according to Pindar, water is best (of all things)*.

d. in DISTRIBUTIVE expressions: Ἦμ. κατὰ φύλα *according to clans, each clan by itself*, κατὰ τρεῖς *by threes, three by three*, καδ' ἡμέραν *day by day, daily*.

IN COMPOSITION: *down, against*. Often it serves only to strengthen the meaning of the simple verb, and in many such cases it cannot be translated.

633. 3. ὑπέρ (Ἦμ. also ὑπέρι) *over* = Lat. *super*.

ὑπέρ with the GENITIVE:

a. of PLACE: ὁ ἥλιος ὑπὲρ ἡμῶν πορεύεται *the sun journeys above us.*

b. in derived sense, *for, in behalf of*: μάχεσθαι ὑπὲρ τινος *to fight for one* (orig. over him, standing over to defend), ὁ ὑπὲρ τῆς πατρίδος κίνδυνος *the (peril) struggle for the fatherland*;—also in place of: ἐγὼ ὑπὲρ σοῦ ἀποκρινοῦμαι *I will answer in thy stead*;—and on account of: ὑπὲρ τῆς ἐλευθερίας ὑμᾶς εὐδαιμονίζω *I congratulate you on account of your freedom.*—ὑπὲρ in the sense of *περί* concerning is rarely found before Demosthenes: τὴν ὑπὲρ τοῦ πολέμου γνώμην τοιαύτην ἔχειν *to have such an opinion concerning the war.*

634. ὑπὲρ with the ACCUSATIVE, *over, beyond*, of place and measure: Ἦμ. ὑπὲρ οὐδὸν ἐβήσето *he passed over the threshold*, ὑπὲρ δύνάμιν *beyond one's ability.*

In COMPOSITION: *over, beyond, exceedingly, in behalf of.*

V. With the Accusative and Dative.

635. ἀνά (cf. adv. ἄνω *above*) originally *up* (opposed to κατά).

ἀνά with the DATIVE, only in Epic and lyric poetry, *up on*: ἀνά Γαργάρος ἤκρη *on the summit of Gargarus*, χρυσέῳ ἀνά σιδήτρῳ ὕπον *a golden sceptre.*

636. ἀνά with the ACCUSATIVE, *up along*; passing over, through, or unto (cf. κατά with acc., 632):

a. of PLACE: ἀνά ῥοὺν *up stream*, ἀνά πᾶσαν τὴν γῆν *over the whole land*, Ἦμ. ἀνά στρατόν *through the camp.*

b. of TIME: ἀνά πᾶσαν τὴν ἡμέραν *(over) through the entire day.*

c. in DISTRIBUTIVE expressions: ἀνά τέτταρας *by fours.*

PHRASES: ἀνά κράτος *(up to his power) with all his might*, ἀνά λόγον *(up to) according to proportion*, ἀνά στόμα ἔχειν *to have in one's mouth, to talk about* (cf. διὰ, 629).

In COMPOSITION: *up, back, again.*

VI. With the Accusative, Genitive, and Dative.

REM. The proper meaning of the preposition is, in general, most clearly seen with the dative.

637. 1. ἀμφί (Lat. *amb-*) connected with ἀμφω *both*: properly *on both sides of*; hence *about* (cf. περί, 649).

ἀμφί with the DATIVE, only Ionic and poetic, *about*, and hence *concerning, on account of*: Ἦμ. ἰδρώσει τελαμὼν ἀμφὶ στήθεσσι *the shield-strap will sweat about his breast*, Ἠδ. ἀμφὶ ἀπόδω τῇ ἐμῇ πείσομαι τοι *concerning my departure, I will obey you*, poet. ἀμφὶ φόβῳ *on account of fear.*

638. ἀμφί with the GENITIVE, *about, concerning*: Ἠδ. ἀμφὶ ταύτης τῆς πόλιος *(about) in the neighborhood of this city*, διαφέρεσθαι ἀμφὶ τινος *to quarrel about something.*

639. ἀμφί with the ACCUSATIVE, *about*, of place, time, measure, occupation: ἀμφὶ τὰ ὅρια *(about) close to the boundaries*, ἀμφὶ τοῦτον τὸν χρόνον *about this time*, ἀμφὶ τὰ ἑξήκοντα *about sixty* (Lat. *circiter sexaginta*), ἀμφὶ δεῖπνον ποιεῖν *to be busy about the supper.*

PHRASES: οἱ ἀμφὶ τίνα *a person with those about him, his friends, followers, soldiers, etc.*; hence even οἱ ἀμφὶ Πλάτωνα *Plato, as head of a philosophic school.*

In COMPOSITION: *about, on both sides.*

640. 2. ἐπί *on, upon.*

ἐπί with the DATIVE:

a. of PLACE: Ἦμ. ἐπὶ χθονὶ σίτον ἔδοντες *eating bread upon the earth*, ἐπ' τῇ θαλάσῃ οἰκεῖν *to live (close upon) by the sea*.

b. of TIME: ἐπὶ τούτοις *after these things, thereupon*.

c. in OTHER RELATIONS: ἐπὶ τοῖς πράγμασιν εἶναι *to be (over) at the head of affairs*, ἐπὶ τοῖς πολεμοῖς εἶναι *to be (dependent upon) in the power of the enemy*, ἐπὶ τινι χαίρειν *to rejoice (on the ground of) on account of something*;—especially of the AIM, on which an action proceeds: ἐπὶ παιδείᾳ τοῦτο ἔμαδες *in order to an education hast thou learned this*;—and the CONDITION, on which an action depends: ἐπὶ τόκοις δανείζειν *to lend on interest*, ἐπὶ τούτῳ *on this condition*.

641. ἐπί with the GENITIVE:

a. of SPACE,—to denote the place *where*: Κῆρος προῦφαίνετο ἐφ' ἄρματος *Cyrus appeared upon a chariot*, ἐπὶ τοῦ εὐωνύμου (sc. κέρως) *on the left (wing)*, ἐπὶ μαρτύρων *in the presence of witnesses*;—or the place *whither*: ἐπὶ Σάμου πλεῖν *to sail (upon) toward Samos*.

b. of TIME: ἐπὶ Κροίσου ἄρχοντος *while Croesus reigned*, ἐφ' ἡμῶν *in our time*, ἐπὶ κινδύνου *in time of danger*.

c. in OTHER RELATIONS: ἐπὶ τῆς ἀρχῆς μένειν *to remain in the office*, λέγειν ἐπὶ τινος *to speak (upon) with reference to some one*, ἐφ' ἑαυτοῦ οἰκεῖν *to live by himself (apart from others)*, ἐπ' ὀλίγων τεταγμένοι *drawn up with little depth (few men in depth)*.

642. ἐπί with the ACCUSATIVE, *to (a position) upon, unto*: ἀναβαίνειν ἐφ' ἵππον *to mount on horseback*, ἐπὶ δεξιᾷ *toward the right*.

PHRASES: ἐπὶ πολὺ *to a great distance*, ὥς ἐπὶ τὸ πολὺ *for the most part*, τὸ ἐπ' ἐμέ *so far as I am concerned*.

In COMPOSITION: *upon, over, after, toward, unto*. Often it only marks the action as going forth upon the object, and in many such cases cannot well be translated.

643. 3. μετὰ (akin to μέσος *medius*) *a-mid, among.*

μετὰ with the DATIVE, poetic, chiefly Epic: Ἦμ. Ἑκτορα ὃς θεὸς ἔσκε μετ' ἀνδράσι *Hector who was a god among men*.

644. μετὰ with the GENITIVE, *with*, implying participation (cf. σύν, 628): μετὰ τῶν συμμάχων κινδυνεύειν *to meet the dangers of battle (in common) with the allies*, μετὰ δακρύων *with (amid) tears*, γῆρας μετὰ πενίας *old age along with poverty*.

645. μετὰ with the ACCUSATIVE:

a. *to (a position) among or along with*, poetic: Ἦμ. ἰὼν μετὰ ἔθνος ἐταίρων *going among the multitude of his friends*, Ἦμ. ξὺν δουρὶ μετ' Ἀττομέδοντα βεβήκει *he went with his spear after (in pursuit of) Automedon*.

b. *after* (so as to be with something, and obtain or secure it), poetic: Ἦμ. βῆναι μετὰ πατρὸς ἀκουήν *to go after (in quest of) tidings of a father*, Ἦμ. πόλεμον μέτα θωρήσσοντο *they were arming for war*.

c. *after*, in TIME or ORDER: μετὰ τὸν Πελοποννησιακὸν πόλεμον *after the Peloponnesian war*, μετὰ θεοῦς ψυχῇ θεϊότατον *(after) next to the gods, the soul is (a thing) most divine*.

PHRASES: μετὰ χεῖρας ἔχειν *to have in hand* (prop. to take between the hands and hold there), μεθ' ἡμέραν *by day* (after day comes, begins).

IN COMPOSITION: *with* (of sharing), *among*, *between*, *after*, *from one place to another* (μετατιθέναι *to put in a new place*).

646. 4. παρά (Hm. also παρά, παρὰ) *alongside of*, *by*, *near*.

παρά with the DATIVE: Hm. παρὰ νηυσὶ κορωνίσιν μιμνᾷσκειν *to remain by* (the side of) *the curved ships*, καὶ παρ' ἐμοὶ τις ἐμπειρία ἐστὶ *with me too* (as it were, at my side) *is some experience*.

647. παρά with the GENITIVE, *from beside*, *from*, with verbs of MOTION and those which imply RECEIVING (outwardly or inwardly): Hm. ἀπονοστεῖν παρὰ νηῶν *to return from the ships* (from a position by or near them), λαμβάνειν (μανθάνειν, ἀκούειν) παρὰ τινος *to take* (learn, hear) *from some one*. Very rarely, and only in poetry, without the meaning "from": ναιετῶν παρ' Ἰσμήνου ῥέειδρων *dwelling by the currents of Ismenus*.

648. παρά with the ACCUSATIVE, *to* (a position) *beside*, *unto*; also *along by*:

a. of PLACE: Hm. τῷ δ' αὖτις ἴτην παρὰ νῆας *but they two went again to the ships* (to be by or near them), Hm. βῆ δ' ἀχέων παρὰ θίνα θαλάσσης *he went sorrowing along the sea-shore*.

b. of TIME: παρ' ὅλον τὸν βίον (along by) *during his whole life*.

c. of COMPARISON: δεῖ τὰς πράξεις παρ' ἀλλήλας τιθέναι *we must put the actions beside each other, compare them*, μείζον τι παρὰ τοῦτο *somewhat larger in comparison with this*.

d. of CAUSE: παρὰ τὴν ἡμετέραν ἀμέλειαν Φίλιππος αὔξεται *on account of our neglect Philip is becoming great* (prop. by it, in connection with it).

e. of EXCEPTION OR OPPOSITION: ἔχομέν τι παρὰ ταῦτα ἄλλο λέγειν *beside this we have another thing to say*, παρὰ τὸν νόμον contrary to the law (prop. passing by or beyond it, trans-gressing it) the opposite of κατὰ with acc. (632 c).

PHRASES: παρὰ μικρόν *by little, within a little*, παρὰ μικρόν ἦλθον ἀποθανεῖν *I came near dying*, παρὰ πολὺ νικᾶν *to be* (victorious by much) *completely victorious*, παρ' οὐδὲν ποιεῖσθαι *to esteem as naught*.

IN COMPOSITION: *beside*, *along by* or *past*, *aside*, *amiss*.

649. 5. περί *around* (on all sides, cf. ἀμφί 637).

περί with the DATIVE, not frequent in Attic prose:

a. of PLACE: Hm. ἔνδυε περί στήθεσσι χιτῶνα *he put the mail-coat around his breast*, Hm. περί κῆρι (about the heart) *at heart, heartily*.

b. of CAUSE: Hm. περί οἷσι μαχεύμενος κτεάτεσσι *fighting* (about) *in defence of his possessions*, ἔδεισαν περί τῷ χωρίῳ *they became alarmed for the place*.

650. περί with the GENITIVE:

a. chiefly in derived sense, *about*, *concerning* (Lat. de): βουλευόμεναι περί τοῦ πολέμου *they are taking counsel about the war*, τίνα δόξαν ἔχεις περί τούτων *what opinion hast thou concerning these things?*

b. in Hm. (surrounding, and hence) *surpassing*, *more than*: περί πάντων ἔμμεναι ἄλλων *to be superior to all others*. Hence, in prose, such phrases as περί πολλοῦ ποιεῖσθαι *to consider as* (more than much) *very important, desirable*, περί οὐδενὸς ἡγεῖσθαι *to esteem* (just above nothing) *very low, think little of*.

651. περί with the ACCUSATIVE, nearly the same as ἀμφί (639): περί Αἴγυπτον *about Egypt, in the region of Egypt*; and in derived sense, περί φιλοσοφίας *engaged about philosophy*.

IN COMPOSITION: *around*, (remaining) *over*, *surpassing* (with adjectives = Lat. per in permagnum).

For Hm. περί as adverb *exceedingly*, see 615.

652. 6. πρὸς (Hm. also προτί, ποτί) *at or by* the front of, cf. παρέ, 646), akin to πρό.

πρὸς with the DATIVE:

a. *at*: ὁ Κῦρος ἦν πρὸς Βαβυλῶνι *Cyrus was at Babylon*. Also with verbs of motion (618 a): Hm. ποτὶ δὲ σκῆπτρον βάλε γαλή *but he threw the staff on the ground* (so as to be, lie, there);—and in derived sense: τὸν νοῦν προσέχετε πρὸς τούτῳ *apply your mind to this*.

b. *in addition to*: πρὸς τούτοις *in addition to these things, furthermore*, πρὸς τοῖς ἄλλοις *beside all the rest*.

653. πρὸς with the GENITIVE:

a. *in front of, looking towards*: πρὸς Θράκης κεῖσθαι *to be situated over against Thrace*, τὸ πρὸς ἐσπέρας τεῖχος *the westward wall*, cf. πρὸς with acc.; —similarly in *swearing*: πρὸς θεῶν *before the gods, by the gods*. So πρὸς πατρός (μητρός) *on the father's (mother's) side*, πρὸς Πρωταγόρου εἶναι *to be on the side of Protagoras*, πρὸς τινος λέγειν *to speak on one's side, in one's favor*, Hm. πρὸς γὰρ Διὸς εἰσι ξένοι *for strangers are (on the side of) under the care of Zeus*. Often, to express what is *natural* or *appropriate* on the part of some one: πρὸς ἱατροῦ ἐστὶ *it is the way of a physician*, οὐκ ἦν πρὸς τοῦ Κύρου τρόπου *it was not according to the character of Cyrus*.

b. *from* (prop. from before, cf. παρά, 647): ὕλβος πρὸς θεῶν *prosperity from the gods*;—sometimes used with passive verbs (instead of ὑπό, 656 b): πρὸς τινος φιλεῖσθαι *to be loved by some one* (cf. ἐκ, 624 c).

654. πρὸς with the ACCUSATIVE:

a. *to* (prop. to the front of): ἔρχονται πρὸς ἡμᾶς πρέσβεις *ambassadors come to us*, πρὸς τὸν δῆμον ἀγορεύειν *to speak to (before) the people*.

b. *towards*: πρὸς βορρᾶν *towards the north*;—especially of DISPOSITION or RELATION toward some one: πιστῶς διακείσθαι πρὸς τινα *to be faithfully disposed towards one*, πρὸς βασιλέα σπονδὰς ποιεῖσθαι *to make a truce with the king*, δικάζεσθαι πρὸς τινα *to carry on a law-suit against one*.

c. *with a view to, in reference to*: πρὸς τὸ ἐαντῷ συμφέρον *in order to his own advantage*, πρὸς τί με ταῦτ' ἐρωτᾷς *(to what end) for what do you ask me this?* πρὸς ταῦτα *(in view of these things) therefore*, διαφέρειν πρὸς ἀρετὴν *to differ in respect to virtue*, τὰ πρὸς τὸν πόλεμον *the things pertaining to the war*, πρὸς τὸ ἀργύριον τὴν εὐδαιμονίαν κρίνειν *to judge of happiness (by reference to) according to money*.

PHRASES: πρὸς ἡδονήν, χάριν *with a view to please, gratify* (one's self or another), πρὸς βίαν *by (resort to) force, forcibly*, πρὸς ὀργήν *in anger, angrily*, οὐδὲν πρὸς ἐμέ *it is nothing to me*.

In COMPOSITION: *to, towards, in addition*.

655. 7. ὑπό (Hm. also ὑπαί) *under* = Lat. *sub*.

ὑπό with the DATIVE: ὑπὸ τῷ οὐρανῷ *under the heavens*, ὑπὸ τῷ ὄρει *at the foot of the mountain*, ὑπ' Ἀθηναίοις εἶναι *to be under (the power of) the Athenians*, poetic in Hm. χερσὶν ὑφ' ἡμετέρῃσιν ἁλοῦσα *(Troy) conquered (under) by our hands*.

656. ὑπό with the GENITIVE:

a. of PLACE: ὑπὸ γῆς *under the earth*;—hence in some expressions of DEPENDENCE: ὑπ' αὐλητῶν χορεύειν *to dance under (the lead of) flute-players*. But much oftener, under the working of a cause or agent: hence

b. of AGENCY, with PASSIVE VERBS or those of passive meaning: τιμᾶσθαι ὑπὸ τῶν πολιτῶν *to be honored by the citizens*, ἢ πόλις ἑάλω ὑπὸ τῶν Ἑλλήνων *the*

city was taken by the Greeks, πολλοὶ ἀπέθανον ὑπὸ τῶν βαρβάρων many died (were slain) by the barbarians.

c. of CAUSE: ὑπὸ γήρως ἀσθενῆς ἦν *he was weak by reason of old age.*

657. ὑπὸ with the ACCUSATIVE:

a. of PLACE, prop. *to* (a position) *under*: Ἦμ. ὑπὸ πόντον ἐδύσετο κυμαίνοντα *he dived under the surging sea*; used also in expressions denoting rest (618 a): ὑπὸ τὸ ὄρος ἡλίζοντο *they were passing the night at the foot of the mountain*. Hence, in derived sense, of subjection: πόλεις τε καὶ ἔθνη ὑφ' ἑαυτοὺς ποιεῖσθαι *to bring cities and nations under their power*.

b. of TIME (under a time either impending or in progress): ὑπὸ νύκτα *just before night* (Lat. sub noctem); ὑπὸ τὴν νύκτα *during the night*.

In COMPOSITION: *under, secretly, slightly, gradually*. It is sometimes used where the idea *under* is foreign to our conceptions, and in many such cases can hardly be translated.

ADJECTIVES.

658. For attributive and predicate-adjective, see 488. For agreement of adjective and substantive, see 498. For omitted subject, and use of adjective as substantive, see 509. For peculiarities in number and gender, see 511–23. For use of adjective as adverb, see 226, 228. For neuter adjective used as cognate-accusative, see 547 c.

Degrees of Comparison.

659. POSITIVE FOR COMPARATIVE. The positive may express a quality as disproportioned to the circumstances of the case, and may thus have a comparative force:

ἡ χώρα μικρὰ δὴ ἐξ ἱκανῆς ἔσται *the territory, from being sufficient, will become small* (i. e. too small, smaller than its inhabitants require). In most cases of the kind, an INFINITIVE follows, usually with ὥς or ὥστε: ὀλίγοι ἔσμεν ὥς ἐγκρατεῖς εἶναι αὐτῶν *we are too few to have possession of them*.

660. COMPARATIVE. The comparative degree may be followed by a genitive, or by ἢ *than* (see 585–6).

a. The genitive is always used, when the comparative is followed by a reflexive pronoun: ὅταν ἐν τινι κινδύνῳ ᾧσι, πολλῶ χείρον ἑαυτῶν λέγουσι *whenever they are in any danger, they speak much worse (than themselves, i. e. than they do under other circumstances) than they usually do*. Compare βέλτιστος ἑαυτοῦ (best of himself, better than in any other state) *in his best estate* (559 a).

b. ἢ is always used, when the two objects of comparison are adjectives: both of these are then put in the comparative: στρατηγοὶ πλείονες ἢ βελτίονες *generals more numerous than good*, συντομώτερον ἢ σαφέστερον διαλεχθῆναι *to discourse more briefly than clearly*.

c. ἢ is used after the comparative, when the quality is represented as disproportioned to something: thus ἢ κατὰ with the acc., ἢ or ἢ ὥς or ἢ ὥστε with the infin.: νομοθέτης βελτίων ἢ κατ' ἄνθρωπον *a lawgiver better (than according to man) than consists with man's nature*, μείζω ἢ κατὰ δάκρυα πεπόνθασιν *they*

have suffered things too great for tears, βελτίους ἢ ὑπὸ δώρων παρατρέπεσθαι too good to be seduced by gifts, ἐλάττω δύναμιν ἔχει ἢ ὥστε τοὺς φίλους ὠφελεῖν he has too little power to serve his friends.

d. ἢ is sometimes irregularly omitted, when πλέον (πλεῖν) more or ἑλάττω (μείων) less is followed by a numeral not in the genitive: ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείων πεντακοσίου they kill not less (than) 500 of the men. The same adverbs, with or without ἢ, may be used for any case or number of the adjective: thus in the last example, μείων = μείονας; ἀπέθανον οὐκ ἑλάττω (= ἐλάττωτες) τῶν εἴκοσι there fell not less than 20, ἐν πλέον (= πλείοσιν) ἢ διακοσίοις ἔτεσι in more than 200 years.

661. Instead of the genitive or the particle ἢ, other forms are sometimes used with the comparative:

αἰρετώτερός ἐστι ὁ καλὸς θάνατος ἀντὶ τοῦ αἰσχροῦ βίου a noble death is more to be desired than (lit. instead of) a shameful life, μηδὲν περὶ πλείονος ποιοῦ πρὸ τοῦ δικαίου consider nothing as of more account than (lit. before) justice, χειμῶν μείζων παρὰ τὴν καθεστηκυῖαν ἥραν a cold more severe than (lit. in comparison with) the ordinary season, πρὸς ἅπαντας τοὺς ἄλλους οἱ Συρακόσιοι πλείω ἐπορίσαντο the Syracusans provided more than (lit. in relation to) all the rest, ὁ πόλεμος οὐχ ὕπλων τὸ πλέον ἀλλὰ δαπάνης war is not a thing of arms so much as of expense (lit. not of arms more, but of expense).

662. The comparative is often used ABSOLUTELY, i. e. without any object depending on it. Such an object may then be understood from the connection:

αἰρετώτερον τὸ αὐταρκέστερον the more independent position is more desirable (than another less independent), μή τι νεώτερον ἀπαγγέλλεις do you report anything newer (than we know already)? ἄμεινόν ἐστι ὑπὸ θεοῦ καὶ φρονίμου ἄρχεσθαι it is better to be governed by a divine and intelligent being.—Thus the comparative may signify MORE THAN OTHERS, MORE THAN IS USUAL OR PROPER, and may be rendered sometimes by the positive with TOO, QUITE, VERY: οἱ σοφώτεροι the wiser, men of superior wisdom, εἰ καὶ γελοιότερον εἰπεῖν though it is rather a funny thing to say.

663. SUPERLATIVE. The superlative represents a quality as belonging to its subject in a higher degree than to any other individual of the same class. This class is most commonly designated by a genitive partitive (559 a), which may often be understood where there is none expressed. But the superlative is also used without definite reference to a class, to represent a quality as belonging to its subject in a very high degree: ἀνὴρ σοφώτατος a very wise man.

664. Strengthened Forms. The superlative is strengthened by various additions, especially by a prefixed ὥς or ὅτι, less often ἤ (in poetry also ὅπως):

ὡς ἐλαχίστων δεῖσθαι to have the very smallest wants, ὅτι μάλιστα as much as possible, ὅτι ἐν βραχυτάτῳ in the shortest possible space, ἢ ῥᾶστα in the easiest manner. Sometimes ὥς and ὅτι are used together: ἐμὲ ὥς ὅτι βέλτιστον γενέσθαι that I should become as good as may be. The adj. pron. οἶος has a similar use: ὁρῶ τὰ πράγματα οὐχ οἷα βέλτιστα ὄντα I see that our affairs are not in the very best condition, ὅντος πάγου οἴου δεινοτάτου there being a frost of extreme severity.

a. These forms of expression appear to have arisen by incorporation and attraction (810-11): οὕτως δεῖσθαι, ὡς ἐλάχιστά ἐστι *to want (things) in that way, in which they (the things wanted) are least*, ἐν τούτῳ δ τι βραχυτάτον ἐστι *in that space which is shortest*, ἐμὲ ὡς τοῦτο ὅ τι βέλτιστόν ἐστι γενέσθαι *that I should become as that which is best*, πάγου τοιούτου οἶος δεινóτατός ἐστι *a frost of that sort which is most severe*.

b. In such expressions, words denoting POSSIBILITY are sometimes found (but not with ὅτι): διηγῆσομαι ὡς ἂν δύνῃμι διὰ βραχυτάτων *I will state in the briefest terms I am able*, οἱ Λακεδαιμόνιοι σίτῳ ἥ ἄνυστόν μετριωτάτῳ τρέφουσι *the Lacedaemonians support life with an amount of bread as moderate as possible*, ἦγε στρατιὰν ὅσην πλείστην ἐδύνατο *he led as large an army as he could*.

665. a. The superlative is also strengthened by δὴ annexed: μέγιστος δὴ *the very greatest*. For ἐν τοῖς with superl., see 627.—A negative form of expression may be used with emphasis: οὐκ ἐλάχιστος *not least* = very great (an example of *litotes*).—The superlative may receive emphasis from the numeral εἰς: πλείστα εἰς ἀνὴρ δυνάμενος ὠφελεῖν *being able to render most aid* (as one man, i. e.) *beyond any other one man*.

b. Sometimes μάλιστα is added to the superlative: διὰ τοὺς νόμους μάλιστα μέγιστοί ἐστε *through the laws ye are most of all greatest*. So μᾶλλον is sometimes found with the comparative: αἰσχυνηρότερος μᾶλλον τοῦ δέοντος *bashful more than he ought to be*.

666. The PARTICIPLES never form a comparative and superlative, but take μᾶλλον, μάλιστα instead. This is the case also with many verbals in τός, and with some other adjectives. It is sometimes the case even with adjectives which usually form the comparative and superlative.

PRONOUNS.

667. The PERSONAL PRONOUNS, when they stand in the nominative, are *emphatic*; otherwise they would be omitted (504 a):

καὶ σὺ ὕψει αὐτόν *thou also wilt see him* (thou as well as others). Yet they have little emphasis in some phrases, such as ὡς ἐγὼ ἀκούω (πυνθάνομαι, οἶμαι) *as I hear (learn, think)*.

668. The pronoun οὗ, αὐτοῦ, etc., of the third person, is in Attic always *reflexive* (671 a); instead of it, αὐτός is used as a *personal* pronoun: this also, when it stands in the nom., is *emphatic*: εἶδον αὐτήν *I saw her*, αὐτὸς ἔφη (*ipse dixit*) *he himself* (the master) *said it*.

669. INTENSIVE PRONOUN. a. Αὐτός, in agreement with a substantive, is intensive or *emphatic* (= Lat. *ipse*): ὁ ἀνὴρ αὐτὸς or αὐτὸς ὁ ἀνὴρ *the man himself* (538 b).

So with various shades of meaning: ἐπιστήμη αὐτῇ *knowledge in itself* (in its own nature); ἡ γεωργία πολλὰ καὶ αὐτῇ διδάσκει *agriculture itself also* (as well as other pursuits) *affords much instruction*; ἡγοῦμαι τὴν ἡμετέραν πόλιν αὐτὴν πολὺ κρείσσω εἶναι *I believe our city by itself (alone) to be much superior in strength*; αὐτοὶ ὀργιζόμενοι οἱ στρατιῶται *the soldiers being angry of themselves*

(aside from the influence of others); ἐπ' αὐτοῖς τοῖς αἰγιαλοῖς *on the coasts themselves* (just upon, close upon, the coasts); τέτταρας ναῦς ἔλαβον αὐτοῖς ἀνδράς *they took four ships, crews and all* (604). It is used, by a peculiar idiom, with ORDINAL NUMERALS: ἐστρατήγει Νικίας τρίτος αὐτός *Nicias was general with two associates* (being himself third and chief).

b. It is often emphatic when it stands by itself (in agreement with a word understood); in the nom. it is always so (668), and sometimes in the oblique cases:

Βρασίδας τῇ Θεσσαλῶν γῇ καὶ αὐτοῖς (sc. τοῖς Θεσσ.) φίλος ἦν *Brasidas was a friend to the country of the Thessalians and to (the people) themselves*, πλεονόστον (sc. ὑμῖν) εἰς τὰς τριήρεις αὐτοῖς ἐμβᾶσι (you) *must sail, having yourselves gone on board of the triremes*, οὐχ οἶόν τε ἀμελῇ αὐτὸν ὄντα (sc. τινά) ἄλλους ποιεῖν ἐπιμελεῖς *it is impossible (for one) who is careless himself to make others careful*.

c. But usually, when standing by itself in an oblique case, it serves as a personal pronoun (668), or a weak demonstrative, referring to a person or thing previously mentioned (491 b):

Κύρῳ παρήσαν αἱ ἐκ Πελοποννήσου νῆες, καὶ ἐπ' αὐταῖς Πυθαγόρας *the ships from Peloponnesus joined Cyrus, and Pythagoras in command of them*, οὓς δὲ μὴ εὑρίσκον, κενοτάφιον αὐτοῖς ἐποίησαν *such as they did not find, they made a cenotaph for them*.

For δ αὐτός the same, see 538 b.

670. The REFLEXIVE PRONOUNS refer to the subject of the sentence: τὰ ἄριστα βουλευέσθε ὑμῖν αὐτοῖς *take the best counsel for yourselves*.

a. When connected with a *dependent* verb (finite, infinitive, or participle), they refer to the subject, not of the dependent, but of the *principal* verb; and are then said to be INDIRECT REFLEXIVES:

τὰ ναυάγια, ὅσα πρὸς τῇ ἑαυτῶν (γῇ) ἦν, ἀνείλοντο *they took up the wrecks, as many as were close to their own (land)*, ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν ἑαυτῷ *the tyrant thinks that the citizens are servants to him* (lit. to himself), τούτων ἦρξε Κύρος οὐχ ἑαυτῷ ὁμογλώττων ὄνταν *Cyrus became ruler of these, though they were not of the same tongue with him*.

b. Sometimes, however, the reflexive pronouns refer, not to the principal subject, but to a *dependent* word: ἀπὸσαντοῦ σε διδάξω *from yourself I will instruct you*, ζηλοῦτε τοὺς μηδὲν κακὸν σφίσιν αὐτοῖς συνειδοντας *emulate those who are conscious (with themselves) in their own minds of no evil*, τὸν κωμάρχην ὄχετο Ξενοφῶν ἄγων πρὸς τοὺς ἑαυτοῦ οἰκέτας *Xenophon went conducting the governor of the village to his own people* (the governor's, not Xenophon's).

671. The personal pronouns are sometimes used instead of the reflexive:

δοκῶ μοι οὐκ ἀπαράσκευος εἶναι *I (seem to myself to be) think that I am not without preparation*;—especially for the indirect reflexives: οὐχ ἔξειν ὃ τι χρήσεσθε αὐτῷ νομίζει *he thinks that you will not know what to do with him*.

a. The personal pronouns of the third person (οὗ, οἱ, etc.) are in Attic *always* used as indirect reflexives; but οὗ and οἱ are rare in Attic prose, and οἱ is seldom emphatic: ἐγκλήματα ἐποιούντο, ὅπως σφίσιν ὅτι μεγίστη πρόφασις εἴη τοῦ πολεμεῖν *they were bringing charges, that they might have the greatest pos-*

sible color for making war, λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν ἐρίζοντά οἱ περὶ σοφίας *Apollo is said to have played Marsyas, when contending with him (Apollo) in respect to skill.*

b. In Hm., οἶ, οἱ, etc., are freely used as personal pronouns (= Att. αὐτοῦ, -ῆς, etc.): αὐτόματος δέ οἱ ἦλθε Μενέλαος *but Menelaus of his own accord came to him*; —yet they are often reflexive: γαστήρ ἐκέλευσε ἔο μνήσασθαι ἀνάγκη *the stomach requires one perforce to think of it.*

672. a. The reflexive pronoun of the third person is sometimes used for that of the first and second: δεῖ ἡμᾶς ἀνερέσθαι ἑαυτοὺς *we must question ourselves.* —In Hm., the possessive pronoun ὅς (ἐός) has a similar use: οὐ γὰρ ἔγωγε ἦς (for ἐμῆς) γαίης δύναμαι γλυκερώτερον ἄλλο ιδέσθαι *for I can look on nothing sweeter than (mine) own land.*

b. The reflexive pronoun, in the plural forms, is often used for the reciprocal (ἀλλήλων, ἀλλήλοις, etc.): διελεγόμεθα ἡμῖν αὐτοῖς *we were conversing (with ourselves) with one another.*

673. The forms ἐμὲ αὐτόν, αὐτόν με, σὲ αὐτόν, αὐτόν σε, and the like, are *emphatic* only, not reflexive:

τοὺς παῖδας τοὺς ἐμοὺς κατήσχυνε καὶ ἐμὲ αὐτόν *he insulted my children and me myself*, poet. αὐτῷ ταῦτά σοι δίδωμι *to thee thyself do I give these things.* Instead of ἔ αὐτόν, etc., in the third person, αὐτόν alone is used: λαμβάνουσιν αὐτόν καὶ γυναῖκα *they take the man himself and his wife.* In the plural, ἡμῶν αὐτῶν, etc., may be either reflexive or emphatic; αὐτῶν ἡμῶν, etc., emphatic only: but σφῶν αὐτῶν is only reflexive, and αὐτῶν σφῶν is never used.

a. But in Hm., to whom the compound reflexives are unknown (235 D), such forms as ἔ αὐτόν, οἱ αὐτῷ, σοι αὐτῷ, etc., are sometimes reflexive and sometimes emphatic.

674. The reflexive pronoun may be made to receive emphasis by prefixing αὐτός to it:

αὐτός in this use agrees, not with the reflexive itself, but with the subject to which it refers: αὐτὸς αὐτὸν ἀπέκτεινε *he (himself) killed himself*, τὸν σοφὸν αὐτὸν αὐτῷ μάλιστα δεῖ σοφὸν εἶναι *the wise man must be wise especially for himself.* The two pronouns are separated by a preposition: τὰ μὲν αὐτῇ δι' αὐτῆς ἡ ψυχὴ ἐπισκοπεῖ *some things the soul surveys by itself*; but not, usually, by the article: καταλέλυκε τὴν αὐτοῦ αὐτοῦ δυναστείαν *he has overthrown his own dominion.*

675. POSSESSIVE PRONOUNS. The article is often used instead of an (unemphatic) possessive pronoun (527 d). (For the article with a possessive pronoun, see 538 c.)

a. The genitive of the personal pronoun is very commonly used instead of the possessive: σοῦ ὁ υἱός or ὁ υἱός σου (for the position, see 538 a). For the 3d person, the Attic prose always has αὐτοῦ, -ῆς *his, her, its* (instead of ἐός); and αὐτῶν *their* (instead of σφέτερος). —σφέτερος in Attic prose is always reflexive: ἐός or ἐός is only poetic.

b. The possessive, being thus nearly equivalent to the genitive of a personal pronoun, may have an adjective or appositive connected with it in the genitive (cf. 523 b): ἡ ὑμετέρα τῶν σοφιστῶν τέχνη ἐπιδέδωκε *the art of you the sophists has advanced*, poet. τὰμὰ δυστήνου κακὰ *the ills of me, unhappy one*, Hm. ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν *if your (own) mind is offended.*

676. The possessive pronouns often have a reflexive use :

τῶν χρημάτων σοι τῶν ἐμῶν κίχρημι *I lend to thee of my own property* : as to σφέτερος, see 675 a. In this use, ἡμέτερος, ὑμέτερος commonly take αὐτῶν (675 b) : ἡμέτερα αὐτῶν ἔργα οὐ λέγομεν *our own actions we do not speak* ; for σφέτερος αὐτῶν, the genitive ἐαυτῶν is frequent : τὰ σφέτερα αὐτῶν (or τὰ ἑαυτῶν) εὖ τίδεσθαι *to manage well their own affairs*. The forms ἐμὸς αὐτοῦ (-ῆς) οὖς αὐτοῦ (-ῆς) are poetic : the genitives ἐμαντοῦ (-ῆς), σεαυτοῦ (-ῆς) are used in stead ; and in the third person, ἐαυτοῦ (-ῆς).

677. A possessive pronoun is sometimes equivalent to an *objective* genitive : εὖνοια ἡ ἐμή *good-will to me* (not my good-will to another) ; so σὺν χάριν (as a favor to thee) *for thy sake*.

678. DEMONSTRATIVE PRONOUNS. The ordinary demonstrative is οὗτος *this, that*. "Οδε *this* (here) is used of something *near* or *present* ; ἐκεῖνος *that* (yonder), of something *remote*.

a. These pronouns, and especially ὅδε, are sometimes used almost as adverbs of place :

αἴτιος Χαιρέφῶν ὅδε *Chacrephon here is to blame for it*, poet. δρῶ τήνδ' ἐκ ἔδμων στείχουσιν Ἰοκάστην *I see Jocaste coming hither from the house*, ἱππεῖς οὗτοι πολέμοι φαίνονται *there are seen horsemen of the enemy* ("those horsemen" would be expressed by οἱ ἱππεῖς οὗτοι), νῆες ἐκεῖναι ἐπιπλέουσι *yonder are ships sailing towards us*.

679. In referring to an object already mentioned, οὗτος is generally used ; but ὅδε, in reference to an object yet to be mentioned : ἔλεξαν ταῦτα *they said these things* (before stated), ἔλεξαν τάδε *they said these things* (which follow). The same distinction exists also between τοιοῦτος *such*, τοσοῦτος *so much, many*, τηλικούτος *so old, large*,—and the corresponding forms in δε, τοιόςδε, τοσόςδε, τηλικόςδε.

a. Yet οὗτος is sometimes used—especially the neuter τοῦτο—in reference to a word or sentence following in apposition : οὐ τοῦτο μόνον ἐννοοῦνται, τί πέλ-
σονται *they think not of this alone, what they shall suffer*. More rarely, ὅδε is used in reference to something before mentioned.

b. Ἐκεῖνος is also used in referring to an object before mentioned, even when mentioned immediately before, if the object is thought of as remote, or is otherwise especially distinguished : Κῦρος καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκεί-
νον στίφος *Cyrus observes the king and the band around him* (some way off, as leader of the opposite army). Ἐκεῖνος may even refer to a word or sentence following in apposition : παρὰ ἐκείνων, οἶμαι, παρὰ τῶν μηδέποτε πολεμίων *from those, I think, (viz.) from such as never were hostile*.

680. Οὗτος sometimes repeats the subject or object of a sentence with emphatic force :

ὁ τὸ σπέρμα παρασχών, οὗτος τῶν φύντων αἴτιος *the one who furnished the seed, he is responsible for what grew from it*. So αὐτός, but without emphasis : πειράσομαι τῷ πάπῳ, κράτιστος ὢν ἱππεύς, συμμαχεῖν αὐτῷ *to my grandfather, I will try, being a first-rate horseman, to act as an ally to him*.

For καὶ ταῦτα and that with omitted verb, see 508 b.

a. Οὗτος is sometimes used in addressing a person : οὗτος, τι ποιεῖς γοῦ *there, what are you doing* (678 a).

681. RELATIVE PRONOUNS. For agreement of relative and antecedent, see 503. For peculiarities of relative sentences, see 807-23.

a. The ordinary relatives (*ὅς, ὅσος, οἷος, etc.*) are often used where the antecedent is indefinite: *πείζονται οὗς ἂν (= οὔστινας ἂν) ἡγῶνται βέλτιστους εἶναι they obey (those, any) whom they may think to be best.*

b. But the indefinite relatives (*ὅστις, ὁπόσος, ὁποῖος, etc.*) are not used where the antecedent is definite or particular. Where the antecedent is apparently of this nature, an indefinite idea is really connected with it: *ἸΙδ. ἐπεθύμησε Πολυκράτεια ἀπολέσαι, δι' ὃντινα κακῶς ἤκουσε he desired to destroy Polykrates, (as being a person) on whose account he was ill spoken of.* Yet in late writers, *ὅστις, etc.*, are sometimes used without any indefinite idea.

For indefinite relatives used as (dependent) interrogatives, see 682, 825: as indefinites, see 816 a.

682. INTERROGATIVES. A question may be—1. one which the speaker himself asks (*direct question*): *τί βούλεσσε what do you want?* or—2. one which he describes as being asked (*indirect or dependent question*): *ἡρώτα τί βούλονται he asked what they wanted.*

The interrogatives (pronouns and adverbs, 247-8) are used in both kinds of questions. But in dependent questions, the indefinite relatives are more common: *ἡρώτα ὃ τι βούλονται*; in direct questions, they are never found.

For peculiarities of interrogative sentences, see 824-31.

683. INDEFINITE PRONOUNS. The pronoun *τις, τὶ*, may express indefiniteness, not in respect to the particular object, but in regard to its *nature or quality*:

ὁ σοφιστὴς πέφανται τις ἔμπορος the sophist has been shown to be (not some one who trades, but one who pursues some trade) a sort of trader. In this sense, it is often connected with adjectives: *μὴ βλάξ τις καὶ ἡλίθιος γένωμαι lest I should come to be a sort of dull and simple fellow (not some one who is dull, but one who has some dullness):* so *τοιαῦτ' ἅττα (not some things of that kind, but) things of some such kind, μέγας τις of some magnitude, ἐν βραχεὶ τινι χρόνῳ in a pretty short time, τριάκοντά τινας ἀπέκτειναν they killed (some thirty) about thirty, ὀλίγοι τινές some few.*

a. So *τι* with adverbs: *σχεδόν τι pretty near, μηδέν τι πάνν διωκόμενοι scarcely pursued at all (lit. a sort of none at all).*

b. *Πᾶς τις, ἕκαστός τις*, denote *every one, each one*, taken at pleasure. *Τὶς* is sometimes used in the sing., when *several* must be thought of: *χρὴ δειπνεῖν ὅ τι τις ἔχει whatever one (and another) has, he (they) must make a supper of it.*

c. *Τὶς* is sometimes used with an implied notion of *importance*: poet. *ἤχεις τις εἶναι you pretended to be somebody (of consequence), λέγειν τι to say something (worth while):* so *οὐδὲν λέγειν to say nothing (worth while).*

THE VOICES.

A. ACTIVE.

684. The active voice represents the subject as acting. It is transitive when the action passes over to a direct object, otherwise intransitive.

a. The active voice of some verbs has both a transitive and an intransitive meaning:

ἐλαύνειν tr. *to drive*, intr. *to ride, march*; πρᾶττειν tr. *to do*, intr. εὖ (κακῶς) πρᾶττειν *to (do, i. e.) succeed well (ill)*; ἔχειν tr. *to have, hold*, intr. ἔχει δὴ (hold) *stop now*, ἔχ' ἡρέμα, ἡσυχῇ (hold) *keep still*, καλῶς ἔχει Lat. bene se habet, *it is well*.—In English, this is still more common, as in the verbs *to move, turn, break, melt, increase*, etc.

In some verbs, the two meanings belong to different tenses, see 416-7.

685. Some transitive verbs have an intransitive meaning only when compounded with a preposition:

βάλλειν *to throw*, μεταβάλλειν (*to throw from one place to another*) *to change* tr. and intr., εἰσβάλλειν and ἐμβάλλειν *to make an invasion*, also (of rivers) *to empty*; δίδοναι *to give*, ἐνδιδόναι *to give in, surrender* tr. and intr., ἐπιδιδόναι *to advance, improve*; κόπτειν *to cut*, προκόπτειν *to make progress*; φέρειν *to bear*, διαφέρειν *to differ*.

For intransitive verbs which become transitive in composition, see 544 d.

686. A subject is often described by the active as doing what it only causes another to do (*causative* use): ὁ Κῦρος κατέκαυσε τὰ βασιλεια Cyrus *burnt the palace*, i. e. caused it to be burnt.

B. MIDDLE.

687. The middle voice represents the subject as acting on itself, that is, as affected by its own action.

It is, therefore, *reflexive* in meaning, the action, as it were, turning back upon the agent. Like the active, it is transitive when it takes a direct object: πρᾶττεσθαι χρήματα *to get one's self money*;—otherwise, intransitive: ἀπέχεσθαι (to hold one's self away) *to abstain*.

The subject may be variously affected by the action. Hence we distinguish the following uses of the middle:

688. 1. The DIRECT MIDDLE,—in which the subject of the action is at the same time its direct object:

λούεσθαι *to wash* (one's self), πρέπεσθαι *to turn* (one's self), ἐπιδείκνυσθαι *to show one's self*, ἵστασθαι *to set one's self*, καλύπτεσθαι *to cover one's self*. Instead of the reflexive form, an intransitive verb is often to be used in Eng.: παύειν *to make cease*, πανέσθαι (to make one's self cease) *to cease*; φαίνειν *to show*, φαίνεσθαι (to show one's self) *to appear*; πείθειν *to persuade* (cause to believe), πείθεσθαι (to make one's self believe) *to trust, comply*.

a. The direct middle is much less frequent than the indirect: instead of it, the active voice is generally used with a reflexive pronoun. Even with the middle voice a reflexive pronoun is sometimes used for the sake of clearness or emphasis: *φθήσονται ἢ κακῶσαι ἡμᾶς ἢ σφᾶς αὐτοὺς βεβαιώσασθαι* *they will get the start either in harming us or in securing themselves.*

689. 2. The INDIRECT MIDDLE,—in which the subject of the action is at the same time its indirect object, most commonly as dative of interest, *FOR one's self*:

πορίζειν to procure, *πορίζεσθαι* (χρήματα) to procure (money) for one's self, *σπᾶσθαι τὸ ξίφος* to draw (for one's self) one's own sword, *ἄγεσθαι γυναῖκα* to take a wife (to one's own house), *μεταπέμπομαι τινα* I send after one (that he may come to me), Hm. *αὐτὸς ἐφέλκεται ἄνδρα σίδηρος* the iron itself draws the man to it. Thus too, *ὁ νομοθέτης τίθησι νόμους* the lawgiver makes laws (for others), but *ὁ δῆμος τίθεται νόμους* the people makes laws for itself.

a. It may be for the interest of the subject that something should be removed FROM it: *ἀμύνεσθαι κίνδυνον* to ward off danger (for one's self, i. e.) from one's self, *τρεπόμεθα τοὺς πολεμίους* we turn the enemy from ourselves, put them to flight, *ἀποδόσθαι ναὺν* to sell a ship (prop. to give it from and for one's self, for value received).

b. In some verbs, the indirect middle has a *causative* use (686):

διδάσκειν τὸν υἱόν I procure instruction for my son (make others teach him for me), *παρατίθεμαι δεῖπνον* I have a meal served up to me (make others serve it for me); *δανείζω* I lend, *δανείζομαι* (I make one lend to me) I borrow; *μισθῶ* I let for hire, *μισθοῦμαι* (I make one let to me) I hire; *δικάζω* I give judgment, *δικάζομαι* (I make one give judgment for me, in my case) I maintain a suit at law.

690. 3. The SUBJECTIVE MIDDLE,—in which the subject is thought of as acting in his own sphere, with his own means and powers:

παρέχειν to furnish in any way, *παρέχεσθαι* to afford from one's own property; *ποιεῖν πόλεμον* to make war simply, *ποιεῖσθαι πόλεμον* to make war with one's own resources; *λαμβάνειν τι* to take something, *λαμβάνεσθαι τι* to take hold of something with one's own hand; *σκοπεῖν* to view, *σκοπεῖσθαι* to take one's own view, consider in his mind.

a. Hence some *intransitive* verbs form a middle, which gives special prominence to the subject, as acting in his own sphere: *βουλευεῖν* to take counsel, *βουλευέσθαι* to take one's own counsel, form his own plan; *πολιτεύειν* to be a citizen, act as such, *πολιτεύεσθαι* to perform one's civic duties (espec. public duties), to conduct public affairs; *πρεσβεύειν* to be an ambassador, negotiator, *πρεσβεύεσθαι* (used of the state) to conduct its negotiations (by sending ambassadors).

691. The following verbs may be added to those already given, as showing various and important differences of meaning between active and middle: *αἰρεῖν* to take, *αἰρεῖσθαι* to choose; *ἄπτειν* to fasten, *ἄπτεσθαι* (to fasten one's self to) to touch; *ἔχειν* to hold, *ἔχεσθαι* to hold on to, hence to be close to; *τιμωρεῖν* τινα to act as avenger or helper to a person, *τιμωρεῖσθαι* τινα to avenge one's self on a person; *ἄρχω* I begin (in advance of others, opposed to *ὕστερῶ* am behind), *ἄρχομαι* I begin (my own work, without reference to others, opposed to *παύομαι*

I cease); ὁ ῥήτωρ γράφει νόμον *the orator (writes) proposes a law*, ὁ κατήγορος γράφεται τὸν ἀδικήσαντα *the plaintiff brings his suit (indictment) against the offender*.

a. The same verb may have different uses of the middle voice: thus διδάσκομαι indirect middle with causative meaning (689 b); but also as direct middle, *I teach myself, learn*.

692. DEPONENT VERBS show the same uses of the middle voice, and differ from the verbs already given only in having no active:

thus, Direct Middle, ὑπισχνεῖσθαι (to hold one's self under) *to undertake, promise*; Indirect, δέχεσθαι *to receive (to one's self)*, κτᾶσθαι *to acquire (for one's self)*, ἀναβιώσασθαι causative, *to (make live again) re-animate*; Subjective, ἀγωνίζεσθαι *to contend (with one's own powers)*, οἰεσθαι *to think (in one's own mind)*.—For passive deponents, see 413.

For future middle used in passive sense, see 412 b.

C. PASSIVE.

693. The passive voice represents the subject as acted on, or suffering an action.

Hence the object of the active verb becomes the subject of the passive. The subject of the active verb (the agent) is variously expressed with the passive; sometimes by the dative (600): usually by ὑπό with the genitive; rarely by other prepositions (624 c, 653 b).

694. The passive is used in Greek more freely than in Latin, especially in these particulars:

a. Many verbs form a passive voice, which in the active take their object in the genitive or dative (not in the accusative): καταφρονῶ τινος *I despise some one*, καταφρονεῖται τις ὑπ' ἐμοῦ; πιστεύουσι τῷ βασιλεῖ *they trust the king*, ὁ βασιλεὺς πιστεύεται ὑπ' αὐτῶν.

b. Neuter passive participles are formed from verbs wholly intransitive: τὰ στρατευόμενα *the things done in making war, military operations*, τὰ σοὶ πολιτευμένα *thy political course or conduct*.

c. Deponent verbs (though properly middle, 413) are sometimes used with passive meaning: in this use, the aorist and future take the passive form: βιάζεσθαι *to do violence*, Aor. βιάσασθαι; but also pass. *to suffer violence*, Aor. βιάσθηναι (cf. 415). So too in other verbs, a passive meaning may arise from that of the middle: αἰρεῖν *to take*; Mid. αἰρεῖσθαι, Aor. ἐλέσθαι, *to choose*; Pass. ζιρεῖσθαι, Aor. αἰρεθῆναι, *to be taken, also to be chosen*.

REM. d. On the other hand, the Latin impersonal passive from intransitive verbs (*curritur, ventum est*, etc.) is unknown to the Greek.

For Aor. Pass. with middle sense, see 414.

THE TENSES.

695. The tenses of the verb distinguish the action——1. in relation to its own progress:——2. in relation to the time of speaking. Hence

1. The tenses represent the ACTION as *continued*, *completed*, or *indefinite*.

a. In the indefinite tenses, the action is viewed at the OUTSET of its progress, as introduced into being, *brought to pass*, without reference to continuance or completion. In the continued tenses, it is viewed in the COURSE of its progress, as *going on*, without reference to introduction or completion. In the complete tenses, it is viewed at the CLOSE of its progress, as *concluded*, without reference to introduction or continuance.

696. 2. The tenses of the *indicative* also express TIME, *present*, *past*, and *future*. Thus

Action.	Time.	Tense.	Example.
continued	at the present time	Present	γράφω <i>am writing</i>
"	at a past	Imperfect	ἔγραφον <i>was writing</i>
bro't to pass	at a past	Aorist	ἔγραψα <i>wrote</i>
"	at a future	Future	γράψω <i>shall write</i>
completed	at the present	Perfect	ἔγραφα <i>have written</i>
"	at a past	Pluperfect	ἔγεγράφευ <i>had written</i>
"	at a future	Fut. Perf.	γεγράφομαι <i>shall have</i> [been written]

a. It will be observed that the above scheme has no form for action brought to pass at the present time, or action continued at a future time. But these deficiencies are usually supplied by the present and the future: thus γράφω *I am writing*, but also *I write*; γράψω *I shall write*, also *I shall be writing*.

b. The other modes of the present, perfect, and aorist represent the action as continued, completed, or indefinite, without reference to the time of speaking. But as regards the optative, infinitive, and participle, of the aorist, see 717: for the same modes of the future, see 718.

I. TENSES OF THE INDICATIVE.

A. PRESENT.

697. UNIVERSAL TRUTHS. A proposition which is *always* true, is generally expressed by the present, as being true *now*:

ἔστι θεός *there is a god*, ἡ ἀλήθεια ἐπικρατεῖ πάντων *truth prevails over all things*.——But sometimes it is expressed by the PERFECT or the FUTURE, as that which has been or will be true: πολλοὶ διὰ δόξαν μεγάλα κακὰ πεπόνθασιν *many on account of glory have suffered great evils*, ἀνὴρ ἐπιεικής ἀπολέσας τι ὅσα οἶσει *a reasonable man, when he has lost anything, will bear it very easily*.

——For a similar use of the AORIST, see 707.

698. PRESENT FOR PERFECT. The present of some verbs may be used to express an action which belongs to the past, but has results that continue in the present:

ἀκούω *I hear*, also *I (have heard and so) am informed*; νικάω *I conquer*, or (have conquered) *am victorious*; φεύγω *I flee*, or (have fled) *am in exile*; ἀδικέω *I do wrong*, or (have done wrong) *am a wrong-doer*. The presents ἦκω *I am come*, οἶχομαι *I am gone*, are only used in this way.

699. PRESENT FOR PAST OR FUTURE. In vivid narration, a past event is often thought of and expressed as present.

The tense in this use of it is called HISTORICAL PRESENT; it is freely interchanged with the historical tenses (263): Δαρείου καὶ Παρυσάτιδος παῖδες γίγνονται δύο of Darius and Parysatis are born two sons, ἐπεὶ ἡγήετο Ἀρχίδαμος ἐπὶ τοὺς πολεμίους, ἐνταῦθα οὗτοι οὐκ ἐδέξαντο, ἀλλ' ἐγκλίνουσι when Archidamus was leading against the enemy, these did not abide the attack, but turn to flee.

a. Even a FUTURE event, when thought of as immediate or certain, may be expressed by the present: μικρὰ εἰπὼν ἤδη καταβαίνω after having said a little, *I am already coming down*. This is the general use of εἶμι *I (am going, i. e.) am about to go* (405 a).

700. PAST FOR PRESENT. Sometimes (especially in letters) a writer puts himself in the position of the reader, and views the moment of writing as a past time: πᾶσσε μετ' Ἀρταβάζου, ὅν σοι ἔπεμψα negotiate with Artabazus, whom *I (sent) send to thee*.

a. A past tense is sometimes used, where a present fact or truth is thought of as perceived (or not perceived) at a past time: οὐ τοῦτ' ἦν εὐδαιμονία κακοῦ ἀπαλλαγὴ this—deliverance from evil—is not happiness (as we before supposed it to be).—The future also may be used in a similar way.

B. IMPERFECT.

701. The imperfect is used especially where different past actions are conceived as going on at the same time. It is used also in reference to past actions frequently repeated, and in reference to past states or conditions:

Ημ. ὅφρα μὲν ἡὼς ἦν καὶ ἀέξετο ἱερὸν ἡμᾶρ, τόφρα μάλ' ἀμφοτέρων βέλε' ἦπτετο, πίπτε δὲ λαὸς as long as it was morning and the sacred day was increasing, so long were the weapons of both parties clashing, and the people were falling, οὔποτε μείον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τῶν Ἑλλήνων ἐξήκοντα σταδίων the barbarians never encamped (in their repeated encampments) at a less distance from the Greeks than sixty stades, τοὺς ἐπιόρκους καὶ ἀδίκους ὡς εὖ ὥπλισμένους ἐφοβεῖτο the perjured and unjust he was afraid of as (thinking them) well armed.

702. IMPERFECT OF ATTEMPTED ACTION. The imperfect often represents an action as attempted merely, not accomplished:

Κλέαρχος τοὺς στρατιώτας ἐβιάζετο ἰέναι· οἱ δὲ αὐτὸν ἔβαλλον, ἐπεὶ ἤρξατο προΐέναι Clearchus (was forcing) attempted to force his soldiers to march; but they were throwing stones at him, when he began to go forward.—As this use grows out of the idea of continued action, it is sometimes found in the PRESENT: thus δίδωμι *I am (proposing to give) offering*, Ημ. τέρποντες πικινῶς ἀκαχήμε· νον· οὔτι δὲ θυμῷ τέρπετο endeavoring to amuse (Achilles) in his grievous affliction· but he was by no means amused in spirit.

703. Verbs of OBLIGATION are used in the imperfect, to express that which ought to be, but is not:

ἔδει τοὺς λέγοντας μήτε πρὸς ἔχθραν ποιεῖσθαι τὸν λόγον μήτε πρὸς χάριν *the speakers ought not to make their discourse with any reference either to enmity or to favor* (i. e. they do speak with partiality, but were under prior obligation not to do so). Thus also χρῆν *it were proper*, εἰκός ἦν *it were fitting*.

704. The imperfect is sometimes used with ἄν, to express a *customary* past action (action which took place, if occasion served, at various past times):

ἀναλαμβάνων αὐτῶν τὰ ποιήματα διηρώτων ἂν τί λέγοιεν *taking up their poems, I (would be asking) was often asking them (the authors) what they meant.*—The AORIST INDICATIVE with ἄν has a similar use, but without the idea of continued action which belongs to the Impf.: ἔλεξεν ἄν *he (would say) was accustomed to say*.

C. AORIST.

705. The aorist is used in narrating past actions, when thought of merely as *events* or *single facts*, without reference to the time they occupied, or to other actions going on at the same time:

τοξικὴν καὶ ἰατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνέυρε *Apollo invented archery and medicine and divination*, *Ilm.* τὴν δὲ πολὺν πρῶτος ἶδε Τηλέμαχος θεοειδής, βῆ δ' ἰδὺς προθύροιο, νημεσσήθη δ' ἐνὶ θυμῷ ξείνον δῆδα θύρῃσιν ἐφ' ἑστάμεν, ἐγγύθι δὲ στᾶς χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος *but long before others, godlike Telemachus saw her, and went straight toward the door-way, and was vexed in his spirit that a stranger should stand long at the door, and standing near he took her right hand and received the brazen spear*.

706. AORIST FOR PERFECT OR PLUPERFECT. The aorist indicative is often used in Greek where the perfect or pluperfect might be used with more exactness:

τῶν οἰκετῶν οὐδένα κατέλιπεν, ἀλλ' ἅπαντας πέπρακε *of his servants he (left) has left no one, but has sold them all*, Δαρείος Κύρον μεταπέμπεται (699) ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησε *Darius sends for Cyrus from the government of which he (made) had made him satrap*. The aorist is thus used with the temporal conjunctions, ἐπεὶ, ὥς, ὅτε, when, as in Latin the perfect with *postquam*, *ubi*, *ut*: ὥς ὁ Κύρος ᾔσθετο τῆς κραυγῆς, ἀνεπήδησεν ἐπὶ τὸν ἵππον *when Cyrus (had) perceived the outcry, he leaped upon his horse*.

707. GNOMIC AORIST. General facts, established by experience, are often expressed by the aorist indicative, referring to past instances in which the fact appeared.

The aorist, in this use, is freely interchanged with the present; and the English present indefinite is naturally used in rendering it: τῷ χρόνῳ ἡ δίκη πάντας ἥλδ' ἀποτισαμένη *with time justice always (came) comes inflicting retribution*, τὰς τῶν παύλων συνοουσίας ὀλίγος χρόνος διέλυσε *the associations of the bad a little time (is wont to) dissolve*. It is called *gnomic aorist*, as being especially frequent in proverbs or maxims (*γνώμαι*). By *Ilm.* it is often used in *similes* or comparisons.

708. INCEPTIVE AORIST. In many verbs, the present of which denotes a continued state, the aorist expresses the inception of that state (695 a):

ἄρχειν to exercise dominion, ἄρξαι to attain dominion; ἐβασίλευε he was king, ἐβασίλευσε he became king; ἰσχύειν to be strong, ἰσχύσαι to grow strong; σιγᾶν to be silent, σιγῆσαι to become silent; ἔχειν to hold, possess, σχεῖν to take hold of, get possession of; φαίνεσθαι to appear, be evident, φανῆναι to become evident; κινδυνεύειν to be in danger, κινδυνεύσαι to incur danger; νοσεῖν to be sick, νοσήσαι to be taken sick.—This use is found in all the modes of the aorist.

709. The aorist is sometimes used, especially in the 1 Sing., to denote an action which began to be, just before the moment of speaking: ἐγέλασα I can't help laughing (was made to laugh by something just seen or heard), poet. ἐπίνεσ' ἔργον καὶ πρόνοιαν ἦν ἔδου I praise the work, and the forethought which you exercised.

For the aorist indicative with ἄν, see 704.

D. FUTURE.

710. a. The second person of the future is used as a softened form of command (*Future for Imperative*):

οὕτως οὖν ποιήσετε καὶ πείθεσθέ μοι (thus then ye will do) *do thus and obey me*. With negatives, it expresses prohibition: οὐκ ἐπιørκήσεις thou (wilt) shalt not swear falsely. But in negative questions, it forms a lively expression for urgent demand: οὐ περιμενεῖς wilt thou not wait? οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοί (won't you not talk) *don't talk, but follow me*.

b. With the future indicative, ἂν (Hm. κέν) is sometimes used to mark the future event as contingent: εἰδὼς ὅτι ἄσμενος ἂν πρὸς ἄνδρα οἷος σὺ εἰ ἀπαλλαγῇσεται I know well that he will gladly be reconciled (should opportunity be given) to a man such as thou art, Hm. ὁ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι but he will be angry, to whom I may come (= if I come to any one, he will be angry).

c. In relative sentences, the future indicative is often used to express purpose: οὐ γὰρ ἔχομεν οὗτου σίτον ἀνησόμεθα for we have nothing with which (we shall buy) to buy corn.—For ὅπως with Fut. Ind. used in this way, see 756.

711. PERIPHRASTIC FUTURE. To represent a future action as immediately expected or intended, the verb μέλλω is used with the infinitive of the present or future, or (more rarely) the aorist:

μέλλω ὑμᾶς ἄγειν (ἄξειν, ἀγαγεῖν) εἰς Ἀσίαν (in Asiam vos ducturus sum) I am about to lead you into Asia.—Other tenses of μέλλω are used in a similar way: πλησίον ἤδη ἦν ὁ σταθμὸς, ἔνθα ἔμελλον καταλύσειν the station was near, where they were about to stop for the night. Cf. Lat. ducturus eram, ero, etc.—The phrase πῶς (τί) οὐ μέλλω—; has a peculiar meaning, how (why) should I not—? πῶς οὐ μέλλει τὸ σοφώτερον κάλλιον φαίνεσθαι why should not that which is wiser appear nobler?

E. PERFECT.

712. PERFECT WITH PRESENT MEANING. Several perfects express a continued state, the result of a completed action, and thus have a present meaning:

μυμήνμαι (from μυμήσκω: I have recalled to mind, and hence) *I remember*, Lat. memini; κέκλημαι (from καλέω: I have received a name and still bear it) *I am called*; κέκτημαι (from κτάομαι: I have acquired) *I possess*; ἡμφίεσμαι (from ἡμφιέννυμι: I have dressed myself) *I am dressed*; πέποιδα *I (have put confidence) have confidence in*; πέφυκα *I (have been produced) am by nature*; ἔστηκα *I (have set myself) stand*; βέβηκα *I (have stepped) stand fast*, also *I am gone*; ὕλωλα *I (have suffered destruction) am ruined*. Here belong also the perfects οἶδα *know*, ἔοικα *am like*, εἶωδα *am accustomed*, δέδοικα *am afraid*, κέκραγα (Pres. κράζω rare) *cry*, and several others: though it may be doubted whether some of these ever expressed completed action.

a. In these verbs, the *pluperfect* has the meaning of an *imperfect*: ἐκεκτήμην *I was in possession of*, ἐστήκειν *I was standing*;—and the *future perfect* has the meaning of a *simple future*: μεμνήσομαι *I shall remember*.

For the aorist used instead of the perfect or pluperfect, see 706.

F. FUTURE PERFECT.

713. This tense is formed only in the middle voice (264 b), though usually with passive meaning. In the active, its place is supplied by using the perfect participle with the future of εἶμι *to be*: ἂν ταυτ' εἰδῶμεν, τὰ δέοντα ἐσόμεθα ἐγνωκότες *if we know these things, we shall have recognized our obligations*.

II. TENSES IN OTHER MODES.

714. PRESENT. The other modes of the present represent the action as CONTINUED, whether in present, past, or future time:

μαίνόμεθα πάντες, ὅποταν ὀργιζόμεθα *we are all insane, as often as we are angry*, ἔλεγον τῷ Εὐθύδημῳ ὅτι πάντες ἔτοιμοι εἶεν μανθάνειν *they said to Euthydemus that they were all ready to learn*, οὕτω ποιήσω ὅπως ἂν σὺ κελεύῃς *I will act as you may command (be commanding)* Lat. sic agam ut tu me agere jubebis, οὐκ ἐθέλουσι (ἤθελον, ἐθέλησουσι) μάχεσθαι *they are not (were not, will not be) willing to fight*, ἔτυχον ἐν τῇ ἀγορᾷ καθεύδοντες *they happened to be sleeping in the market-place*.

715. PERFECT. The other modes of the perfect represent the action as COMPLETED, whether in present, past, or future time:

φαίνομαι (ἐφάνην, φανήσομαι) οὐδὲν κακὸν σε πεποιηκώς *I appear (appeared, shall appear) to have done thee no wrong*, οὐ βουλευέσθαι ὥρα, ἀλλὰ βεβουλευσθαι *it is time, not to be consulting, but to have consulted (finished and decided)*, Ἐρέξης ὡς ἐπίδετο τὸν Ἑλλήσποντον ἐξεύχθαι, προήγεν ἐκ τῶν Σάρδεων *when Alexander learned that the Hellespont was bridged over (already, ὅτι ἔξευκτο), he led forward from Sardis*, ἦκεν ἄγγελος λέγων ὅτι Σύνεννεσις λελοιπῶς εἴη τὰ ἄκρα *there came a messenger saying that Syennesis had left the heights*, οὐδεμία παραίνεσις ἱκανὸς ποιεῖν ποιήσει, ἢν μὴ πρόσθεν ἡσκηκότες ὥσι *no exhortation will make (men) able to endure toil, unless they have had previous exercise*.

716. AORIST. The other modes of the aorist represent the action as BROUGHT TO PASS, whether in present, past, or future time :

σύ μοι ἀποκρίναι *do thou answer me*, μὴ θαυμάσῃτε, ἐὰν παράδοξον εἶπω τι *be not amazed, if I say something surprising*, οἱ τριάκοντα προσέταξαν ἀπαγαγεῖν Λέοντα, ἵν' ἀποθάνοι *the thirty gave orders to lead away Leon, that he might be put to death*, ἐπιθυμῇ (ἐπεθύμει, ἐπιθυμήσει) ἐλλόγμιος γενέσθαι *he desires (desired, will desire) to become famous*.

a. It is often difficult to express the difference between these modes as used in the present and in the aorist. In general, the present is used when *continuance* is naturally thought of; otherwise, the aorist, especially in reference to *single or transient actions*: χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεύσαι ῥᾷδιον *it is difficult to execute (in continued action), to command (a single, transient act) is easy*; εἴ πῃ ἔχεις ἀντιλέγειν, ἀντίλεγε· εἰ δὲ μή, παῦσαι πολλάκις λέγων τὸν αὐτὸν λόγον *if thou hast any answer to make, answer (in continued discourse); but if not, cease (at once) repeating the same statement*.—Yet the briefest action may be viewed as going on, and thus expressed by the present; while the longest action may be viewed without reference to its length, simply as brought to pass, and thus expressed by the aorist.

For the aorist used (in all modes) to express an *incipient state*, see 708.

717. The AORIST PARTICIPLE, however, represents the action as *prior* to that of the principal verb in the same sentence:

Κροῖσος ἄλυν διαβάς μεγάλην ἀρχὴν καταλύσει *Croesus having crossed the Halys will destroy a great empire*, παθὼν δέ τε νήπιος ἔγνων (707) *by (previous) suffering even a fool becomes wise*.

a. Properly, the Aor. Part. represents the action only as *introduced* (brought to pass) before that of the principal verb; in its *continuance*, the former may coincide with the latter: Ἦμ. δέισας δ' ἐκ θρόνου ἄλτο καὶ ἴαχε *and (having become afraid) in fear he sprang from his throne and cried*. Thus the Aor. Part., when joined to a principal verb in the aorist, may denote the *means or manner*: εὖ γε ἐποίησας ἀναμνήσας με *thou didst well in reminding me*.

b. The aorist OPTATIVE and INFINITIVE, used in dependent assertions (734), may represent the action as *prior* to that of the principal verb with which they are connected: οἱ Ἴνδοι ἔλεξαν ὅτι πέμψειε σφᾶς ὁ Ἰνδῶν βασιλεὺς (Indic. ὅτι ἔπεμψε) *the Indians said that the king of the Indians had sent them*, Κύκλωπες λέγονται ἐν Σικελίᾳ οἰκῆσαι *the Cyclopes are said to have lived in Sicily*.

718. FUTURE. The future optative, infinitive, and participle represent the action as *posterior* to that of the principal verb with which they are connected:

ὅ τι δὲ ποιήσοι, οὐ διεσήμηνε *but what he would do, he did not indicate*, ἀδύνατα πράξειν ὑπισχνόυνται *they promise (that they will perform) to perform impossible things*, ξυνήεσαν βουλευσόμενοι *they came together for consultation (about to consult, cf. 789 d)*.

a. The FUTURE PERFECT in the same modes has a similar use, representing the *completed action* as *posterior* to that of the principal verb.

THE MODES.

A. FINITE MODES IN SIMPLE SENTENCES.

719. The INDICATIVE represents the action of the verb as *real*; the SUBJUNCTIVE and OPTATIVE, as *possible*; the IMPERATIVE, as *willed* by the speaker.

The INDICATIVE expresses that which *is, was, or will be*. It is used when the *reality* of the action is *affirmed, denied, or questioned*: "He went; he did not stay; will he return?"

REM. a. *Reality* must be distinguished from *certainty*. Thus the sentence, "perhaps he will not return," asserts a future reality, "he will not return," but expresses it as uncertain.

For the indicative in hypothetical sentences (with or without *ἂν*), see 745-6; in expressions of wishing, see 721 b. For the Ind. (Impf. or Aor.) with *ἂν* to denote customary action, see 704.

720. The SUBJUNCTIVE expresses that which *may be*. It represents the action as *possible*, with some *present expectation* of its being realized. Hence it is used

a. to express something *demanded or requested*: this use is nearly confined to the first person: ἴωμεν (eamus) *let us go*, φέρε δὴ, τὰς μαρτυρίας ὑμῖν ἀναγνώ *come now, let me read you the testimonies*.

b. with μή, to express something *prohibited or deprecated* (723 a): *οὐ τοῦτο ποιήσης* (ne hoc feceris) *do not do this*.

c. in *questions* as to what may be done with *propriety or advantage* (SUBJUNCTIVE OF DELIBERATION).

Thus chiefly in the first person: τί φῶ *what shall I say?* (not "what am I going to say" as a future fact, but "what had I best say"), δέξεσθε ἡμᾶς, ἢ ἀπίωμεν *will you receive us, or shall we go away?* Ἦμ. πῶς τίς τοι πρόφρων ἔπεισιν πείδηται Ἀχαιῶν *how shall any one of the Achaeans willingly obey thy words?*

d. with μή, in expressions of *anxiety or apprehension*: μή ἀργικότερον ἢ τὸ ἀληθὲς εἰπεῖν *I am afraid it may be too rude to say what is true*. (In strictness, the sentence here expresses something desired, — may it not be too rude, I hope it may not be, though I fear it is.) If the object of apprehension is negative, μή οὐ is used: Ἦμ. μή νύ τοι οὐ χραίσμη σκηπτρὸν καὶ στέμμα θεοῖο *(there is danger) indeed that the staff and wreath of the god may not avail thee*.

e. In Ἦμ., the subjunctive is sometimes used to denote *future events*, nearly like the future indicative: οὐ γὰρ πῶ τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι *for never yet saw I such men, nor (may I hereafter) shall I see them*. To the Subj. in this use, ἂν is sometimes added: οὐκ ἂν τοι χραίσμη δῶρ' Ἀφροδίτης *the gifts of Aphrodite (may probably) will avail thee nothing*. Cf. 710 b.

721. The OPTATIVE expresses that which *might be*. It represents the action as *possible*, but *without present expectation* of its being realized. Thus

1. OPTATIVE OF WISHING. The optative is used without *ἄν*, to express a wish (that something might be):

οἱ θεοὶ ἀποτίσαντο may the gods requite (would that they might do so). From this use comes the name *optative*.

a. Particles which serve to introduce a wish are *εἰ* (Hm. αἰ), *εἴδε* (Hm. αἶδε), *εἰ γάρ, ὥς*: *εἴδε σὺ φίλος ἡμῖν γένοιο* O that thou wouldst become a friend to us (i. e. "if thou wouldst do so", I should rejoice), Hm. *ὥς ἔρις ἀπόλοιτο* would that strife might perish (lit. how might it perish, O for a way in which it might perish).

b. WISH VIEWED AS UNATTAINABLE. When a wish is recognized as inconsistent with a known reality, it is expressed by a *past tense of the indicative* with *εἴδε, εἰ γάρ* (746). The *imperfect, aorist, or pluperfect* is used, according as the contrary reality would be expressed by a *present, an aorist, or a perfect*:

εἰ γὰρ τοσαύτην δύναμιν εἶχον O that I had so much power (but I do not have it), *εἴδε σοι τότε συνεγενόμην* O that I had been with thee then (as I was not). Such wishes are expressed also by *ὀφελον* (ought) with the present or aorist infinitive: *ὀφеле μὲν Κύρος ζῆν* O that Cyrus were living:—the particles of wishing may be prefixed, *εἴδ' ὀφελον, εἰ γὰρ ὀφελον*.

722. 2. POTENTIAL OPTATIVE. The optative is used with *ἄν* in assertions and questions:

τοῦτο γένοιτ' ἄν this might take place, *πολλὰς ἄν εὖροις μηχανὰς* thou couldst find many contrivances, *οὐκ ἄν ἀρνηθείην* I would not deny it, *ποῦ δῆτ' ἄν εἶεν οἱ ξένοι* where, I pray, might the strangers be?

a. This use of the potential optative is not essentially different from that in the conclusion of a conditional sentence (748). In the cases here described, the condition on which the event depends is left indeterminate, not being expressed, nor indeed distinctly thought of. Thus "this might take place" (if circumstances should favor), "you could find" (should you wish), "I would not deny it" (if I could), "where might the strangers be" (i. e. be found, if one should seek them).

b. The potential optative is often used, where the *indicative* might stand. A known reality is modestly or cautiously expressed as something possible.

Thus *οὐκ ἄν λέγοιμι* I would not say (non dixerim, for "I will not say"), *βουλόμην ἄν* I should like (velim, for "I wish"), *ὥρα ἄν συσπενάξῃσθαι εἴη* it might be (for "it probably is") time to pack up for starting. Sometimes it approaches the *imperative*, expressing a command as a permission: *λέγοις ἄν ὥς τάχιστα* (you might speak) speak at once.

c. In poetry, the potential optative is also used *without ἄν*: Hm. *ρεῖα θεὸς γ' ἐθέλων καὶ τηλόθεν ἄνδρα σάσσαι* a divinity willing (to do so) could easily bring a man in safety even from far. This is rarely the case in prose.

723. The IMPERATIVE expresses that which *must be* (by the will of the speaker). It represents the action as *commanded*, or, with negative words, as *prohibited*.

a. For the second person, there are only two ways of expressing prohibition:—by *μή* with the *present imperative*, if the action is thought

of as continued: *μὴ χαλέπαινε do not be offended*;—otherwise, by *μή* with the *aorist subjunctive*: *μὴ χαλεπήνῃς do not take offence* (720 b), *ταῦτά μοι πράξον, τέκνον, καὶ μὴ βράδυνε, μηδ' ἐπιμνησζῆς ἔτι Τροίας do this for me, child, and don't be lingering, nor mention Troy any more*.

b. For the third person, *μή* can be used also with the *aorist imperative*: *ἀλλὰ γὰρ μὴ θρῆνόν τις τοῦτον τὸν λόγον νομισάτω but let not any one regard this discourse as being a lamentation*.

For the infinitive instead of an imperative, see 784. For the imperative in the conclusion of a hypothetical sentence, see 745, 747: for imperative used in expressing the condition, 751.

B. FINITE MODES IN COMPOUND SENTENCES.

724. SUBORDINATION. A sentence may enter as a subordinate part into another sentence. The whole is then called a *compound sentence*: it consists of a *principal*, and a *dependent* or *subordinate*, sentence:

οἱ δὲ ἀπεκρίναντο (principal sentence) *ὅτι οὐκ ἐνταῦθα εἶη* (dependent sentence) *but they answered that he was not there*; *τὸν κακὸν δεῖ κολάζειν* (principal), *ὣν ἀμείνων ᾗ* (dependent) *we must punish the bad man, that he may be better*; *εἰ θεοὶ τι δρῶσιν αἰσχρόν* (dependent), *οὐκ εἰσὶν θεοὶ* (principal) *if gods do any thing shameful, they are not gods*.

a. CO-ORDINATION. On the other hand, connected sentences are said to be co-ordinate, when they are mutually independent:

κοινὴ ἡ τύχη, καὶ τὸ μέλλον ἀόρατον fortune is fickle, and the future is unseen, τοῦτο ἐγὼ οὐτ' εἶρηκα οὔτε λέγοιμι ἔν *this I neither have said nor would say*.—For different conjunctions used with co-ordinate and subordinate sentences, see 853 a.

b. The same thought may often be expressed either by two co-ordinate sentences or by one compound sentence: *μηδενὶ συμφορὰν ὀνειδίσῃς, κοινὴ γὰρ ἡ τύχη reproach no one with misfortune, for fortune is fickle*;—or *ἐπεὶ ἡ τύχη κοινὴ ἐστὶ, μηδενὶ συμφορὰν ὀνειδίσῃς since fortune is fickle, reproach no one with misfortune*.—The co-ordinate arrangement prevails especially in the Homeric language.

725. A dependent sentence may have another sentence depending on it, to which it stands as principal.

Thus in the compound sentence *ἤρōμην Ἀφoβoν εἴ τινες παρῆσαν ὅτ' ἀπελάμβανε τὴν προῖκα I asked Aphobus whether any persons were present when he received the dowry*, *ὅτ' ἀπελάμβανε τὴν προῖκα* depends on *εἴ τινες παρῆσαν*, and this again depends on *ἤρōμην Ἀφoβoν*. So too an *infinitive* or *participle* may have a sentence depending on it: *οἶμαι αὐτὸν εἰεῖν ὡς ἄκυρόν ἐστι τὸ ψήφισμα I suppose he will say that the decree is without force, ὀκνοῦντες μὴ ἀφαιρεθεῖεν τοῖς Δεξιπποῦ λέγουσι fearing that they might be deprived (of them) they speak to Dexippus*.

726. A substantive which properly belongs to the dependent sentence, is often transferred (usually with change of case) to the principal sentence. The object is to give it a more emphatic position. When the substantive

is thus brought in before its proper place, the arrangement is called *PROLEPSIS* (πρόληψις *anticipation*).

Thus καὶ μοι τὸν υἱὸν εἰπέ, εἰ μεμάθηκε τὴν τέχνην (= καὶ μοι εἰπέ εἰ ὁ υἱὸς μεμάθηκε τὴν τέχνην) *and tell me whether my son has learned his art*, Ἦμ. Τυδείδην δ' οὐκ ἂν γνοίης ποτέροισι μετείη *you could not distinguish to which party Tydides belonged*, καὶ τῶν βαρβάρων ἐπεμελείτο ὥς πολεμεῖν ἱκανοὶ εἴησαν *he took care also that the barbarians should be in condition to make war*. On the other hand, a substantive may be transferred from a principal to a dependent sentence: Ἦμ. μετὰ δ' ἔσσεται ἥν τότ' ἀπηύρων κούρην Βρισηῖος *and among them shall be the daughter of Briseus, whom I then took away*. Cf. 809.

GENERAL USE OF THE MODES IN DEPENDENT SENTENCES.

727. 1. The *INDICATIVE* in dependent sentences expresses a *reality as conceived or assumed*, not asserted, by the speaker.

Thus in the sentences, ἡγγέλθη ὅτι Μέγαρα ἀφίστηκε *it was announced that Megara was in revolt*, εἰ θεοὶ εἰσίν, ἔστι καὶ ἔργα θεῶν *if there are gods, there are also works of gods*, ταῦτα ἐποιοῦν μέχρι σκότος ἐγένετο *these things they were doing until darkness came on*,—the (reported) “revolt of Megara,” and the (supposed) “existence of gods” are not asserted, nor is it clear that they are believed, to be real: even the “coming on of darkness,” though clearly believed, is not *asserted* by the sentence. Indeed it is sometimes implied that the reality which the speaker would assert is directly contrary to that which he assumes: ἴσως ἂν ἀπέθανον, εἰ μὴ ἡ τῶν τριάκοντα ἀρχὴ κατελύθη *I should perhaps have been put to death, if the government of the thirty had not been overthrown* (but it was overthrown, and I was not put to death).

728. 2. The *SUBJUNCTIVE* expresses *possibility with present expectation*—that which *may be realized* in present or future time.

Thus in *FINAL* sentences: παρακαλεῖ ἰατρούς, ὅπως μὴ ἀποθάνῃ *he calls in physicians, that he may not die*;—in *CONDITIONAL* sentences: εἰν ἔχωμεν χρήματ', ἔσομεν φίλους *if we have property, we shall have friends*;—in *RELATIVE* sentences: ἅττ' ἂν σοι φαίνεται βέλτιστα, ταῦτα ἐπιτέλει *whatever things may appear to thee best, these execute*:—also *Subjunctive of Deliberation* in *DEPENDENT QUESTIONS*: ἀπορῶ τοῦ (244) πρῶτον μνησθῶ *I am in doubt what I should mention first*.

729. 3. The *OPTATIVE* often expresses *possibility with past expectation*—that which could be looked for, as a thing that *might be realized*, at some past time.

In this use, it corresponds to the subjunctive in dependent sentences: the *subjunctive* being used, if the principal verb denotes *present* or *future* time; the *optative*, if it denotes *past* time.

Thus in *FINAL* sentences: παρεκάλεσεν ἰατρούς, ὅπως μὴ ἀποθάνοι *he called in physicians, that he might not die*;—in *RELATIVE* sentences: ἅττα βέλτιστα φαίνοιτο, ταῦτα ἐπετέλει *whatever things might appear best, these he was executing*;—*Optative for Subj. of Delib.* in *DEPENDENT QUESTIONS*: ἠπόρουν τοῖς πρῶτον μνησθείην *I was in doubt what I should mention first*.

a. Very often, however, *past* expectation is expressed by the *subjunctive*, the past time being lost sight of:

ἐβουλευοντο εἰ κατακάψωσι τοὺς ἄνδρας *they were consulting whether they (shall) should burn the men*, ἢ εἰ ἄλλοι τῶν δικαίων τύχῳσι, τὰ ὑμέτερ' αὐτῶν ἀνηλίσκετε *that the others (may) might obtain their just rights, you expended your own resources.*

b. In conditional and relative sentences, the optative is much used to express *indefinite frequency of past action*; that which occurred often, being thought of as liable to occur—as something to be expected—at any time:

εἴ τις ἀντίποι, εὐθὺς τεδνήκει *if any one opposed (as happened from time to time), he was immediately put to death*, ἔπεμπε ταῦτα οἷς ἡσδείς τύχοι *he was sending (occasionally) those things with which he happened to be pleased*, ἐπειδὴ τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο *as soon as they had eaten something (one company after another), they got up and continued the march.*

730. 4. The OPTATIVE is often used to express mere *possibility without expectation*,—that which *might* be realized in present or future time.

This is the prevailing use of the optative in *CONDITIONAL* sentences: τί ἂν ἔχοις εἰπεῖν, εἰ δέοι σε λέγειν *what would you have to say, if it should be necessary for you to speak?* It occurs likewise in *HYPOTHETICAL RELATIVE* sentences, see 760 d. And here belongs the *potential optative* with ἄν (722), when it stands in an *INDIRECT* sentence: ἀπεκρίνατο Κλεάνωρ ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὅπλα παραδοῖεν *Cleānor answered that they would sooner die than surrender their arms (direct πρόσθεν ἂν ἀποθάνοιμεν, etc.)*

731. 5. The OPTATIVE is often used in place of the indicative in repeating *past conceptions* or *expressions* (*oratio obliqua*, 734):

τότε ἐγνώσθη ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποέμψαιεν *then it was understood that the barbarians had sent the man*, ἀνήροντο ὅστις εἴη *they inquired who he was*, οἱ Ἀθηναῖοι Περικλέα ἐκάκιζον, ὅτι στρατηγὸς ὢν οὐκ ἐπεξάγοι ἐπὶ τοὺς πολεμίους *the Athenians were speaking ill of Pericles, because (as they said), though a general, he did not lead out against the enemy*, εἴ τις πόλις ἐπὶ πόλιν στρατεύσοι, ἐπὶ ταύτην ἔφη ἵναί *he said that if any city should make war against (another) city, he would go against it.*

a. In all such cases, the indicative may also be used: but the optative shows more distinctly that the speaker is not responsible for the thought which he repeats, since he gives it only as what might be.

b. The subjunctive has no analogous use in reference to the present or future: μή μ' ἀνέρη τίς εἰμι (never τίς ᾧ) *do not ask me who I am*, Lat. ne me interrogas quis sim.

732. PROTASIS, APODOSIS. These are grammatical terms corresponding to each other: *protasis*, applied to the *dependent* sentence, final, conditional, or relative (but not to the indirect); *apodosis*, to the *principal* sentence on which it depends.

I. *Modes in Indirect Sentences.*

733. Indirect assertions are introduced by *ὅτι* or *ὥς that*: indirect questions, by *εἰ whether*, *πότερον . . . ἢ whether . . . or*, and other interrogatives (682). The indirect sentence is the object of the principal verb; or, if that is passive or intransitive, its subject.

734. ORATIO OBLIQUA. When the words or thoughts of another are stated in a dependent form, they are said to stand in *oratio obliqua* (indirect discourse): in distinction from this, the original, independent form is called *oratio recta* (direct discourse).

Thus or. obl. *οἱ δὲ ἀπεκρίναντο ὅτι οὐκ εἶδεν* but they answered that they did not know, or. recta *οὐκ ἴσμεν* we do not know; or. obl. *οὐκ ἔννοεῖ τί πείσεται* he does not consider what he shall suffer, or. recta *τί πείσομαι* what shall I suffer?

a. A speaker may state his own words or thoughts, like those of another, in the *oratio obliqua*:

ἠρόμην Ἀφοβὸν εἰ τινες παρῆσαν I asked Aphobus whether there were any present, or. recta *ἄρα παρῆσαν τινες* were any present? *τοῦτο γιγνώσκω, ὅτι τόλμῃ δικάῃ καὶ θεῶς συλλαμβάνει* this I perceive, that with righteous daring a divinity also co-operates.

b. In many cases, the forms proper to the *oratio obliqua* do not differ from those of the *oratio recta*: thus in the example last given, the direct sentence would read *τόλμῃ δικάῃ καὶ θεῶς συλλαμβάνει*. But often, where the proper forms would be different, we find those of the *oratio recta* used in dependent sentences, instead of those proper to the *obliqua*:

οἱ δὲ εἶπον ὅτι ἱκανοὶ ἐσμεν but they said (that) "we are able," instead of *ἱκανοὶ εἶεν* or *εἰσὶ* they were able. Sometimes the two are found together in the same connection: *μετὰ τοῦτον ἄλλος ἀνέστη ἐπιδεικνὺς ὥς εὔηδες εἴη* (or. obl.) *ἡγεμόνα αἰτεῖν παρὰ τοῦτον ᾧ λυμαινόμεθα* (or. recta) *τὴν πράξιν* after him another rose, showing that it was a foolish thing to ask a guide from this man (Cyrus), for whom we are ruining his enterprise.

c. AN INFINITIVE OR PARTICIPLE is often used in the *oratio obliqua*, instead of a dependent sentence:

ἔφασαν τοὺς μὲν ἡμαρτηκέναι, αὐτοὶ δὲ σώζειν τοὺς νόμους they said that those indeed had transgressed, but they themselves were upholding the laws, or. recta *οἱ μὲν ἡμαρτήκασι, αὐτοὶ δὲ σώζομεν*, etc.; *Τισσαφέρνης Κύρον ἐπιστρατεύοντα πρῶτος ἡγγεῖλε* Tissaphernes was the first to announce that Cyrus was carrying on war, or. recta *Κῦρος ἐπιστρατεύει*.

735. USE OF MODES. In general, indirect sentences have the same modes that would be used in the direct. This is regularly the case, when the principal verb denotes *present* or *future* time; and often so, when it denotes *past* time. Thus

a. INDICATIVE. When the Ind. is used, the *tense* is generally the same as would be found in the direct sentence: *λέγει ὥς οὐδέν ἐστιν ἀδικώτερον φήμης* he says that nothing is more unjust than fame, *ᾗδεν Ἀφοβὸς σαφῶς ὅτι ἐξελεγχ-*

θήσεται *Aphobus knew clearly that he (will be) would be convicted*, ἦκεν ἀγγέλλων *τις ὡς Ἐλάτεια κατείληπται there came some one announcing that Elatea (has been) had been taken*, πολὺν χρόνον ἠπόρουν τί ποτε λέγει ὁ θεός *for a long time I was in doubt what the god (means) meant.*—But when the principal verb refers to past time, the indirect sentence may take the imperfect, in place of a present in the direct: ἐπείδοντο τῷ Κλεάρχῳ, ὁρῶντες ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα *(the soldiers) obeyed Clearchus, seeing that he alone had the mind which a commander ought to have (direct μόνος φρονεῖ he alone has the mind).*

b. SUBJUNCTIVE (*of deliberation*, 720 c): βουλεύομαι πῶς σε ἀποδρῶ *I am considering how I shall escape from you*, οὐκ εἶχον ὃ τι γίνωνται *they knew not what (they should become) would become of them.*

c. OPTATIVE (*potential opt. with ἂν*, 722): οὐκ οἶδ' ὃ τι ἂν τις χρήσαιτο στρατιώταις οὕτως ἀδύμῳς ἔχουσι *I know not what any one could do with soldiers in this state of discouragement*, εἶπεν ὅτι ὁ ἀνὴρ ἂν ἀλώσιμος εἴη *he said that the man would be easy to capture.*

736. But if the principal verb denotes *past time*, the indirect sentence may take the optative, in place of an indicative or a subjunctive in the direct: thus

1. the OPTATIVE is often used in place of the INDICATIVE (731): ἔγνωσαν οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἴη *the soldiers perceived that their fear was groundless (direct κενὸς ὁ φόβος ἐστὶ)*, Τισσαφέρνῃς διαβάλλει (699) τὸν Κῦρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύει αὐτῷ *Tissaphernes (accuses) accused Cyrus to his brother, (saying) that he was plotting against him*, Κῦρος ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα *Cyrus said that their march would be against the king (direct ἡ ὁδὸς ἔσται)*, ἠρώτων Πολυκλέα εἰ ἀναπλεύσειεν ἔχων ἀργύριον *I asked Polycles whether he had sailed away with money (direct ἄρα ἀνέπλευσας)*, ἔλεγον ὅτι Κῦρος μὲν τέθνηκεν (735), Ἀριαῖος δὲ πεφευγὼς εἴη *they said that Cyrus was dead and that Ariæus had fled.*

a. The *hypothetical indicative* (746 b) never changes to an optative in the indirect sentence: οὐκ ἦν ὃ τι ἂν ἐποιεῖτε μόνοι *there was nothing which you could do (by yourselves) alone.*

737. 2. the OPTATIVE is generally used in place of the SUBJUNCTIVE (729): ἐβουλευόμην πῶς σε ἀποδράνῃ *I was considering how I should escape from you (direct πῶς ἀποδρῶ how shall I escape? Subj. of Delib.)*, οἱ Ἐπιδάμνιοι τὸν θεὸν ἐπήρουντο εἰ παραδοίεν Κορινθίοις τὴν πόλιν *the Epidamnians inquired of the god whether they should give up their city to the Corinthians (direct παραδῶμεν shall we give up?)*.

a. It must be observed that the form ἡγνόουν ὃ τι ποοῖεν (*nesciebant quid facerent*) may mean, according to the connection, either *they knew not what they were doing*, or *they knew not what they should do*.

738. When two or more connected sentences stand in the *oratio obliqua*, depending on the same principal verb, these uses of the optative (736–7) are not confined to the first (or leading one) of the connected sentences, but may appear in any of them. The same is true when an infinitive is used in place of the leading sentence (734 c).

Thus ἔλεγον πολλοί, ὅτι παντὸς ἄξια λέγει (735), χειμὼν γὰρ εἴη (direct ἐστὶ) *many said, that he says things worthy of all (heed), for it was winter*, ἐβόα ἄγειν τὸ στράτευμα κατὰ μέσον τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἴη *he cried out that he should lead the army against the centre of the enemy, because the king was*

there, ἐλογίζοντο ὥς, εἰ μὴ μάχοντο, ἀποστήσονται αἱ πόλεις (direct *ἐὰν μὴ μαχώμεθα, ἀποστήσονται*) *they considered that, if they should not fight, the cities would revolt, Ἀναξίβιος ἀπεκρίνατο ὅτι βουλεύσονται περὶ τῶν στρατιωτῶν ὃ τι δύναιτο ἀγαθόν* (direct *βουλεύσομαι ὃ τι ἂν δύνωμαι*) *Anaxibius said that he would provide for the soldiers whatever advantage he might be able.*

II. Modes in Final Sentences.

739. Sentences expressing aim or purpose are introduced by the conjunctions *ἵνα, ὥς, ὅπως* (and Hm. *ὅφρα*), *that, in order that, —μή, or ὅπως (ὥς, ἵνα) μή, that not.*

Present or future purpose is expressed by the subjunctive; past purpose, by the optative (728–9):

ὁ τύραννος πολέμους κινεῖ, ἵν' ἐν χρεῖα ἡγεμόνος ὁ δῆμος ᾗ *the tyrant stirs up wars, that the people may be in want of a leader, διανοεῖται τὴν γέφυραν λῦσαι, ὥς μὴ διαβῇ* *he intends to destroy the bridge, that you may not cross, —καθεῖλκον τὰς τριήρεις, ὥς ἐν ταύταις σώζονται* *they were launching the triremes, that in these they might save themselves, ἐδόκει ἀπιέναι, μὴ ἐπίθεσις γένοιτο τοῖς καταλειμμένοις* *it was thought best to return, lest an attack should be made on those left behind.*—In some elliptical expressions, the principal sentence is omitted: *ἵνα συντέμω* *to be brief* (sc. *I say only this*); *ἵν' ἐκ τούτων ἄρξωμαι* *to begin with these things.*

740. a. But the subjunctive is often used in reference to a past purpose (729 a):

Περδίκκας ἐπράσσειεν, ὅπως πόλεμος γένηται *Perdiccas was exerting himself, that a war (may be) might be brought about, Ἀβροκόμας τὰ πλοῖα κατέκαυσεν, ἵνα μὴ Κύρος διαβῇ* *Abrocomas burned the vessels, that Cyrus (may not) might not cross.* In such cases, the time is lost sight of, while the idea of aim or expectation is made prominent.

b. The optative is rarely used of *present* purpose, to represent the attainment as a mere possibility (730): *τοῦτον τὸν τρόπον ἔχει ὁ νόμος, ἵνα μηδ' ἐξαπατηθῇναι γένοιτο* *the law stands thus, that no deception might occur.* The optative may be used with the same force, when the principal verb is an optative of mere possibility: *εἰ μὴ σύ γε ἐπιμελοῖο ὅπως ἔξωδέν τι εἰσφέροιτο* *unless you should take care that something should be brought in from without.*

741. With *ὥς* or *ὅπως*, the particle *ἂν* (Hm. *κέ*) is sometimes used, to mark the attainment of the purpose as *contingent*: *ὥς ἂν μάθης, ἀκουσον* *hear, that you may learn (as you will, if you hear).*

742. UNATTAINABLE PURPOSE. A purpose which could only be attained in an imagined case, contrary to reality, is expressed by a past tense of the indicative (746): *ζῶντι ἔδει* (703) *βοηθεῖν πάντας, ὅπως δικαιοτάτα ἔζη* *they ought all to have aided him while living, that he might have lived most justly* (as he could have done, if they had all aided him).

For *ὅπως* with the future indicative, see 756. For the result expressed with *ὥστε*, see 770–71.

743. FEARING implies aim or purpose that the apprehended event may not be realized. Hence

After expressions of *fearing*, a dependent sentence is introduced by μή *lest, that*; or, if it is negative, by μή οὐ. The modes are used as above. present apprehension is expressed by the subjunctive; past apprehension by the optative, yet very often by the subjunctive:

δέδοικα μή ἐπιλαθώμεθα τῆς οἰκάδε ὁδοῦ *I am afraid we may forget the homeward road*, ἐφοβεῖτο μή οὐ δύναίτο *he feared that he might not be able*, Φίλιππος ἐν φόβῳ ἦν μή ἐκφύγοι τὰ πράγματα *Philip was in alarm lest his objects might escape him*, οἱ Ἀθηναῖοι τοὺς συμμάχους ἐδέδισαν μή ἀποστῶσι (729 a) *the Athenians were afraid that their allies (may) might revolt*. Other words of fearing are φροντίζω *to think anxiously*, φυλάττομαι *to beware*, ὑποπτεύω *to suspect*, ὁράω *to see to it*, σκοπέω *to consider*, etc.

a. After expressions of fearing, μή and ὅπως μή are occasionally followed by the indicative, the object of apprehension being thought of as a reality: φοβοῦμαι μή ἥδονὰς εὐρήσομεν ἐναντίας *I fear that we shall find opposite pleasures*;—especially when the fear relates to something already past: φοβοῦμεθα μή ἀμφοτέρων ἡμαρτήκαμεν *we are afraid that we have failed of both*.

b. After such words as ὁράω and σκοπέω, μή often introduces something suspected as *probable*, i. e. conjectured (rather than feared): ἄρχει μή οὐ τοῦτο ᾗ τὸ ἀγαθόν *take heed lest this may not be the (genuine) good*. The indicative is then used in regard to something conceived as a reality: ὅρα μή παύσῃς ἔλεγε (look to it lest he spoke in jest) *see whether he did not speak in jest*.

III. Modes in Conditional Sentences.

744. In the dependent sentence (*protasis*) something is supposed or assumed as a *CONDITION*, from which the principal sentence (*apodosis*) follows as a *CONCLUSION*. The former is introduced by the conjunction *IF*, Greek εἰ, or εἰάν (for εἰ ἂν, cf. Hm. εἴ κε) contracted ἦν, ἂν (α). The latter often takes ἂν (ā) to mark it as *contingent* (i. e. as only conditionally true). The whole compound sentence is called a *HYPOTHETICAL PERIOD*.

There are four leading forms of the hypothetical period, corresponding to four varieties of supposition.

745. 1. *SIMPLE SUPPOSITION*. The condition is *assumed as real*, but without implying any judgment as to its reality (727). We have then,

in the condition, εἰ with the indicative;

in the conclusion, the indic. without ἂν, or the imperative.

Thus εἰ τοῦτο πεποίηκας, ἐπαινέσθαι ἄξιός εἰ *if thou hast done this, thou art worthy to be praised*, εἰ τι πείσονται Μῆδοι, ἐς Πέρσας τὸ δεινὸν ἥξει *if the Medes (shall) suffer anything, the danger will come to the Persians*, σοὶ εἰ πῇ ἄλλη δοκεῖ, λέγε καὶ δίδασκε *if to thee it appears otherwise, speak and instruct me*.

a. The *past tenses* of the indicative may also be used in this kind of supposition; and care must then be taken not to confound this form with the following (746): ἐξῆν σοι ἀπιέναι ἐκ τῆς πόλεως, εἰ μὴ ἡρεσκόν σοι οἱ νόμοι *you were at liberty to depart from the city, if the laws did not please you* (in the present ἐξιςτι—, εἰ μὴ ἀρέσκουσι); εἰ τι τῶν δεόντων ἐπράχθη, τὸν καιρὸν οὐκ ἐμέ φησιν αἰτιον γεγενῆσθαι *if any of the necessary (measures) was carried out, he says that the occasion has been the cause (of it, and) not I*.—If ἂν is used with the past tense in the conclusion, the supposition is always of the second kind; if ἂν is not used, it is generally of the first (but see 746 b).

746. 2. SUPPOSITION CONTRARY TO REALITY. The condition is *assumed as real*, but with an implied judgment that it is *contrary to reality*. We have then,

in the condition, εἰ with a past tense of the indicative ;

in the conclusion, a past tense of the indicative with ἂν.

Both the condition and the conclusion imply a contrary reality ; and in each, the *imperfect*, *aoist*, or *pluperfect* is used, according as the contrary reality would be expressed by a *present*, an *aoist*, or a *perfect*.

Thus εἰ τὸν Φίλιππον τὰ δίκαια πράττοντα ἑώραν, σφόδρα ἂν θαυμαστὸν ἡγούμην αὐτόν *if I saw Philip doing what was just, I should regard him as very admirable* (but I do not see—, and do not regard him thus), οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα *Agasias would not have done these things, if I had not ordered him* (but I ordered him, and he did them), εἰ περὶ καινοῦ τιος πράγματος προυτίθετο λέγειν, ἐπέσχον ἂν *if it were proposed to speak on my new matter, I should have waited* (but this is not proposed, and I did not wait), εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν πρὸς βασιλέα *if you had not come, we should be marching against the king* (but you came, and we are not marching), εἰ αὐτάρκη τὰ ψηφίσματα ἦν, Φίλιππος οὐκ ἂν ὑβρίκει τοσοῦτον χρόνον *if your decrees were sufficient, Philip would not have insulted you so long* (but they are insufficient, and he has insulted you).

a. But the imperfect is sometimes used where the contrary reality would be expressed by an *imperfect*: Ἀγαμέμνων οὐκ ἂν τῶν νήσων ἐκράτει, εἰ μὴ τι ναυτικὸν εἶχε *Agamemnon would not have been master of the islands, if he had not been possessor of a naval force* (but he was possessor of a navy, and was master of the islands).—And, less often, the *aoist* is used when the contrary reality would be expressed by a *present* (indefinite, 696 a): εἴ τίς σε ἤρετο, τί ἂν ἀπεκρίνω *if any body asked you, what would you answer?* (but no one asks, and you answer nothing).

b. The indicative, thus used in the conclusion, is called the *HYPOTHETICAL INDICATIVE*; the accompanying particle ἂν is sometimes omitted: ἡσχυνόμην, εἰ ὑπὸ πολεμίῳ γε ὄντος ἐξηπατήσην *I should be ashamed, if I had been deceived by one who was an enemy*.

747. 3. SUPPOSITION WITH PROBABILITY. The condition is assumed as *possible* and *with some present expectation* that it may be realized. We have then,

in the condition, ἐάν with the subjunctive ;

in the conclusion, the indicative (principal tenses),
or the imperative.

Thus πάντ' ἔστιν ἐξευρεῖν, ἐὰν μὴ τὸν πόνον φεύγῃ τις *it is possible to find out all things, if one shun not the toil*, ἢν τις ἀνδιστῇται, πειρασόμεθα χειροῦσθαι *if one resist, we shall try to subdue him*, εὐλαβοῦ τὰς διαβολὰς, κἂν ψευδεῖς ᾖσι *avoid calumnies, even if they be false*.

a. The *aoist subjunctive* in conditional sentences is often nearly equivalent to the Latin *future perfect*: νέος ἂν ποιήσῃς, γῆρας ἔξεις εὐδαλές (si juvenis laboraveris, senectutem habebis jucundam) *if you toil (shall have toiled) while young, you will have a thriving old age*.

b. Hm. sometimes uses εἰ alone, instead of ἐάν (εἰ ἂν, εἴ κε), with the subj. In Attic, this is very rare: Soph. ἄνδρα, κεί τις ἢ σοφός, τὸ μαρθάνειν πόλλ' εἰσχρὸν οὐδέν *for a man, even if he be wise, to learn much (more) is no disgrace*.

748. 4. SUPPOSITION WITH MERE POSSIBILITY. The condition is assumed as *possible*, but wholly uncertain, *without expectation* of its being realized. We have then,

in the condition, εἰ with the optative;

in the conclusion, the optative with ἄν.

Thus εἰ τις κεκτημένος εἴη πλοῦτον, χρῶτο δὲ αὐτῷ μή, ἄρ' ἂν εὐδαιμονοῖ if a man should possess wealth, but (should) make no use of it, would he be happy? εἰ ἅπαντες μιμησαίμεθα τὴν Λακεδαιμονίων πλεονεξίαν, ἅπαντες ἂν ἀπολοίμεθα if we should all imitate the rapacity of the Lacedaemonians, we should all perish. —In Hm., ἔν (κέ) is sometimes inserted in the condition, and sometimes inserted in the conclusion. The former occurs also, though rarely, in Attic writers.

The optative thus used with ἄν in the conclusion, is called the POTENTIAL OPTATIVE, cf. 722 a.

749. There is a very different use of the optative with εἰ, in which it denotes a *past expectation* (729), or a *past conception* (731).

This occurs chiefly when the conclusion is itself dependent on a verb of past time: ἔπορευόμην, ἵνα, εἰ τι δέοιτο, ὠφελόην αὐτόν I was going, in order that I might aid him, if he should have any need of it (present πορεύομαι, ἵνα, εἰ τι δέηται, ὠφελῶ). —In the oratio obliqua, after verbs of past time, the optative is often used with εἰ, where the oratio recta would have the indicative or the subjunctive (i. e. with supposition of the first or third kind): Κλέανδρος εἶπεν ὅτι Δέξιππον οὐκ ἐπαινοῖν, εἰ τὰτα πεποιηκώς εἴη Cleander said that he did not praise Dexippus, if he had done these things (or. recta οὐκ ἐπαινῶ, εἰ πεποίηκε); ἐδήλωσε Κῦρος ὅτι ἑτοιμός ἐστι (735) μάχεσθαι, εἰ τις ἐξέρχοιτο Cyrus showed that he was ready to fight, if any one should come out (or. recta ἑτοιμός εἰμι, εἰ τις ἐξέρχεται). Cf. 738.

a. The optative with εἰ is also used to express *indefinite frequency* of past action (729 b), usually with an indicative in the conclusion: εἰ ποὺ ἐξελαινοῖ Ἀστυάγης, ἐφ' ἵππου χρυσοχαλίνου περιῆγε τὸν Κῦρον as often as Astyages rode out, he took Cyrus about on a horse with golden bridle.

750. MIXED FORMS. The form of the conclusion does not always correspond to that of the condition. Thus, very frequently, when the condition has the *first* or *third* form, the conclusion takes the *fourth*, being represented as a mere possibility:

εἰ τοῦτο λέγεις, ἁμαρτάνεις ἂν if you mean this, you might be in error, ἔαν ἐδελῆσθε πράττειν ἀξίως ὑμῶν αὐτῶν, ὥς ἂν μέγα τι κτήσασθε ἀγαθόν if you will consent to act in a manner worthy of yourselves, you could perhaps gain some great good. —A condition of the second form is rarely connected with a conclusion of the fourth: Hm. καὶ νῦν κεν ἐνδ' ἀπόλοιτο, εἰ μὴ ἔρ' δὲν νόησεν Ἀφροδίτη and now would he perish there (his destruction being vividly conceived as an undecided possibility), if Aphrodite had not keenly observed him.

751. OTHER WAYS of expressing the condition or conclusion. The most frequent is by a *participle* (789 e), or an *infinitive* (783).

The condition may be implied in other forms of expression: δι' ὑμᾶς αὐτοὺς πάλαι ἂν ἀπολώλαιτε by yourselves (i. e. if you had been left to yourselves) ye would have perished long ago. It may be implied even in a co-ordinate sentence: οὐκ ἐσθίουσι πλεῖω ἢ δύνανται φέρειν, διαβράγεις γὰρ ἂν they eat no more than they can bear, for (if they should eat more) they would burst. The imperative

is sometimes equivalent to a condition of the third form: *παῖδες γενέσθωσαν* • *φροντίδων ἤδη πάντα πλέα* *let children be born* (= if they are born), *all things now are full of cares.*

752. CONDITION OMITTED. This occurs especially in the *second* and *fourth* varieties of supposition. Thus *ἡβουλόμην ἂν* *I should wish* (*εἰ ἔδυνάμην* if I had the power, as I have not), *βουλοίμην ἂν* *I should wish* (*εἰ δυνάμην* if I should have the power, as possibly I might have). The potential opt. with *ἂν*, in simple sentences, may be explained in this way (722).

753. CONCLUSION OMITTED. This occurs when *εἰ*, *εἴθε*, *εἰ γάρ* are used in expressions of wishing with the optative or indicative (721 a, b).

a. When two opposite suppositions are expressed, the second by *εἰ δὲ μή* (754 b), the conclusion of the first is sometimes omitted altogether, as sufficiently obvious: *εἰ μὲν οὖν ἐγὼ ὑμῖς ἱκανῶς διδάσκω* • *εἰ δὲ μή, καὶ παρὰ τῶν προγεγενημένων μανθάνετε* *if then I instruct you well enough* (*καλῶς ἔχει* *it is well*, or *οὕτω διδάσκεισθε* *be instructed thus*); *but if not, learn from the men of former times.*—For *aposiopesis*, see 883.

754. VERB OMITTED IN CONDITION OR CONCLUSION. This may occur in the cases 508 a, b, c:

χαρίσεσθαί σοι βούλομαι • *καὶ γὰρ ἂν καὶ μαινοίμην, εἰ μή* (sc. *βουλοίμην*) *I wish to gratify you; for indeed I should be even insane, if I did not wish it*, *φοβούμενος, ὥσπερ ἂν εἰ παῖς, τὸ τέμνεσθαι* *fearing, like a boy, to be cut* (prop. *ὥσπερ ἂν φοβοῖτο, εἰ παῖς εἴη* *as he might fear, if he were a boy*).

a. Especially, where the same verb belongs at once to the condition and conclusion, it is often omitted with one of them:

εἴ τις καὶ ἄλλος ἀνὴρ, καὶ Κύρος ἀξίος ἐστι θαυμάζεσθαι *if any other man (is worthy to be admired), Cyrus also is worthy* (856 b), *ὁπάκουσον, εἴπερ πόποι* • *ἀνδράπων τινί* (sc. *ὀψήκουσας*) *obey, if ever yet (you obeyed) any man, οὐκ οὐν ἡμᾶς γε σφάλλει, ἀλλ' εἴπερ σέ* (for *εἴπερ τινὰ σφάλλει, σφάλλει σέ*) *us then it does not deceive, but, if (any one), thee, εἰ δὴ τῷ σοφώτερος φαῖναι εἶναι, τοῦτ' ἂν* (sc. *φαῖναι*, etc.) *if in any respect I should say that I was wiser, in this (I should say it).*—Hence *εἰ μή* gets the meaning of *except*: *οὐ γὰρ ὁρῶμεν, εἰ μὴ ὀλίγους τούτους* *for we see not (any, if we do not see these few) except these few.* But *εἰ μὴ διὰ* *except for* must be explained by supplying an idea of hindrance: *ἐδόκουν ἂν πάντα καταλαβεῖν, εἰ μὴ διὰ τὴν ἐκείνου μέλλησιν* *it appeared that they would have taken all things, (if not prevented by) except for his delay.*

b. A supposition directly contrary to something just before supposed, asserted, or demanded, is expressed by *εἰ δὲ μή*:

ἀπῆται τὰ χρήματα • *εἰ δὲ μή, πολεμήσειεν ἔφη αὐτοῖς* *he bade them restore the property; but if not (if they should not restore it, εἰ μὴ ἀποδοῖεν), he said he would make war upon them.* *Εἰ δὲ μή* is sometimes found where *εἰ* δὲ *μή* would be more regular: *εἰ μὲν ὑμῖν δοκῶ λέγειν ἀληθές, ξυνομολογήσατε* • *εἰ δὲ μή, ἀντιτείνετε* *if I seem to you to speak truth, agree with me; but if not, oppose.* It is often used after negative sentences, where we might expect *εἰ δέ*: *μὴ οὕτω λέγε* • *εἰ δὲ μή, οὐ θαρροῦντά με ἔξεις* *do not speak thus; but (if not, if otherwise) if you speak thus, you will not find me confident.* So too *εἰ δέ* is sometimes used where we might expect *εἰ δὲ μή*: *εἰ μὲν βούλεται, ἐψέτω* • *εἰ δ', ὅ τι βούλεται, τοῦτο ποιεῖτω* *if he wishes, let him boil me; but if (he wishes something else), let him do what he wishes.*

IV. *Modes in Relative Sentences.*

755. Relative sentences are introduced by relative pronouns or adverbs. They show, in general, the same uses of the modes as occur in simple sentences.

Thus SUBJUNCTIVE OF DELIB. (in *indirect* questions, 735 b), οὐκ ἔχω ὅ τι πρῶτον λάβω *I (have not) know not what I should first take*; OPTATIVE OF WISHING (721), ὁρῶ σε διώκοντα ὧν μὴ τύχοις *I see thee pursuing what (I pray) thou mayst not obtain*; POTENTIAL OPTATIVE (722), ὑμεῖς ἔστε παρ' ὧν ἂν κάλλιστα τοῦτο μάθοι *you are of those from whom one might best learn this*; HYPOTHETICAL INDICATIVE (746 b, 752), οὐκ ἤθελον λέγειν πρὸς ὑμᾶς τοιαῦτα οἷ' ἂν ὑμῖν ἡδιστ' ἦν ἀκοῦειν *I did not wish to say such things to you as would be most agreeable for you to hear* (i. e. εἰ ἔλεγον if I said them).—Even the imperative may stand in a relative sentence: δεῖ πιστεῦσαι τοῖς ἔργοις, ὧν ὑμεῖς σαφέστατον ἔλεγχον τοῦ ἀληθοῦς νομίσατε *you must believe the actions, which (I bid you) consider as the surest test of the truth*, poet. οἶσδ' ὃ δρᾷσον; *knowst thou what thou art to do?*—or the subjunctive with imperative meaning: ἐκαδέζετο Ἄνυτος ὅδε, φη μεταδῶμεν τῆς ζητήσεως *Anytus has set down here, to whom let us give a part in the investigation*.

756. The FUTURE INDICATIVE is often used in relative sentences to express PURPOSE, see 710 c. Thus, in particular, ὅπως *how, that, in order that*, is very often used with the future indicative, after verbs which express attention, care, or effort:

σκοπεῖ ὅπως τὰ πράγματα σωθήσεται *see to it that the state be preserved* (lit. how the state shall be preserved), φρόντιζε ὅπως μὴδὲν ἀνάξιον τῆς βασιλείας ποιήσεις *consider anxiously that you may do nothing unworthy of the royal office*. For ὅπως with subjunctive of purpose, see 739.

a. Before ὅπως with the future, in earnest commands and warnings, the principal verb is often omitted: ὅπως παρέσει εἰς τὴν ἑσπέραν (sc. σκοπεῖ *look to it*) that thou be present at the evening, ὅπως περὶ τοῦ πολέμου μὴδὲν ἐρεῖς (sc. φυλάττω *take heed*) that thou say nothing concerning the war.

757. A relative sentence is *indefinite*, when the relative word refers to an uncertain (*undetermined*) subject or object. A sentence of this kind may have a *hypothetical* force, implying that *if* the event (conceived as possible) takes place, with *whatever* subject or object, the principal sentence then holds good. This is called a

HYPOTHETICAL RELATIVE SENTENCE. It takes

the subj. with ἄν, in a case of *present* uncertainty (728);

the opt. without ἄν, in a case of *past* uncertainty (729).

The *principal* sentence commonly has the indicative (without ἄν), or the imperative.

Thus ὅ τι ἂν μέλλης εἰρεῖν, πρότερον ἐπισκόπει τῇ γνώμῃ *whatever you may be going to say, first consider it in your mind* (i. e. if you are going to say any thing, whatever it may be, consider it), Hm. ὧν δ' αὖ δῆμον τ' ἄνδρα ἴδοι βοῶντά τ' ἐφείροι, τὸν σκήπτρῳ ἐλάσασκε *but whatever man of the people he (might see) saw, and found him bawling, him he struck with his sceptre* (= if he saw any one bawling, he struck him), ὅς ἂν τούτων τι δρᾷ, τεθνᾶτω *whoever may do any of these things, let him die* ἱκετεύουσιν (699) ὅτ' ἐντυγχάνοιεν μὴ φεύγειν *they*

entreat whomsoever they might fall in with not to flee, ἔφασαν εἰεῖν ὅποια ἂν δύ-
 νωνται κράτιστα (729 a) *they declared that they would say such things as they best*
 (can) *could*, πάντας, ὅσους λάβοιεν ἐν τῇ θαλάσσῃ, διέφθειρον *they were destroy-*
ing all, as many as they might take on the sea.

758. Hypothetical relative sentences of *time*, *place*, and *manner*, are introduced by relative words denoting time, place, and manner. They show the same uses of the modes.

Thus περιεμένομεν ἐκάστοτε ἕως ἀνοιχθεῖν τὸ δεσμωτήριον· ἐπειδὴ δὲ ἀνοι-
 χθεῖν, ἤειμεν πρὸς τὸν Σωκράτη *we waited each time until the prison should be*
opened; but when it was opened, we went to Socrates (if it was opened at any
 time, we waited till then, and went then), δεῖ τοὺς γενομένους, μέχρι ἂν ζῶσι,
 πονεῖν *those who are born must toil as long as they live* (if they live for any
 length of time, they must toil so long), ἔπεσθε ὅπρῃ ἂν τις ἡγήται *follow where*
any one may lead you (if one lead you anywhere), ὡς ἂν τις χρήσεται τοῖς πράγ-
 μασι, οὕτως ἀνάγκη καὶ τὸ τέλος ἐκβαλεῖν *in whatever way one may conduct his*
affairs, in the same way must the end also turn out.

For *conjunctions* of time, place, and manner, see 875-9. For πρὶν with the
infinitive, see 769.

759. The particle ἂν, which belongs to the subjunctive, is placed in
 immediate connection with the relative word: it even unites with some
 relative adverbs, giving *compound* forms,—ὅταν, ὁπόταν, ἐπὶ ἂν or ἐπὶ ἤν (Hd.
 ἐπεῖν), ἐπειδὴν, from ὅτε, ὁπότε, ἐπεὶ, ἐπειδὴ.—But ἂν is sometimes *omit-*
ted, even by Attic writers, where the rule requires it: ἔσπεισται, μέχρι
 οὗ ἐπανεέλθωσιν οἱ πρέσβεις *a truce has been made, until the ambassadors*
shall have come back. Still more rarely is ἂν found with the *optative*.

760. a. The *aorist subjunctive* with ἂν is often nearly equivalent to
 the Latin *future perfect* (747 a): ἐπειδὴν πάντα ἀκούσητε, κρίνατε *when*
you (shall) have heard all, then judge.

b. The *subjunctive* with ἂν is sometimes found in cases of *past uncertainty*
 (729 a): πολεμεῖν οὕτω ἐδόκει δυνατόν εἶναι, πρὶν ἂν ἱππέας μεταπέμψωσι *it dia*
not as yet seem to be possible to carry on war, before they should send for cavalry.

c. The *optative*, used in hypothetical relative sentences, implies *past*
expectation, and very often with the idea of *indefinite frequency* (729 b):
 ὁπότε οἱ Ἕλληνες τοῖς πολεμίοις ἐπίοιεν, ῥαδίως ἀπέφευγον *as often as the*
Greeks might attack the enemy, these escaped with ease.

d. But sometimes it is used, espec. in poetry, to express a *mere possibility*
 (730): ποῦ δὴ ἢ πόλις στήσῃσι, τοῦδε χρὴ κλῦειν *if the city should instal any one*
as ruler, him it is necessary to obey. This is regularly the case, when the princi-
 pal verb is an opt. of mere possibility: ἐκὼν ἂν δρέψαις (or εἰ γὰρ ἔχοις) ἄνδρα
 ὅστις ἐθέλοι ἀπερύκειν τοὺς ἀδικούντας σε *you would gladly support* (or, O that
 you might have) *a man who would be willing to keep off those that injure you.*

761. A hypothetical relative sentence takes the *indicative*, when it
 expresses an event *assumed as real* (cf. 745): οὓς μὴ εὕρισκον, κενοτάφιον
 αὐτοῖς ἐποίησαν (= εἴ τις μὴ εὕρῃ) *if they failed of finding any, they*
made a cenotaph for them. Such sentences, though very common, have
 nothing peculiar in the use of the mode. But, if negative, they take μὴ,
 not οὐ: see 835.

C. INFINITIVE.

762. The infinitive and participle are verbal nouns,—a substantive and adjective derived from the stem of the verb (261 b). But they are unlike other verbals, being much more nearly related, both in form and in construction, to the finite verb. Thus, in particular,

a. They are made from *all* verbs, and with different forms for the different voices and tenses.

b. Words expressing the *object* are connected with them in the same manner as with the finite verb (486 b).

Dependence of the Infinitive.

763. The infinitive may stand as the *subject* or the *object* of a verb:—as a SUBJECT,

chiefly with INTRANSITIVE or PASSIVE verbs: *πᾶσιν ἀδεῖν χαλεπὸν* (sc. ἐστὶ, 508 a) *to please all is difficult*, *ἐξὴν μένειν* *it was possible to remain*, *ἔδοξε προῖέναι* *it seemed best to proceed*, *οὐχ ὑμῖν προσήκει (πρέπει) τούτους φοβεῖσθαι* *it does not become you to be afraid of these*, *λέγεται τὸν Κύρον νικῆσαι* *it is said that Cyrus conquered*.—The infinitive may also stand as the *predicate*: *τοῦτο μαθήσθαι καλεῖται* *this is called learning*.

764. as an OBJECT,

a. with verbs of THINKING, PERCEIVING, SAYING, SHOWING (*verba sentiendi et declarandi*): *οἶται δεῖν* *he thinks it is necessary*, *ἀκούω πάντας παρῖναι* *I hear that all are present*, *ὁμωμόκατε δικάσειν* *ye have sworn to give judgment*, *κινεῖσθαι τὰ πάντα ἀποφανόμενος* *maintaining that all things are in motion*.

b. with verbs which imply POWER or FITNESS, FEELING or PURPOSE, EFFORT or INFLUENCE,—to *produce* (or *prevent*) an action: *δύνανται ἀπελθεῖν* *they can go away*, *μεῖζόν τι ἔχω εἰπεῖν* *I have something greater to say* (can say it), *οὐ πέφυκας δουλεύειν* *thou art not formed to be a slave*, *πλουτεῖν ἐθέλει* *he wishes to be rich*, *φοβοῦμαι λέγειν* *I am afraid to speak*, *ἔγνωσαν τὸν ποταμὸν διαβῆναι* *they determined to cross the river*, *τίς αὐτὸν κωλύσει δεῦρο βαδίζειν* *who will hinder him from marching hither?* *ὑμῖν συμβουλεύω γινῶναι ὑμᾶς αὐτοὺς* *I advise you to know yourselves*, *αἰτοῦνται τοὺς θεοὺς δίδόναι* *they ask the gods to give*.—So with the impersonal *δεῖ* *it is necessary*, *χρή* *it behoves* (strictly, something requires, urges, 494): *δεῖ (χρή) μ' ἐλθεῖν* *I must (should) come*.

c. sometimes with other verbs: *ἡ πόλις ἐκινδύνευσεν πᾶσα διαφθαρεῖν* *the city was in danger of being wholly destroyed*.

765. The infinitive is often used (as an indirect object) to denote the PURPOSE of an action:

Ξενοφῶν τὸ ἥμισυ τοῦ στρατεύματος κατέλιπε φυλάττειν τὸ στρατόπεδον *Xenophon left half the army to guard the camp*, *παρέχω ἑμαυτὸν τῷ ἱατρῷ τέμνειν καὶ κατεῖν* *I yield myself up to the physician to cut and cauterize*, *πιεῖν δίδόναι τινί* *to give one (something) to drink*.

766. The infinitive may stand in *apposition* with the subject or object: *αὕτη μόνη ἐστὶ κακὴ πράξις, ἐπιστήμης στέρησθαι* *this alone is evil fortune, to be deprived of knowledge* (500 d).

767. The infinitive may depend upon a SUBSTANTIVE OR ADJECTIVE:

οὐχ ὥρα καθεύδειν *it is not a time to be sleeping*, ἀνδρική ἐπιμελεῖσθαι *it is necessary to take care*, ἡλικίαν ἔχουσι παιδεύεσθαι *they have the proper age for receiving instruction*, ὄκνος ἦν ἀνίστασθαι *there was an unwillingness to rise up*, οὐδεὶς φθόνος λέγειν *there is no (grudge) objection to speaking*,—ποδύμος (έτοίμος) κίνδυνον μένειν *eager (ready) to abide danger*, ἱκανὸς (δεινός, πιδανός) λέγειν *able (skilful, persuasive) in speaking*, ἄξιος πληγὰς λαβεῖν *worthy to receive blows*, χαλεπὸν εὔρεῖν *hard to find*, οἰκία ἡδίστη ἐνδιατᾶσθαι *a house very pleasant to live in*, λόγοι χρησιμώτατοι ἀκοῦσαι *words most useful to hear*, ἀλλ' ὁ χρόνος βραχύς ἐστι διηγῆσθαι τὰ πραχθέντα *but the time is (too) short to relate what was done* (659).

For οἶος, οἶδστε, ὅσος, with the infinitive, see 814.

a. The infinitive with substantives may be compared to the genitive of connection (563), or the genitive objective (565): with adjectives, it may sometimes be compared to the genitive in 584-7, but oftener to the dative of manner (608) or of respect (609).—The infinitive used as a dative of respect is sometimes found with substantives: θαῦμα καὶ ἀκοῦσαι *a wonder even to hear of*.—The active is generally employed in these constructions, even where we might expect the passive: ἄξιος θαυμάζειν *worthy of admiration* (that one should admire him) = ἄξιος θαυμάζεσθαι *worthy to be admired*.

768. The infinitive is used with ἢ *than* after comparative words:

poet. νόσημα μείζον ἢ φέρειν *a disease (greater than that one should bear it) too great to be borne*, οὐδὲν ἄλλο ἢ δοκεῖν σοφὸν εἶναι *nothing else than appearing to be wise*.—ὥστε is usually added with the infinitive: ἦσαντο Ἐκδικον ἐλάττω δύναμιν ἔχοντα ἢ ὥστε τοὺς φίλους ὠφελεῖν *they perceived that Eedicus had too small a force to assist his friends*. Cf. 659. For infinitive with τοῦ after comparatives, see 781.

769. After πρὶν (prius) *before*, ἢ is generally omitted (in Attic prose almost always so):

πρὶν τὴν ἀρχὴν ὀρθῶς υποδέσθαι, μάταιον ἡγοῦμαι περὶ τῆς τελευτῆς λέγειν *before laying down the commencement properly, I think it vain to speak about the end*. Hm. uses πάρος in a similar way: πάρος τὰδε ἔργα γενέσθαι *before these works were brought to pass*. Instead of πρὶν alone, we often find πρότερον . . . πρὶν, or πρόσθεν . . . πρὶν (and in Hm. πρὶν . . . πρὶν, or πάρος . . . πρὶν): οὕτω τινὲς εὐπειθεῖς εἰσιν, ὥστε πρὶν εἰδέναι τὸ προσταττόμενον πρότερον πείδονται *some are so obedient, that they obey before knowing the order*.

770. The infinitive is used with ὥστε to denote the RESULT:

τοῖς ἡλικιώταις συνεκέκρατο, ὥστε οἰκείως διακεῖσθαι *he had mingled with those of his own age, so as to be on familiar terms with them*. The infin. with ὥστε may also denote the PURPOSE (as a result to be attained): πᾶν ποιοῦσιν, ὥστε δίκην μὴ δίδοναι *they do every thing, in order not to suffer punishment*:—or the CONDITION (to be attained, in order that something else may be): ἐξῆν τοῖς προγόνους ἄρχειν τῶν Ἑλλήνων, ὥστε αὐτοὺς ὑπακούειν βασιλεῖ *it was in the power of your ancestors to be leaders of the Greeks, on condition of being themselves subject to the (Persian) king*.

For ἐφ' ᾧ with the infinitive, see 813.

771. Both πρὶν and ὥστε are followed by a *finite mode*, when the action of the verb is to be expressed as something real, probable, or possible: εἰς τῆς

ὑστεραὶν οὐχ ἦκεν, ὥςδ' οἱ Ἕλληνες ἐφρόντιζον *on the next day he did not come, so that the Greeks were anxious, οὐ χρή μ' ἐνθένδε ἀπελθεῖν πρὶν ἂν δῶ δίκην I must not go hence before I have suffered punishment* (760 a).

772. INFINITIVE IN LOOSE CONSTRUCTION. The infinitive (with or without the particle ὥς) is used in several phrases with loose construction, somewhat like the adverbial accusative (552): ὥς εἰπεῖν or ὥς ἔπος εἰπεῖν *so to speak, to use this* (rather strong) *expression, (ὥς) συνελόντι εἰπεῖν* (sc. τινί, cf. 601 a) *to speak concisely, ἐμοὶ δοκεῖν* *as it seems to me, in my view, ὀλίγου (μικροῦ) δεῖν* *sc as to want little of it, almost, τὸ νῦν εἶναι* *for the present, κατὰ τοῦτο εἶναι* *in this relation, and the like.*

For ἐκὼν εἶναι, see 775 a.

Subject and Predicate with the Infinitive.

773. The subject of the infinitive stands in the accusative case (485 c). A predicate-noun, belonging to the subject of the infinitive, stands in the same case.

ἡγγεῖλαν τὸν Κύρον νικῆσαι *they reported that Cyrus had conquered, συνέβη μηδένα τῶν στρατηγῶν παρῆναι* *it chanced that no one of the generals was present, — τὸν ἄδικον ἄνδρα φημὶ ἄθλιον εἶναι* *I assert that the unjust man is miserable, καὶ οἱ μὲν εὖχοντο ὥς δολίους ὄντας ληφθῆναι* *and some desired that they should be taken as being treacherous.*

a. The subject of the infinitive may be another infinitive: διαπεπραγμένος ἦκει παρὰ βασιλέως δοθῆναι οἱ σῶζειν τοὺς Ἕλληνας *he is come having obtained from the king that it should be granted him to rescue the Greeks, where σῶζειν is the subject of δοθῆναι.*

b. A sentence, when stated in oratio obliqua, is often expressed by the infinitive (usually with subject-accusative); see 734 c. When two or more connected sentences are stated in oratio obliqua, the infinitive may be used, not only for the leading sentence, but for any of those connected with it: τοιαῦτ' ἔττα σφᾶς ἔφη διαλεχθέντας ἰέναι· ἐπεὶ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ, ἀνεωγμένην κα ταλαμβάνειν τὴν θύραν “*after such conversation,*” *he said, “they went away: but when they came to the house, they found the door open.”*

774. OMITTED SUBJECT. The subject of the infinitive is frequently omitted: thus

1. very often when it is an *indefinite* word:

πᾶσιν ἁδεῖν χαλεπὸν (sc. τινά *for any one*) *to please all is difficult, οὐχ ὥρα καθεύδειν* *it is not a time (for one) to be sleeping, λόγοι χρησιμώτατοι ἀκοῦσαι* *words most useful (for me) to hear. — A predicate-noun, connected with the infin. and belonging to the indefinite subject, is put in the accusative: τὰ τοιαῦτα ἔξεστι* (sc. τινά) *μετρήσαντα καὶ ἀριθμήσαντα εἶδέναι* *such things (a man) may know by measuring and counting.*

775. 2. when it is the same as the subject of the principal verb:

ὁμωμόκατε δικάσειν *ye have sworn to give judgment* (that you will give), φοβῶμαι λέγειν *I am afraid to speak, πᾶν ποιοῦσιν ὥστε δίκην μὴ διδόναι* *they do every thing in order not to suffer punishment* (that they may not suffer). — A predicate-noun with the infinitive is then put in the nominative case: ὁ Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός *Alexander declared that he was son of Zeus, ἐγὼ οὐχ*

ἡμολογήσω ἄκλητος ἦκειν, ἀλλ' ὑπὸ σοῦ κεκλημένος *I shall not admit that I have come unbidden, but bidden by thee, οἱ δοκοῦντες πάντων σοφώτατοι εἶναι* those who seem to be wisest of all.

a. From ἐκὼν *willing*, connected as pred.-adj. with the inf. εἶναι used in loose construction (772), comes the phrase ἐκὼν εἶναι (so as to be willing) *willingly*: τοῦτο ἐκὼν εἶναι οὐ ποιήσω *I shall not do this of my own will*.

b. But sometimes, for the sake of emphasis or contrast, the subject of the principal verb is also expressed with the infinitive; it may then stand either in the nominative or the accusative: *Id.* οἱ Αἰγύπτιοι ἐνόμιζον ἐωυτοὺς πρώτους γενέσθαι ἀνδρώπων *the Egyptians believed that they themselves were created first among men, εἰ οἷσεδε Χαλκιδέας ἢ Μεγαρέας τὴν Ἑλλάδα σώσειν, ὑμεῖς δ' ἀποδράσεσθαι τὰ πράγματα, οὐκ ὀρθῶς οἷσεδε* if you think that the Chalcidians or Megarians will save Greece, but that you will escape the trouble, you are mistaken.

776. 3. when it is the same as the *object* of the *principal* verb:

τίς αὐτὸν κωλύσει δεῦρο βαδίζειν *who will hinder him from coming hither?* τὸ ἡμῖν κατέλιπε φυλάττειν τὸ στρατόπεδον *he left half to guard the camp, ὑμῖν συμβουλεύω γνῶναι ὑμᾶς αὐτοὺς* *I advise you to know yourselves.*—A predicate-*κουν* with the infinitive takes the case of the preceding object: Κύρου ἐδέοντο ὡς προθυμοτάτου γενέσθαι *they besought Cyrus to show himself as favorable as possible, παντὶ ἄρχοντι προσηκεί φρονίμω εἶναι* *it becomes every ruler to be prudent*;—but sometimes it stands in the accusative, when the object is a genitive or dative: συμφέρι αὐτοῖς φίλους εἶναι μᾶλλον ἢ πολεμίους *it is advantageous for them to be friends rather than enemies*.

777. PERSONAL CONSTRUCTION FOR IMPERSONAL. Instead of using an impersonal verb (494 a) with the accusative and infinitive, the Greek often puts the subject of the infinitive in the nominative case, and joins it as a subject with the principal verb.

This occurs with δοκεῖ *it appears*, εἵκει *it seems*, λέγεται *it is said*, ἀγγέλλεται *it is reported*, ὁμολογεῖται *it is agreed*, and the like; with συμβαίνει *it happens*; and with δίκαιόν ἐστι *it is just*, ἀναγκαῖόν ἐστι *it is necessary*, ἐπιτήδειόν ἐστι *it is fitting*, and some similar phrases: ὁ Κῦρος ἡγγέλθη νικῆσαι (*Cyrus was reported to have conquered*) = ἡγγέλθη τὸν Κῦρον νικῆσαι *it was reported that Cyrus had conquered, αὐτὸς μοι δοκῶ ἐνθάδε καταμενεῖν* *it seems to me that I myself shall remain here, δίκαιος εἰ ἔγειν ἀνθρώπους* (thou art just to lead men) *it is just that thou shouldst lead men, ἐπίδοξοι εἰσι τὰ αὐτὰ πείσεσθαι* (they are probable to suffer) *it is probable that they will suffer the same.*—Yet the impersonal construction is also admissible: ἡγγέλθη τὸν Κῦρον νικῆσαι, σὲ δίκαιόν ἐστιν ἔγειν ἀνθρώπους, etc.

a. The personal construction here may be explained by *prolepsis* (726): thus, proper form ἡγγέλθη ὅτι ὁ Κῦρος ἐνίκησε, by *prolepsis* ἡγγέλθη ὁ Κῦρος ὅτι ἐνίκησε, and, with νικῆσαι in place of ὅτι ἐνίκησε (734 c), ἡγγέλθη ὁ Κῦρος νικῆσαι.

b. The *ordinary* construction of the acc. with the inf. (773) may be explained by a similar *prolepsis*, when the principal verb is *transitive*: thus, proper form ἡγγειλαν ὅτι ὁ Κῦρος ἐνίκησε, by *prolepsis* ἡγγειλαν τὸν Κῦρον ὅτι ἐνίκησε, and with the infin. ἡγγειλαν τὸν Κῦρον νικῆσαι. The construction was perhaps first established in connection with transitive verbs, and thence extended to cases where the principal verb was intransitive or passive.

Infinitive with Neuter Article.

778. The neuter article, prefixed to the infinitive, gives it more distinctly the character of a *substantive*. Each case receives a form of its own, and may be made to depend on any word which would take the same case of a substantive. But as to words which depend on the infinitive (its *subject*, *predicate*, and *object*), they are expressed in the same way, whether it has or has not the article. Hence the rules in 773-6 and 762 b are applicable here.

779. The infinitive with the neuter article prefixed may stand as a substantive in any case: thus

NOMINATIVE: τὸ φρονεῖν εὐδαιμονίας πρῶτον ὑπάρχει *to be wise is the first (condition) of happiness*, τὸ ἁμαρτάνειν (sc. αὐτοὺς) ἀνθρώπους ὄντας οὐδὲν θαυμαστόν (sc. ἐστὶ) *it is no wonder that being men they should err*.

780. ACCUSATIVE: πειρῶ κατεργάσασθαι ὥς μάλιστα τὸ εἰδέναι (sc. ταῦτα) ἃ βούλει πράττειν *endeavor to secure, as far as possible, the understanding of those things which you wish to pursue*. Especially with the prepositions εἰς or κατὰ in reference to, διὰ by reason of, ἐπὶ or πρὸς in order to, παρὰ in comparison with: διὰ τὸ ξένος εἶναι οὐκ ἂν οἶε ἀδικηθῆναι *do you think you would not be injured on account of being a foreigner?* πρὸς τὸ μετρίῳ δεῖσθαι καλῶς πεπαιδευμένος *well trained to having only moderate wants*.

a. The infinitive with τό is sometimes found in loose construction, analogous to the accusative of specification (549): ἀνέλπιστοί εἰσι τὸ ἐς τὴν γῆν ἡμῶν ἐσβάλλειν *they are without hope as regards the invasion of our land*, τίς Μήδων σοῦ ἀπελείφθη τὸ μὴ σοι ἀκολουθεῖν *what one of the Medes remained away from you, so as not to follow you (as to the not following)?* Sometimes it resembles the adverbial accusative, see 772.

781. GENITIVE: ἐπιθυμία τοῦ πιεῖν *desire of drinking*, ἡ τοῦ πείθειν τέχνη *the art of persuading*, ἀήδης τοῦ κατακοῦειν τινός *unaccustomed to obeying any one*, ἐμοὶ οὐδὲν πρεσβύτερον τοῦ ὅτι βέλτιστον ἐμὲ γενέσθαι *to me there is nothing more important than to become as good as possible*, ἐπιμελεῖται τοῦ ὥς φρονιμώτατος εἶναι *he is careful (of being) to be as wise as possible*. So with many prepositions, as ἐξ *from, in consequence of*, πρὶ before, prior to, περὶ concerning, ἔνεκα *on account of*, ὑπὲρ *for the sake of*, διὰ by means of, ἀνευ *without, aside from*; and with some adverbs, as ἔξω εἶναι τοῦ κακῶς πάσχειν *to be out of reach of injury*.

a. The infinitive with τοῦ is often used, without a preposition, to denote the PURPOSE (especially a negative purpose): τοῦ μὴ διαφεύγειν τὸν λαγῶν ἐκ τῶν δικτύων, σκοποὺς καθίσταμεν *that the hare may not escape out of the nets, we set watchers*.

782. DATIVE: ταῦτα οὐκ ἦν ἐμποδῶν τῷ τοὺς Φωκίας σώζεσθαι *these things were no bar to the preservation of the Phocians*. Especially as dative of means, cause, or manner: κεκράτηκε τῷ πρότερος πρὸς τοὺς πολεμίους ἰέναι *he has triumphed by marching first against the enemy*, αἱ καλῶς πολιτευόμεναι δημοκρατίαι προέχουσι τῷ δικαιοτέραι εἶναι *well conducted democracies are superior in being more just*. Also with prepositions, as ἐν *in*, ἐπὶ *on the ground of or on condition that*, πρὸς *in addition to*: ἐν τῷ ἑκάστον δικαίως ἄρχειν ἡ πολιτεία σώζεται *when each administers his office justly, the order of the state is preserved (in and through the just administration)*.

Infinitive with ἄν.

783. The infinitive takes ἄν, where a finite verb, standing independently, would take it. Thus the inf. with ἄν corresponds

a. to the POTENTIAL OPTATIVE with ἄν (722): *μάλιστα οἶμαι ἄν σοῦ πυθέσθαι* (independent construction *μάλιστα ἄν πυθοίμην*) *I think that I should learn best from you*;—and with expressed condition (748): *δοκεῖτέ μοι (777) πολὺ βέλτιον ἄν περὶ τοῦ πολέμου βουλευσασθαι* (indep. *βέλτιον ἄν βουλευσάισθε*), *εἰ τὴν τόπον τῆς χώρας ἐνδυμηδείητε* *it appears to me that you would take much better counsel concerning the war, if you should consider the situation of the country.*

b. to the HYPOTHETICAL INDICATIVE with ἄν (746): *Κῦρος εἰ ἐβίωσεν, ἄριστος ἄν δοκεῖ ἄρχων γενέσθαι* (indep. *ἄριστος ἄν ἐγένετο*) *it seems probable that Cyrus, if he had lived, would have proved a most excellent ruler.* So with implied condition (751): *τοὺς ταῦτα ἀγνοούντας Σωκράτης ἀνδραποδώδεις ἄν ἐκεκλήσθαι ἡγήετο* (indep. *εἰ τινες ταῦτα ἡγνόουν, ἀνδραποδώδεις ἄν ἐκέκληντο*) *Socrates thought that persons ignorant of these things (if such there were) would be called slavish.*

REM. c. The particle ἄν, though belonging to the infinitive, may be attached to the principal verb, or to other emphatic words in the sentence: see the foregoing examples.

Infinitive for the Imperative.

784. This occurs in the second (seldom in the third) person. It is rarely found in Attic prose.

In this use of the inf., its subject, if expressed, is put in the nom.; a predicate-noun belonging to the subject is put in the same case: *Ἦμ. παῖδα δ' ἐμοὶ λῦσαι τε φίλην, τὰ τ' ἄποινα δέχεσθαι* *release to me my dear child, and accept the ransom*, *Ἦμ. θαρσάν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι* *with courage now, Diomedes, fight against the Trojans*, *σὺ, Κλεαρίδα, τὰς πύλας ἀνοίξας ἐπεκθεῖν* *do thou, Clearidas, having opened the gates, hasten out against (the enemy).*

D. PARTICIPLE.

For the nature of the participle, as a verbal adjective, but different from other verbal adjectives, see 762. For the agreement of the participle with its substantive or subject, see 498.

Attributive Participle.

785. The participle, like the adjective (488 a), may express an attribute of its substantive or subject (493):

πόλις εὐρείας ἄγν ἄς ἔχουσα (= *πόλις εὐρυνάγνια* *Ἦμ.*, or *πόλις ἥ εὐρέας ἀγνιάς ἔχει*) *a city having broad streets*, *αἱ καλούμεναι Αἰδίου νῆσοι* *the so-called islands of Aëdhus*, *ὁ παρὼν καιρὸς* *the present occasion*.—The participle is always attributive, when it follows the article (492 d).

786. The attributive participle is often found, with omitted subject, used as a substantive (509):

οἱ παρόντες *the (persons) present*, ὁ τυχὼν *whoever happens*, παρὰ τοῖς ἀρίστοις δοκοῦσιν εἶναι *with those who appear to be best*, πλέομεν ἐπὶ πολλὰς ναῦς κεκτημένους *we are sailing against (men) who possess many ships*.—Such participles are often to be translated by substantives: ὁ δράσας *the doer*, οἱ λέγοντες *the speakers*, προσήκοντές τινες *some relatives*, πόλις πολεμούντων *a city of belligerents*, τὰ δέοντα *the duties*, πρὸς τὸ τελευταῖον ἐκβάν ἕκαστον τῶν πρὶν ὑπαρξάντων κρίνεται *by the final issue is each one of the previous measures judged of*.

a. Participles thus used sometimes take a *genitive*, like substantives, especially in poetry: τὰ συμφέροντα τῆς πόλεως (563) *the advantages of the state*, τὸ δοξάζον τῆς ψυχῆς (559) *the thinking (part) of the soul*, poet. ὁ ἐκείνου τεκῶν (563 a) *his parent*.

b. The participle with the neuter article is rarely used in an *abstract* sense, like the infinitive: τὸ μὴ μελετῶν *the not-exercising, failure to exercise* (= τὸ μὴ μελετᾶν). In prose, this is nearly confined to Thucydides.

Predicate-Participle.

787. The predicate-participle, like the predicate-adjective (488 b), is brought into connection with its subject *by the sentence*. It is called CIRCUMSTANTIAL, when it is *loosely* related to the principal verb, adding a *circumstance* connected with the action; and SUPPLEMENTARY, when it is *closely* related to the principal verb, *supplying* an *essential* part of the predicate.

a. These subdivisions of the predicate-participle are not in all cases clearly distinguished, but run into each other.

Circumstantial Participle.

788. The circumstance, denoted by the participle, may be related in various ways to the action of the principal verb. Thus there is always a relation of

a. TIME (for the tenses of the participle, see 714–18): ταῦτα εἰπὼν ἀπῆεν *after saying these things, he went away*, γελῶν εἶπε *he spoke laughing* (at the same time), προσέχετε τοῖς ἀναγινωσκομένοις τὸν νοῦν *give your attention to these things, while they are being read*, Ἀλκιβιάδης ἔτι παῖς ὢν ἐθαυμάζετο *Alcibiades, while yet a boy, was admired* (in such cases ὢν cannot be omitted), ἐπὶ Ἀρχύτᾳ ἐφορεύοντος Λύσανδρος εἰς Ἔφεσον ἀφίκετο *while Archytas was ephor, Lysander came to Ephesus*.

Sometimes the participle may be rendered by an *adverbial expression*: ἀρχόμενος *at first*, τελευτῶν *at last*, διαλιπὼν χρόνον *after an interval of time*, εὖ (καλῶς) ποιῶν *with right*. Similarly πολλῇ τέχνῃ χρώμενος *with much art*, τὰς ναῦς ἀπέστειλαν ἔχοντα Ἀλκίδα *they despatched Alcidas with the ships*. Observe also such forms as φλυαρεῖς ἔχων *thou art trifling* (holding on to it) *continually*, ἀνοιγε ἀνύσας *open with despatch*, ἥκει τὰ κακὰ φερόμενα *the evils are come with a rush* (lit. borne on, with haste and violence).

789. But the participle may denote also

b. MEANS: ληϊζόμενοι ὥσι *they live by plundering*, οὐκ ἔστιν ἀδικοῦντα δύναιμι βεβαίαν κτήσασθαι *it is not possible (for any one) by wrong-doing to gain firm power*.

c. CAUSE: *τούτων τῶν κερδῶν ἀπείχοντο αἰσχρὰ νομίζοντες εἶναι* from these gains they abstained, because they considered them to be shameful.—Thus *τ παθόν* having suffered what? and *τί μαθόν* having learned what? are used in asking, with surprise or severity, the reason of some fact: *τί γὰρ μαθόντες τοὺς θεοὺς ὑβρίζετε* for with what idea did you insult the gods?

d. END. The future participle often denotes purpose: *παρελήλυθα συμβουλεύσω* ἡμῶν I have come forward to advise you, *τὸν ἀδικούντα παρὰ τοὺς δικαστὰς ἄγειν δεῖ* δικὴν δάσονται it is necessary to bring the evil-doer before the judges, in order that he may suffer punishment (lit. give justice).

e. CONDITION: *τοῖς Ἀθηναίοις πολεμοῦσιν ἄμεινον ἔσται* it will be better for the Athenians, if they make war.—Even an attributive participle may imply a condition on which the verb depends: *ὁ μὴ δαρεῖς ἄνθρωπος οὐ παιδεύεται* the man who is not whipped is not educated (if not whipped, he is not educated). The conditional participle with *μή* can often be rendered by *without*: *οὐκ ἔστιν ἄρχειν μὴ δίδόντα μισθόν* it is not possible to command without giving pay (774).

f. CONCESSION (cf. 874): *τὸ ὕδωρ εὐωτότατον ἄριστον ὅν* water is the cheapest (of all things), though it is the best, *ὕμεις ὑφορώμενοι τὰ πεπραγμένα καὶ δυσχεραίνοντες ἤγαγε τὴν εἰρήνην ὅμως* you, though you were suspicious as to what had been done, and were dissatisfied, continued to observe the peace notwithstanding.

REM. g. It must be remembered that the Greek participle, while it stands in all these relations, does not express them definitely and distinctly. Hence the different uses run into each other, and cases occur in which more than one might be assigned: thus *τοὺς φίλους ἐδωργετοῦντες καὶ τοὺς ἐχθροὺς δυνήσεσθε κολάζειν* by benefiting your friends (means), or if you benefit your friends (condition), you will be able also to chastise your enemies.

Participle with Case Absolute.

790. The circumstantial participle may be connected in its various uses (788–9) with a *genitive* (less often an *accusative*) *absolute*, i. e. not immediately dependent on any word in the sentence.

GENITIVE ABSOLUTE. The participle with genitive absolute may denote

a. TIME: *Περικλέους ἡγουμένου, πολλὰ καὶ καλὰ ἔργα ἀπεδείξαντο οἱ Ἀθηναῖοι* while Pericles was their leader, the Athenians accomplished many noble works, *τούτων λεχθέντων, ἀνέστησαν καὶ ἀπῆλθον* after these things were said, they rose up and went away.

b. MEANS: *τῶν σωμάτων θηλυνομένων, καὶ αἱ ψυχὰς ἀρρωστώτεραι γίγνοντα.* (the body being enfeebled) by the enfeebling of the body, the spirit also is made weaker.

c. CAUSE: *οὐδὲν τῶν δεόντων ποιοῦντων ὑμῶν, κακῶς ἔχει τὰ πράγματα* because you are not doing any of your duties, your affairs are in bad condition.

d. CONDITION: *οὐκ ἂν ἦλθον δεῦρο, ὑμῶν μὴ κελευσάντων* (= εἰ μὴ ὑμεῖς ἐκελεύσατε) I should not have come here, if you had not commanded it, poet. *γένοιτ' ἂν πᾶν, θεοῦ τεχνωμένου* (= εἰ θεὸς τεχνῶτο) every thing would come to pass, should a divinity contrive.

e. CONCESSION: *πολλῶν κατὰ γῆν καὶ θάλατταν θηρίων ὄντων, τοῦτο μέγιστόν ἐστι* though there are many wild animals on land and sea, this one is the greatest.

791. The Greek construction of the genitive absolute differs from the Latin *ablative absolute* in several respects:

a. The subject of the participle is often omitted, when it is easily understood from the context or from the meaning of the participle: *ἐντεῦθεν προΐδωντων, ἐφαίνετο ἵχνια ἵππων* as *they* (the army of Cyrus) *were proceeding from thence, there appeared tracks of horses, ὕοντος* (Zeus raining, cf. 504 c) *while it was raining*. The subject is omitted, also, when it is indeterminate, see 792 b.

b. The participle of *εἶμι* *to be* cannot be omitted, where the sense requires it, as in *σοῦ παιδὸς ὕντος* (but Lat. *te puero*) *when thou wert a boy*. Except in connection with the adjectives *ἐκὼν* and *ἄκων*, which closely resemble participles: *ἐμοῦ ἐκόντος with my consent, ἐμοῦ ἄκοντος against my will*.

c. The Greek, as it has perfect and aorist participles in the active voice, uses the construction of the case absolute much less often than the Latin: *ὁ Κῦρος τὸν Κροῖσον νικήσας κατεστρέψατο τοὺς Λυδοὺς*, Lat. *Cyrus, Croeso victo, Lydos sibi subiecit*.

d. The genitive absolute is sometimes used, even where the subject of the participle is at the same time dependent on other words in the sentence: *ταῦτ' εἰπόντος αὐτοῦ, ἔδοξέ τι λέγειν τῷ Ἀστυάγει* (= *ταῦτ' εἰπὼν ἔδοξε*) *when he had said these things, he appeared to Astyages to say something (important), διαβεβηκότος Περικλέους, ἡγγέλθη αὐτῷ* (= *διαβεβηκότι Περικλεῖ ἡγγέλθη*) *when Pericles had crossed over, word was brought to him*.

792. ACCUSATIVE ABSOLUTE. Instead of the genitive absolute, the accusative is used when the participle is impersonal (494 a), i. e.

a. when the SUBJECT of the participle is an INFINITIVE: *οὐδεὶς, ἐξὸν εἰρήνην ἄγειν, πόλεμον αἰρήσεται* *no one, (it being permitted him) when he is permitted to keep peace, will choose war, προσταχθέν μοι Μένωνα ἄγειν εἰς Ἑλλάσποντον, ῥαχόμεν διὰ τάχους* (it being commanded) *when a command was given me to convey Menon to the Hellespont, I went in haste, κραυγῇ οὐκ ὀλίγη ἐχρώντο, ἀδύνατον ὃν ἐν νυκτὶ ἄλλω τῷ σημῆναι* *they made no little outcry, (it being impossible) as it was impossible in the night to give signals by any other means*. The infinitive is sometimes understood: *οὐδεὶς τὸ μείζον αἰρήσεται, ἐξὸν τὸ ἔλαττον* (sc. *αἰρεῖσθαι*) *no one will choose the greater (of two evils), when it is permitted (to choose) the less*.

b. when the SUBJECT is INDETERMINATE: *τούτων οὐδὲν γίγνεται, δέον πάντων μάλιστα γίνεσθαι* *none of these things takes place, though it is above all necessary (something requires) that they should take place*.—Yet in this case the participle is commonly put in the genitive, if the corresponding verb is not ordinarily impersonal: *οὕτως ἐχόντος* or *ἐχόντων* (it being thus, things being thus) *in this state of things*. So, also, when the subject is a dependent sentence: *σημανθέντων τῷ Ἀστυάγει ὅτι πολέμιοι εἰσιν ἐν τῇ χώρᾳ* *when it was reported to Astyages that enemies were in the land* (for the plural, cf. 518 a, b).

793. After *ὥς* (795 c) and *ὥσπερ*, the accusative absolute is sometimes found, even when the participle is not impersonal:

τοὺς υἱεῖς οἱ πατέρες εἰργουσιν ἀπὸ τῶν πονηρῶν, ὥς τὴν τούτων ὁμιλίαν κατάλυσιν οὖσαν ἀρετῆς *fathers keep their sons away from evil men, thinking that their society is the destruction of virtue, σιωπῇ ἐδείκνουν, ὥσπερ τοῦτο προσηγομένην αὐτοῖς* *they were supping in silence, just as if this was enjoined upon them*.—Rarely so, without preceding *ὥς* or *ὥσπερ*: *προσηγον αὐτῷ τοῦ κλήρου μέρος* *since a part of the inheritance belonged to him, δόξαντα δὲ ταῦτα* *but these things having been resolved on* (also *δόξαν ταῦτα*, where perhaps *ποιεῖν* should be supplied).

794. A participle with case absolute is often connected by conjunctions to a circumstantial participle in construction with the sentence:

εἰσήλδομεν εἰς τὸν πόλεμον ἔχοντες τριῆρεις τετρακοσίας, ὑπαρχόντων δὲ χρημάτων πολλῶν we entered into the war, having four hundred triremes, and (with) many resources belonging to us, *τῷ τείχει προσέβαλον ἀσθενεῖ καὶ ἀνδρώπων οὐκ ἐνόντων* they attacked the wall, because it was weak, and there were no men on it.

Adjuncts of the Participle.

795. The relations of the circumstantial participle, in its various uses (788-90), to the action of the principal verb, are rendered more distinct by adding certain particles, which may be called adjuncts of the participle. Thus,

a. *τότε, εἴτα, ἔπειτα, οὕτως* represent the action of the principal verb as SUCCEEDING that of the participle. They are placed *after* the participle, and, as it were, repeat its meaning: *καταλιπὼν φρουρὰν οὕτως ἐπ' οἴκου ἀνεχώρησε* he left a garrison, and thus (after doing this) marched home again.

b. *εὐθὺς* (placed *before* the participle) represents the succession as IMMEDIATE: *τῷ δεξιῷ κέρα εὐθὺς ἀποβεβηκότι ἐπέκειντο* they fell upon the right wing immediately after its landing.

c. *ἅμα* at the same time and *μεταξὺ* between represent the two actions as CONTEMPORANEOUS: *οἱ Ἕλληνες ἐμάχοντο ἅμα πορευόμενοι* the Greeks were fighting while upon the march, *λέγοντός σου, μεταξὺ μοι γέγονε ἡ φωνή* even while thou wert speaking, the voice came to me. They are commonly placed *before* the participle.

d. *ἅτε* (also *οἷον, οἷα*) with the participle gives a CAUSAL meaning: *κατέδραπε πάνυ πολὺ, ἅτε μακρῶν τῶν νυκτῶν οὐσῶν* he slept a great deal, because the nights were long. It denotes something actual (OBJECTIVE), and differs thus from the following.

e. *ὥς* with the participle represents its meaning as SUBJECTIVE, that is, as thought, felt, or uttered, by some person: *Σωκράτην ποδοῦσιν ὥς ὠφελιμώτατον ὄντα πρὸς ἀρετῆς ἐπιμέλειαν* they regret Socrates, because (as they think) he was most useful for the cultivation of virtue, *δανυμάζονται ὥς σοφοί τε καὶ εὐτυχεῖς ἄνδρες γεγενημένοι* they are admired as having been (in the view of their admirers) both wise and fortunate men, *λέγει ὥς διδακτοῦ εὐσης τῆς ἀρετῆς* he speaks in the belief that virtue is a thing that can be taught, poet. *ἔξεστι φωνεῖν, ὥς ἐμοῦ μόνης πέλας* (sc. οὐσης, omitted contrary to 791 b) you are at liberty to speak aloud, assured that I alone am near, *ἵνα πρὸς τὴν ἐκκλησίαν ἦκοιεν, ὥς δὴ ξυγγενεῖς ὄντες τῶν ἀπολωλότων* that they might come into the assembly, pretending that they were kinsmen of those who had perished, *ἀπεβλέψατε πρὸς ἀλλήλους, ὥς αὐτοὺς μὲν ἔκαστος οὐ ποιήσων τὸ δόξαν, τὸν δὲ πλησίον πράξοντα* (793) ye looked to one another, expecting each that he himself would not do what was resolved on, but that his neighbor would accomplish it.

f. *καίπερ* (less often *καί*) with the participle gives a CONCESSIVE meaning and is rendered *though*: *καίπερ οὕτω σοφὸς ὢν, βελτίων ἂν γένοιτο* though thou art so wise, thou couldst become better. In Hm., the *καί* and *πέρ* are often separated (cf. 477): *οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἦδὺν γέλασσαν* but they, although troubled, laughed pleasantly at him; or *πέρ* alone is used in the same sense: *ἀχνύμενοί περ*.—"Ομως yet with the principal verb, expresses the same meaning: Hd. *ὑστερον ἀπικόμενοι τῆς συμβολῆς ἰμείροντο ὅμως δεῖσασθαι τοὺς Μήδους* though they came too late for the engagement, they yet desired to look upon the Medes.

Supplementary Participle.

796. The supplementary participle supplies an essential part of the predicate. It may belong either to the subject or to the object of the principal verb:

a. to the SUBJECT: *παύεσθε αἰεὶ περὶ τῶν αὐτῶν βουλευόμενοι* *cease consulting forever on the same matters*, ἴσσι λυπηρὸς ὧν *know that you are offensive*.

b. to the OBJECT: ὁ πόλεμος ἔπαυσεν ἡμᾶς αἰεὶ περὶ τῶν αὐτῶν βουλευομένους *the war compelled us to cease consulting forever on the same matters*, οἶδα αὐτὸν λυπηρὸν ὄντα *I know that he is offensive*.

797. The action of the supplementary participle is represented, through its connection with the principal verb,

1. AS BEING OR APPEARING TO BE.

So with εἶμι *to be*, ὑπάρχω *to be* (orig. to begin to be), ἔχω *(to hold one's self, and hence) to be*,—φαίνομαι *to appear* (802), φανερός (δηλός) εἶμι *to be manifest*, ἔοικα *I seem*.—So with verbs of SHOWING (causing to appear): δείκνυμι (δηλῶ, ἀποφαίνω) *to show*, ποιέω *to represent*, ἐξελέγχω *to convict*, ἀγγέλλω *to announce*, ὁμολογέω *to acknowledge*.

Thus εἰ τοῖς πλείοσιν ἀρέσκοντές ἐσμεν *if we are acceptable to the majority*, ὥσπερ προσήκόν ἐστι or ὥσπερ προσήκον *as it is proper*. For the participle used with εἶμι to supply certain parts of the verb, see 385, 392-3, 713.—κηρύξας ἔχω *I have proclaimed* (lit. having proclaimed I hold myself thus): this is chiefly poetic. Constructions like ἀννούμενοι δούλους ἔχουσι *they purchase slaves and hold them*, belong to 788.—ἀποφαίνουσι τοὺς φεύγοντας πάλαι πονηροὺς ὄντας *they show that the exiles were long ago bad*, Φίλιππος πάντα ἕνεκα ἑαυτοῦ ποιῶν ἐξελέγχεται *Philip has been convicted of doing all things for himself*.

798. 2. AS BEGINNING, CONTINUING, OR CEASING, to be.

So with ἄρχομαι *to begin* (691), διατελέω (διάγω) *to continue*, παύω *to make one cease*, παύομαι (λήγω, ἐπέχω) *to cease*, δια- (ἐπι-) λείπω *to leave off, intermit*; also ἀπαγορεύω *to give over*, ἁλλέλω *to fail*.—Thus διατελὼ εὖνοιαν ἔχων πᾶσιν ὑμῖν *I continue to bear good-will to you all*, ἐπίσχεσ ὀργιζόμενος *cease to be angry*, Ἀγησίλαος οὐκ ἀπείπε μεγάλων καὶ καλῶν ἐφίμενος *Agésilæus did not give up aiming at great and honorable things*.

799. 3. as an object of PERCEPTION, KNOWLEDGE, REMEMBRANCE, and the contrary.

So with αἰσθάνομαι *to perceive*, νομίζω *to consider*, ὁράω *to see*, περιοράω *to (over)look*, ἀκούω *to hear*, μανθάνω *to learn* (802), πυνθάνομαι *to learn by inquiry*, εὐρίσκω *to find*, λαμβάνω *to (catch) detect*, ἀλίσκομαι (φωράομαι) *to be detected*,—οἶδα (ἐπίσταμαι, γινώσκω) *to know* (802), ἀγνοέω *to be ignorant*,—μémνημαι *I remember* (802), ἐπιλανθάνομαι *to forget*.

Thus εἶδον τοὺς πολεμίους πελάζοντας *they saw the enemy approaching*, ἡδέως ἀκούω Σωκράτους διαλεγόμενου *I gladly hear Socrates discoursing*, ἢ ἐπιβουλεύων ἀλίσκεται *if he should be detected in laying plots*, εὐήδης ἐστὶν ὅστις ἀγνοεῖ τὸν ἐκεῖθεν (cf. 618 a) πόλεμον δεῦρο ἵκοντα *foolish is (any one) who does not know that the war subsisting there will come hither*.

a. σύνοιδά μοι may take the participle either in the nominative or in the dative: ἑαυτῷ ξυνήδειν οὐδὲν ἐπιστάμενος or ἐπισταμένῳ *he was conscious that he*

knew nothing. When it means to *know by privily with another*, it may have an object and participle in the accusative.

800. 4. as an object of ENDURANCE OR EMOTION.

So with *φέρω* to bear, *ἀνέχομαι* to support, *καρτερέω* to endure,—*χαίρω* (*ἥδομαι, τέπομαι*) to be pleased, *ἀγαπάω* to be content, *ἀγανακτέω* (*ἄχθομαι, χαλεπῶς φέρω*) to be vexed, displeased, *ὀργίζομαι* to be angry, *αἰσχύνομαι* to be ashamed (802), *μεταμέλoui* (*μεταμέλει μοι*) to repent: also *κάμνω* to be weary. —Thus *δύναται λοιδορούμενος φέρειν* he is able to bear being reviled, *χαίρει ἐπαινούμενος* he delights in being praised, *μεταμέλει αὐτῷ ψευσαμένῳ* he repents of having lied, *μανθάνων μὴ κάμνε* be not weary in learning.

a. The participle with verbs of emotion might be regarded as the *circumstantial* used to express means or cause.

801. 5. as *taking place* in some general MANNER indicated by the principal verb.

So, as taking place WELL or ILL, indicated by *εὖ* (*κακῶς*) *ποιῶ*; WRONGLY, by *ἀδικοῶ, ἀμαρτάνω*; WITH SUPERIORITY OR INFERIORITY, by *νικάω, ἡττάομαι*; BY CHANCE, by *τυγχάνω*, poet. *κυρέω*; WITHOUT NOTICE, by *λανθάνω*; BEFORE the action of another, by *φθάνω*; etc.—Thus *ἀδικεῖτε πολέμου ἄρχοντες καὶ σπονδὰς λύοντες* ye do wrong in commencing war and breaking truce, *ἔτυχον ὀπλῖται ἐν τῇ ἀγορᾷ καθεύδοντες* heavy-armed men, as it chanced, were sleeping in the market-place, *ἔλαθε τὸν Κῦρον ἀπελθὼν* he departed without the knowledge of Cyrus, *ἔλαθον διαφθαρέντες* (sc. *ἑαυτοὺς* unnoticed by themselves) they were ruined unawares, *φθάνει τοὺς φίλους εὐεργετῶν* he anticipates his friends in conferring benefits.

a. With *τυγχάνω*, the participle may be omitted where it is readily supplied from the connection: *περιέτρεχον ὅπῃ τύχοιμι* (sc. *περιτρέχων*) I was running about wherever I might chance.

802. GENERAL REMARK. With many of these verbs, an infinitive may be used in the same sense; but often there is a difference of meaning.

Thus *φαίνεται πλουτῶν* he appears to be rich (is rich and appears so), but *φαίνεται πλουτεῖν* he has the appearance (perhaps deceptive) of being rich; *αἰσχύνομαι λέγων* I speak with shame, but *αἰσχύνομαι λέγειν* I am ashamed to speak (and therefore do not speak); *οἶδε* (*μανθάνει*) *νικῶν* he knows (learns) that he is victorious, but *οἶδε* (*μανθάνει*) *νικᾶν* he knows (learns) how to be victorious; *μέμνημαι εἰς κίνδυνον ἐλθὼν* I remember that I came into danger, but *μέμνημαι τὸν κίνδυνον φεύγειν* I am mindful to shun the danger.

Participle with ἄν.

803. The participle takes ἄν, where a finite verb, standing independently, would take it (783). Thus the participle with ἄν corresponds

a. to the POTENTIAL OPTATIVE with ἄν (722): *τὰς ἄλλας πόλεις ὑπερεώραν, ὥς οὐκ ἂν δυναμένης βοηθῆσαι* (indep. *οὐκ ἂν δύναιντο*) the other cities they overlooked, supposing that they would not be able to give aid; —also with expressed condition (748): *ἐγὼ εἰμι τῶν ἡδέως ἂν ἐλεγχθέντων, εἴ τι μὴ ἀληθὲς λέγω* (750), *ἡδέως δ' ἂν ἐλεξάντων, εἴ τις μὴ ἀληθὲς λέγοι* (indep. *οἱ ἂν ἐλεγχθεῖεν, ἐλέγξειαν*) I am one of those who would gladly be confuted, if I say anything untrue. but would gladly confute another, if he should say anything untrue.

b. to the HYPOTHETICAL INDICATIVE with *ἐν* (746): *Φίλιππος Ποτίδαιαν ἐλὼν καὶ δυνηθεὶς ἂν αὐτὸς ἔχειν, εἰ ἐβουλήθη, Ὀλυνθίοις παρέδωκε* (indep. *ἐδυνήθη ἐν*) *Philip, when he had taken Potidaea, and would have been able to keep it himself, if he had wished, gave it up to the Olynthians.*

VERBAL ADJECTIVES IN ΤΕΟΣ.

For the meaning of the verbal adjectives in *τός* and *τέος*, see 398.

804. The verbal adjective in *τέος*, when used as a predicate with *εἰμί*, has a twofold construction, personal and impersonal. The latter gives prominence to the necessary *action* expressed by the verbal; the former, to the *object* of that necessary action. The copula *εἰμί* is very often omitted, see 508 a.

a. In the PERSONAL construction, the object of the action is put in the nominative (693), and the verbal agrees with it:

οὐ πρό γε τῆς ἀληθείας τιμητέος ἀνὴρ a man is not to be honored before the truth, *ἡ πόλις τοῖς πολίταις ὠφελήτεια ἐστὶ* the state must be aided by the citizens. — With the *infinitive* or *participle* of *εἰμί*, the object and the verbal may be put in other cases: *ἃ τοῖς ἐλευθέροις ἡγοῦντο εἶναι πρακτέα* things which they thought were to be done by freemen, *πολλῶν ἔτι μοι λεκτέων ὄντων* there being many things yet to be said by me.

b. In the IMPERSONAL construction, the verbal stands in the neuter (*τέον* or *τέα*, cf. 518 a), and the object is put in an oblique case, the same which the verb itself would take:

τὴν εἰρήνην ἀκτέον ἐστὶ it is necessary to observe the peace, *ἀπτέον ἡμῖν τοῦ πολέμου* we must take hold of the war, *οὓς οὐ παραδοτέα ἐστὶ* who must not be surrendered.

805. The verbal in *τέος* takes the AGENT (or doer of the action) in the DATIVE, cf. 600.

For examples, see the sentences given above. With the impersonal construction, the agent is sometimes put in the *accusative* (perhaps because the verbal was thought of as equivalent to *δεῖ* with the infinitive): *καταβατέον ἐν μέρει ἕκαστον* each one must descend in turn, *οὐδενὶ τρόπῳ ἐκόντας ἀδικητέον* by no means should (men) willingly do injustice.

806. a. The verbal in *τέος* may also have an *indirect* object, like the verb from which it comes: *οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστὶ* who must not be surrendered to the Athenians.

b. The verbal in *τέος* sometimes shows the meaning of the *middle voice*: *πειστέον* one must obey (*πείθω* to persuade, mid. obey), *φυλακτέον* one must guard against (*φυλάσσω* to watch, mid. guard against), *ἄπτεον* one must take hold of (*ἄπτω* to fasten, mid. touch).

PECULIARITIES IN THE CONSTRUCTION OF RELATIVE SENTENCES.

Attraction. Incorporation.

807. A relative pronoun agrees with its antecedent in *number* and *gender* (503), but stands in any *case* required by the construction of its own sentence. Yet there is often an irregular agreement in case (*attraction*), as well as a peculiar arrangement (*incorporation*), which bring the relative sentence into closer connection with its antecedent. They occur only when there is a close connection in sense, the relative sentence qualifying its antecedent like an attributive.

808. I. **ATTRACTION.** The relative often varies from the case required by its own sentence, being *attracted*, or drawn into the case of its antecedent.

Thus the relative may be attracted—1. from the ACCUSATIVE to the GENITIVE: μένησθε τοῦ ὄρκου οὐδ' ὁμωμόκατε (instead of ὃν ὁμ.) *remember the oath which ye have sworn*.—2. from the ACCUSATIVE to the DATIVE: τοῖς ἀγαθοῖς οἷς ἔχομεν ἄλλα κτησόμεθα (for ἃ ἔχομεν) *by means of the advantages which we have, we will acquire others*.

a. The relative is seldom attracted FROM any case but the accusative (the object of a verb), or to any case but the genitive or dative. But when *incorporation* occurs, other varieties of attraction are sometimes found with it: ὧν ἐντυγχάνω μάλιστα ἀγαθαῖ σε (for τούτων οἷς) *of those whom I meet with, I admire thee most*, εἴ σοι δοκεῖ ἐμμένειν οἷς ἄρτι ἔδοξεν ἡμῖν (for τούτοις ᾗ) *if it seems to you best to adhere to those things which seemed best to us just now*. Cf. 810.

809. II. **INCORPORATION.** The antecedent is often *incorporated*, or taken up, into the relative sentence.

The relative and antecedent must then agree in case. Hence—1. The antecedent may conform to the case of the relative: εἰ τινα ὁρῶν κατσκευάζοντα ἧς ἄρχοι χώρας (for τὴν χώραν ἧς ἄρχοι) *if he saw any one improving the district of which he was governor*.—2. The relative may conform to the case of the antecedent (*attraction*): πρὸς αἷς παρὰ Λυσάνδρου ἔλαβε ναυσὶ (for ταῖς ναυσὶ ἃς ἔλαβε) *in addition to the ships which he received from Lysander*.—3. When both regularly stand in the same case, no change occurs: μὴ ἀφέλησθε ὑμῶν αὐτῶν ἣν πάλαι κέκτησθε δόξαν καλὴν *do not take away from yourselves the honorable reputation which you long possess*.

a. If the antecedent in its ordinary position would take an article, this usually disappears in the relative sentence. See the examples just given.

810. **ANTECEDENT OMITTED.** When the antecedent is omitted (510), it is virtually contained in, and supplied by, the relative sentence. Constructions of this kind are regarded, therefore,

813. NEUTER RELATIVE. In some cases of omitted antecedent, the neuter relative has a free construction with the force of *ὅτι* or *ὥστε* :

*προσῆκει χάριν αὐτοῖς ἔχειν ὧν ἐσώθησαν ὑφ' ὑμῶν (ὧν = τούτων ὅτι, 518 b) ἢ become them to be grateful for this, that they were saved by you. So ἀντ' ὧν in return for (this) that, ἐξ ὧν in consequence of (this) that (cf. οὐνεκα, ὁδοῦνεκα, 869, 3). So also ἐφ' ᾧ, ἐφ' ᾗτε (= ἐπὶ τούτῳ ὥστε) on condition that, often used with the infinitive: οἱ τριάκοντα ἡρέθησαν ἐφ' ᾧτε συγγράψαι νόμους the thirty were chosen on the condition that they should draw up laws. *Ild.* has ἐπὶ τούτῳ ἐπ' ᾧτε with the same meaning.*

a. The neuter relative is used with prepositions in several expressions of time and place: ἐξ οὗ (= ἐκ τούτου ἐν ᾧ from that point of time at which) since, ἀφ' οὗ since, ἐν ᾧ while, εἰς ὃ (= εἰς τοῦτο ἐν ᾧ) till, μέχρι (ἄχρι) οὗ until, also to where (to that point of space at which). So with other relatives: ἐξ οὗτου since, μέχρι ὅσου as far as where. *Ild.* sometimes uses μέχρι οὗ, like μέχρι, with a genitive.

For special uses of sentences which begin with neuter relatives, see 823.

Other constructions which require particular notice are the following:

814. Οἷος (full form τοιοῦτος οἷος) is often used with the infinitive, and means of such sort as to, proper for. And so οἷοστε in such condition as to, able to; ὅσος of such amount as to, enough to.

Thus οὐκ ἦν ὥρα οἷα ἄρδειν τὸ πεδίον *it was not a proper season to water the plain*, οὐχ οἷοίτε ἦσαν βοηθῆσαι *they were not able to render assistance*, ἔχομεν ὅσον ἀποζῆν *we have enough to live*.

815. Οἷος and ὅσος are sometimes used where, in supplying the antecedent, we must supply with it an idea of "thinking," "considering": ἀπέκλαον τὴν ἐμαντοῦ τύχην, οἷον ἀνδρὸς ἐταίρου ἐστερημένος εἶην (sc. λογιζόμενος τοιοῦτον ἄνδρα οἷον considering the kind of man of whom, etc.) *I bewailed my own fortune in that I had been deprived of such a man as a companion*, *Hm.* αἵματος εἰς ἀγαθοῖο, οἷ' ἀγορεύεις (sc. τινὶ λογιζομένῳ τοιαῦτα οἷα in the view of one who considers, etc.) *thou art of good blood, to judge from such things as thou art saying*. Similarly εὐδαίμων μοι ἀνὴρ ἐφαίνετο, ὥς ἀδεῶς καὶ γενναίως ἐτελεύτα *the man appeared to me happy (considering the way in which) in that he died so fearlessly and nobly*.

a. The same relatives, οἷος, ὅσος, and ὥς, are used in EXCLAMATIONS, where we should employ interrogatives: ὦ πάππε, ὅσα πράγματα ἔχεις ἐν τῷ δείπνῳ *O grandfather, how much trouble you have in your supper* (oh! the amount of trouble which you have), ὥς ἡδὺς εἶ *how pleasant you are* (oh! the way in which you are pleasant).

816. When οἷος (seldom ὅσος, ἡλικός) would properly stand in the nominative, as a predicate with εἰμί, the copula εἰμί is often dropped, and the relative with its subject is attracted into the case of its antecedent: ἡδύ ἐστι χαρίζεσθαι ὄψοι σοι ἀνδρί (for τοιοῦτῳ οἷος σὺ εἶ) *it is pleasant to gratify a man such as thou art*. To this construction the article may be prefixed: τοῖς οἷοις ἡμῖν *to such as we are*. Yet sometimes the subject of the relative remains in the nominative: τοὺς οἷους ὑμεῖς μισεῖ συκοφάντας *he hates sycophants such as you are*. The form τοὺς οἷος οὗτος ἀνδράπους is also found.

a. By a similar attraction ὅστις gets the meaning of *any whatsoever*; and the same idiom extends to other indefinite relatives. This is always the case when -ουν is added: οὐκ ἐστι δικαῖον ἀνδρὸς βλάπτειν ὅντινουν ἀνθρώπων (for τινὰ ἵστισθουν ἐστι *any one whoever he is*) *it is not the part of a just man to injure*

any person whatsoever. So too *ὅστις* (or *ὅς*) *βούλει*, like Lat. *quivis*, is used for *τις ὃν βούλει*: *περὶ Πολυγνώτου ἢ ἄλλου ὅτου βούλει concerning Polygnotus or any other whom you please.*

b. A peculiar incorporation is seen in the phrases, *ἅσοι μῆνες* (as if *τοσαυτάκις ἅσοι μῆνες εἰσι* as many times as there are months) *monthly*, *ὅσαι ἡμέραι* (also *ὁσημέραι*) *daily*, etc.

817. INVERSE ATTRACTION. The antecedent, without being incorporated into the relative sentence, is sometimes attracted to the case of the relative.

In most instances of this kind, the relative sentence comes between the antecedent and the word on which it depends: *τὴν οὐσίαν ἣν κατέλιπεν οὐ πλείονος ἀξία ἦν* (for *ἡ οὐσία ἣν*) *the property which he left was of no more value, poet. τάσδ' ὥσπερ εἰσορᾶς ἤκουσι πρὸς σέ* (for *αἶδε ἄς*) *these (maidens) whom thou seest, are come to thee.* So with adverbs: *καὶ ἄλλοσε ὅποι ἂν ἀφίκη ἀγαπήσουσί σε* (for *ἄλλοθι*) *and in other places, wherever you may go, they will love you.*

a. In this way, *οὐδεὶς* is attracted by a following *ὅστις οὐ*: *οὐδενὶ ὅτφ οὐκ ἀποκρίνεται* (for *οὐδεὶς ἐστὶν ὅτφ οὐκ ἀπ.* *there is no one whom he does not answer*) *he answers every one.*

b. By a somewhat similar change, *θαυμαστόν ἐστιν ὅσος, ὅσου, etc.*, passes into *θαυμαστός ὅσος, θαυμαστοῦ ὅσου, etc.*; and in like manner, *θαυμαστόν ἐστιν ὥς*, into *θαυμαστῶς ὥς*. A few other adjectives show the same idiom. Thus *θαυμαστήν ὅσῃν περὶ σέ προθυμίαν ἔχει* *he has a wonderful degree of devotion for you, ὑπερφυῶς ὥς χαίρω* *I am prodigiously pleased.*

Other Peculiarities.

818. ONE RELATIVE WITH TWO OR MORE VERBS. The same relative may depend at once on two different verbs, even when these in their regular use require different cases.

a. The two verbs may stand in the same sentence, the one being a finite verb, the other an infinitive or participle: *καταλαμβάνουσι τείχος δ' ἐπιχειρῶμενός ποτε Ἀκαρνᾶνες κοινῷ δικαστηρίῳ ἐχρῶντο* (prop. *ᾧ ἐχρῶντο*) *they take a fortress which the Acarnanians, having once fortified (it), were using as a common place of judgment.*

b. The two verbs may stand in different sentences, one of them subordinat to the other: *αἰρούμεθα αὐτομόλους οἷς, ὅπταν τις πλείονα μισθὸν διδῶ, μεῖ ἐκείνων ἀκολουθήσουσι* (prop. *οἷ ἀκολουθ.*) *we choose (as guides) deserters, when any one may offer them larger pay, will follow those (who offer it).*

c. The two verbs may stand in co-ordinate sentences: *Ἀριαῖος, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστά* (prop. *ᾧ ἐδώκαμεν, ἀφ' οὗ ἐλάβομεν*) *Ariæus, whom we wished to make king, and (to whom) we gave, and (from whom) we received pledges, Hm. ἄνωχθι δέ μιν γαμέσθαι τῇ ὅτφ τε πατὴρ κέλεται, καὶ ἀνδάνει αὐτῇ* (prop. *ὅστις ἀνδάνει*) *bid her marry that one whom her father commands, and (who) is pleasing to herself.*

REM. d. In the last case (c), the Greek hardly ever repeats the relative, but often uses a personal pronoun (commonly *αὐτός*) instead: *οἱ πρόγονοι, οἷς οὐ ἐχαρίζοντο οἱ λέγοντες, οὐδ' ἐφίλουν αὐτοὺς οὐρ ancestors, whom the speakers did not try to please, and were not caressing them, Hm. ἀντίθεον Πολύφημον, ὅν κράτος ἐστὶ μέγιστον πᾶσιν Κυκλώπεσσι, Θέωσα δέ μιν τέκε νύμφη* *the godlike Polyphemus, whose power is greatest among all the Cyclopes, and the nymph Thoosa bare him.*

819. VERB OMITTED. Where the same verb belongs to both sentences, antecedent and relative, it is sometimes omitted in one of them, especially in the relative sentence :

poet. φίλους νομίζουσ' οὕπερ ἂν πόσις σέθεν (sc. νομίζη φίλους) *considering as friends those whom your husband (may consider so), τὰ γὰρ ἄλλα ὅσαπερ καὶ ὑμεῖς ἐποιεῖτε* (sc. ἐποίει) *for all other things (he did) as many as you also were doing, ἔμοιον ἐμοὶ δοκοῦσι πεπονθέναι, οἷον εἴ τις εὖ σπείρων ἐφ' ἣν καρπὸν καταρῥεῖν they seem to me to have suffered the same thing as (one would suffer) if, while sowing well, he should let the crop perish.*—After relative adverbs, the omission is much more frequent: *ἔξεστιν, ὥσπερ Ἑγέλοχος* (sc. ἔλεγεν), *ἡμῖν λέγειν it is permitted us to speak, as Hegelochus (spoke), ὡς ἐμοῦ ἰόντος ὕπρ' ἂν ὑμεῖς* (sc. ἦτε) *οὕτω τὴν γνώμην ἔχετε as if I were going wherever you also (may go), so make up your mind, ἐπειδὴ οὐ τότε* (sc. ἔδειξας), *ἀλλὰ νῦν δείξον since thou didst not then (show), now at least show.*

820. PREPOSITION OMITTED. When the antecedent stands before the relative, a preposition belonging to both appears only with the first: *ἐν τρισὶ καὶ δέκα οὐχ ὅλοις ἔτεσιν οἷς ἐπιπολάζει* (for *ἐν οἷς*) *in not quite thirteen years, in which he is uppermost, οἱ μὲν ἐπ' ἐξουσίας ὀπίσης ἡβούλοντο ἐπραττον* (for *ἐφ' ὀπίσης*) *they were acting with as much license as they pleased.*

821. TRANSFER TO RELATIVE SENTENCE. Designations which belong most properly to the antecedent, are sometimes taken into the relative sentence: *εἰς Ἀρμενίαν ἦξειν, ἧς Ὀρόντας ἦρχε πολλῆς καὶ εὐδαίμονος* (for *πολλὴν καὶ εὐδαίμονα*) *they would come to Armenia, of which Orontas was governor, an extensive and prosperous country, οὗτοι, ἐπεὶ εὐθέως ᾔσθοντο τὸ πρᾶγμα, ἀπεχώρησαν* (for *εὐθέως ἐπεὶ*) *these immediately, when they understood the matter, withdrew.* So *ἐπεὶ (ὡς, ὅτε) τάχιστα* for *τάχιστα ἐπεὶ (ὡς, ὅτε)*: *πειρασόμεθα παρεῖναι ὅταν τάχιστα διαπραξόμεθα we shall endeavor to be present (most quickly when) as soon as we have accomplished.* In like manner: *ἤγαγον ὁπόσους πλείστους ἐδυνάμην I have brought (the largest number which) as many as I could.*

For the use of relative words to strengthen the superlative, see 664.

822. RELATIVE PRONOUN FOR CONJUNCTION. A relative pronoun is sometimes used, where we should expect a conjunction, *ὅτι* or *ὥστε* (cf. 813): *θαυμαστὸν ποιεῖς, ὃς ἡμῖν οὐδὲν δίδως you are acting strangely, (who give) in that you give us nothing, τίς οὕτως ἐστὶ δυστυχῆς ὅστις πατρίδα προέσθαι βουλῆσεται who is so wretched that he will be willing to betray his country? ἀπόρων ἐστὶν οὔτινες ἐθέλουσι δι' ἐπιρκίας πράττειν τι it belongs to men without resource, that they wish to pursue any object by means of perjury.*—For the relative used with the fut. ind. to express purpose, see 710 c.

823. LOOSE CONSTRUCTION. A sentence commencing with a neuter relative, is sometimes loosely prefixed to another sentence, either—(a) to suggest the matter to which it pertains: *ἃ δ' εἶπεν, ὡς ἐγὼ εἰμι οἶος ἀεὶ ποτε μεταβάλλεσθαι, κατανοήσατε but what he said, that I am such a one as to be always changing,* (sc. *περὶ τούτων λέγω concerning this I say*) *consider, etc.;* or—(b) with appositive force: *ὃ ἄρτι ἔλεγον, ζητητέον τίνες ἄριστοι φύλακες (what) as I just said, we must inquire who are the best guards.* In this case, the principal sentence is sometimes irregularly introduced by *ὅτι* or *γάρ* (cf. 502): *ὃ μὲν πάντων θαυμαστότατον ἀκοῦσαι, ὅτι ἐν ἑκάστων ὧν ἐπηνέσθαμεν ἀπόλλυται τὴν ψυχὴν what is most wonderful of all, (that) each one of the things which we approved ruins the soul.* In like manner, after phrases such as *ὡς λέγουσι as they say, ὡς εἶκε as it appears, etc.*, the principal sentence is sometimes expressed as dependent. *ὡς γὰρ ἤκουσά τινος, ὅτι Κλέανδρος ἐκ Βυζαντίου μέλλει ἦξειν for as I heard from*

some one, (that) Cleander is about to come from Byzantium, τόδε γε μὴν, ὥς οἶμαι, ἀναγκαϊότατον εἶναι (for ἔστι) λέγειν this, however, as I think, it is most necessary to say.

INTERROGATIVE SENTENCES.

824. The question expressed by an interrogative sentence may relate, either

a. to the EXISTENCE of an act or state denoted by the verb of the sentence; or

b. to something connected with that act or state, as its SUBJECT, OBJECT, TIME, PLACE, OR MANNER.

QUESTIONS AS TO SUBJECT, OBJECT, ETC.

825. These are expressed by means of pronouns or adverbs,—by interrogatives, if the question is direct,—by interrogatives or indefinite relatives, if it is indirect (682).

a. The pronouns represent an uncertain person or thing, quantity or quality, to be determined by the answer: the adverbs, an uncertain time, place, or manner, to be determined in the same way. Thus τίς λέγει *who is speaking?* τί (διὰ τί, πόσα, ποῖα, πότε, ποῦ, πῶς) λέγει *what (on what account, how many things, what sort of things, when, where, how) does he speak?* ἠρόμην τίς (τί, ποῖα, πῶς, also ὅστις, ὅ τι, ὅποῖα, ὅπως) λέγοι *I asked who (what, what sort of things, how, he) spoke.*

b. Strictly speaking, the *indefinite relatives* have no interrogative force: they are proper relatives, and have for antecedents the uncertain person, thing, time, place, etc., to be determined: it is the connection only which gives the idea of a question. Hence the *simple relatives* are occasionally used in the same way: Θεμιστοκλῆς δέισας φράζει τῷ ναυκλήρῳ, ὅστις ἔστι, καὶ δι' αὐτοῦ φεύγει. *Themistocles in his fear makes known to the shipmaster, who he is, and on account of what he is fleeing.*

826. The interrogative word often depends, not on the principal verb of the interrogative sentence, but on a participle or other dependent word:

τίνος ἐπιστήμων λέγεις *as acquainted with what, are you speaking?* τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν (the general from what sort of city do I expect) *from what sort of city must the general be, whom I expect to do these things?* τί ἰδὼν Κριτόβουλον ποιοῦντα ταῦτα κατέγνωκας αὐτοῦ (having seen C. doing what, have you brought) *what have you seen Critobulus do, that you have brought these charges against him?* οἱ πάλαι Ἀθηναῖοι οὐ διελογίσαντο ὑπὲρ οἷα (825 b) *πεποιηκότων ἀνδράπων κινδυνεύουσιν* (for men having done what sort of things) *the ancient Athenians did not consider what sort of things the men had done, in whose behalf they were to incur danger, ἀπειλῶν οὐκ ἐπαύετο, καὶ τί κακὸν οὐ παρέχων* *he did not cease threatening, and (what evil not causing?) causing every evil.* For τί παθὼν and τί μαθὼν, see 789 c.

a. The interrogative may stand as predicate-adjective with a demonstrative pronoun, not only in the nominative, but in an *oblique case*: τίς δ' οὗτος

ἔρχεται (being who, does that one come) *who is that coming?* ἀγγελίαν φέρω βαρεῖαν· τίνα ταύτην (sc. τὴν ἀγγελίαν φέρεις) *I bring heavy tidings: (being what, do you bring these) what are they?* poet. τί τόδ' αὐδ᾽; *what (is) this (which) thou art speaking?* Hm. ποῖον τὸν μῦθον ξεῖπες *of what kind (is) this saying (which) thou saidst?*

b. So in a compound interrogative sentence, the interrogative word is sometimes connected with the verb of the dependent sentence: πότε & χρή πράξετε; ἐπειδὴν τί γένηται (sc. πράξετε) *when will you do what you ought? after what shall have occurred* (i. e. after what event, will you do your duty)? ἵνα τί γένηται (that what may come to pass) *to what end?* also ἵνα τί (508 b).

827. DOUBLE QUESTION. Two interrogative words are sometimes found in the same sentence:

τίνα σε χρή καλεῖν, ὥς τίνος ἐπιστήμονα τέχνης *what must one call you, as being acquainted with what art?* ποῖα οὐοίου βίου μιμήματα, οὐκ ἔχω λέγειν *what kinds (of numbers) are imitations of what sort of life, I cannot say*, Hm. τίς, πόθεν εἰς ἀνδρῶν *who (and) from whom among men art thou?*

For interrogative pronouns with the article, see 538 d.

QUESTIONS AS TO THE EXISTENCE OF AN ACT OR STATE.

828. DIRECT questions of this kind are expressed *with* and *without* interrogative words:

a. without interrogative words: Ἕλληνες ὄντες βαρβάρους δουλεύσομεν *being Greeks, shall we become slaves to barbarians?* These are shown to be questions only by the connection in which they stand, though in speaking they may have been marked by a peculiar tone.

b. by means of interrogative particles; these cannot usually be rendered by corresponding words. The most important are ἄρα and ἦ: ἄρ' εἰμι μάντις *am I a prophet?* ἦ οὔτοι πολέμιοι εἰσι *are these enemies?*

REM. c. Neither ἄρα and ἦ, nor οὐ and μή (829), had originally the nature of interrogatives. The proper meaning of ἄρα was *accordingly* (cf. ἄρα, 865, 1, from which ἄρα was made by dwelling on the first sound), marking a question as naturally arising from, and suggested by, preceding circumstances or conceptions. The proper meaning of ἦ was *really, truly* (852, 10), marking a question as directed to the real truth.—Both ἄρα and ἦ are often connected with other particles: ἄρά γε, ἦ γάρ, ἦ που, etc.—Hm. never uses ἄρα, but has ἦ ρα with much the same force.

829. Ὑποθέσει and ἦ in general imply no expectation as to the nature of the answer, whether affirmative or negative. In this they differ from οὐ and μή, employed as interrogative particles; οὐ (also ἄρα οὐ) implying that an answer is expected in the AFFIRMATIVE: μή (also ἄρα μή, and μὴ for μή οὐν), in the NEGATIVE: thus ἄρα (ἦ) φοβεῖ *are you afraid* (ay or no)? οὐ (ἄρα οὐ) φοβεῖ *are you not afraid* (i. e. you are afraid, are you not)? μὴ (ἄρα μή, μὴ) φοβεῖ *you are not afraid, are you?*

a. An interrogative expression which very clearly shows the nature of the expected answer, is ἄλλο τι ἢ (for ἄλλο τι ἔστιν ἢ) *is any thing else true than* = *is it not certainly true that?*—also, with ἢ omitted, ἄλλο τι, in the same sense: ἄλλο τι ἢ ἀδικούμεν *are we not certainly in the wrong?* ἄλλο τι οὖν πάντα ταῦτα ἂν εἴη μία ἐπιστήμη *would not then all these things be (but) one science?*

830. INDIRECT questions of this kind are introduced by *εἰ* *whether* (sometimes *ἐάν* with the subjunctive); also by *ἄρα*, and, in Homer, *ἤ* (*ἥ*):

σκοπεῖτε εἰ δικαίως χρῆσθαι τῷ λόγῳ observe whether I shall conduct the discourse rightly, Hm. *ἔρχετο πεισόμενος μετὰ σὺν κλέος, ἥ που ἔτ' εἴης he went to inquire after news of thee, whether perchance thou wert yet alive.*—This use of *εἰ* and *ἐάν* is closely connected with their use as conditional conjunctions: thus the first example may be rendered, “observe (so that) if I shall conduct aright (you may know it).” Indeed, it is often necessary to supply an idea like *εἰσόμηνος in order to know*, before *εἰ* and *ἐάν* (Hm. *εἴ κε, αἶ κε*) used as dependent interrogatives: Hm. *λαβὲ γούνων, αἶ κεν πῶς ἐθέλῃσιν ἀρῆξαι embrace his knees, (that you may find) whether in any way he may be willing to assist.*

831. DISJUNCTIVE questions of this kind are introduced by *πότερον* (*πότερα*) . . . *ἤ*; these are used both in direct and indirect questions. But indirect disjunctive questions are introduced also by *εἴτε* . . . *εἴτε*.

πότερον δέδρακεν ἢ οὐ; πότερον ἄκων ἢ ἐκὼν; has he done it or not? unwillingly or willingly? ἀποροῦμεν εἴτε ἄκων ἢ ἐκὼν δέδρακε we are in doubt whether he has done it unwillingly or willingly.—For the use of *εἴτε* (*εἰ + τε*), cf. 861. For the interrogative *πότερος*, see 247: *πότερον δέδρακεν ἢ οὐ* may be rendered, “which of the two (statements is true), he has done it, or (he has) not (done it)?”

a. For disjunctive questions, especially when these are indirect, Hm. has also *ἤ* (*ἥ*) . . . *ἢ* (*ἥ*): *μείνατ' ἐπὶ χρόνον, ὕφρα δαῶμεν ἢ ἔτεδν Κάλχας μαντεύεται ἥε καὶ οὐκί wait for a time, that we may know whether Calchas prophesies truly or even not so.*

For the use of the *modes* in indirect questions, see 735–8. For the subject of the indirect question drawn into the principal sentence (*prolepsis*), see 726.

NEGATIVE SENTENCES.

832. There are two simple particles, *οὐ* and *μή*, used to express the negation (*non-existence*) of a state or action. *Οὐ* expresses non-existence *merely*; *μή* expresses it as *willed, assumed, or aimed at*. The same difference appears in their compounds, as *οὔτε, μήτε*; *οὐδεῖς, μηδεῖς*; *οὐδαμῶς, μηδαμῶς*; and many others. Hence

833. *Μή* is used with the SUBJUNCTIVE and IMPERATIVE in all sentences, whether dependent or independent:

μή ἀτελῇ τὸν λόγον καταλίπωμεν let us not leave the discussion unfinished, μηδεὶς οἰέσθω με τοῦτο λέγειν let no one suppose that I say this, λέγετε, εἰσὶν ἢ μή say, shall I go in or not? ἐάν τις κάμνη, παρακαλεῖς ἱατρὸν, ὅπως μή ἀποθάνῃ if one is sick, you call in a physician, that he may not die, σαθρὸν ἐστὶ φύσει πᾶν ὃ τι ἂν μὴ δικαίως ἢ πεπραγμένον rotten by nature is every thing which has not been wrought with justice.

But the subjunctive in its epic use for the fut. ind. (720 c) has *οὐ*.

834. Independent sentences with the INDICATIVE and OPTATIVE have μή in expressions of *wishing* (721); but otherwise, οὐ.

ἡμαρτεν, ὥς μήποτ' ὥφελε (sc. ἁμαρτεῖν) *he missed, as I would he had never done, μηδενὶ ἐπιβουλευσάμην let me plot against no one, — Φίλιππος οὐκ ἄγει εἰρήνην Philip does not maintain peace, εἰ μὴ χρεῖτο τοῖς παρούσιν, οὐκ ἂν εὐδαιμονοῖ if he should not use what he has, he could not be happy.*

For οὐ and μή as interrogative particles, see 829.

835. Dependent sentences with the INDICATIVE and OPTATIVE have μή when they express a *purpose* or a *condition*; but otherwise, οὐ:

Hence μή is used in FINAL, CONDITIONAL, and HYPOTHETICAL RELATIVE, sentences: εἶπεν ὅτι ἀπίναί βούλοιο, μὴ ὁ πατήρ ἄχθοιο *he said that he wished to depart, lest his father should be displeased, εἰ μὴ τι κωλύει, ἐθέλω αὐτοῖς διαλεχθῆναι if nothing hinders, I wish to confer with them, ὅποτε μὴ τι δείσειαν, οὐ ξυνήεσαν when they had no fear of any thing, they did not come together.* So in hypothetical relative sentences with the INDICATIVE (761): ἃ μὴ οἶδα οὐδὲ οἶμαι εἶδέναι *what I do not know (= εἰ τι μὴ οἶδα if I am ignorant of any thing) I do not even suppose that I know.*

a. So too, μή is used with the future indicative in expressions which imply PURPOSE (710 c): ψηφίσασθε τοιαῦτα ἐξ ὧν μηδέποτε ὑμῖν μεταμελήσει *vote such things that in consequence of them you will never have repentance, ὅρα ὅπως μὴ σοι ἀποστήσονται see to it that they do not revolt from you.*

For μή in expressions of FEARING, see 743.

836. Dependent sentences in the *oratio obliqua* take the same negatives that they would have in the *recta*:

εἶπεν ὅτι οὐδὲν αὐτῷ μέλοι τοῦ ἡμετέρου θορύβου (direct οὐδέν μοι μέλει) *he said that he cared nothing for our disturbance.* But after εἰ in dependent questions, either οὐ or μή can be used at pleasure: ἐρωτᾷ εἰ οὐκ αἰσχύνομαι (direct οὐκ αἰσχύνῃ;) *he asks whether I am not ashamed, ἡρώτων εἰ μηδὲν φροντίζει (direct ἄρ' οὐδὲν φροντίζεις) they asked him whether he had no concern, σκοπῶμεν εἰ πρέπει ἢ οὐ let us consider whether it is proper or not, τοῦτ' αὐτὸ ἀγνοεῖς, εἰ χαίρεις ἢ μὴ χαίρεις you are ignorant of this very thing, whether you are pleased or not pleased.*

837. The INFINITIVE commonly has μή (as expressing something merely assumed or aimed at), especially when connected with the neuter article:

ταῦτα ὑμᾶς μὴ ἀγνοεῖν ἢ βουλόμεν *I wished you not to be ignorant of these things, ἔλεγον αὐτοῖς μὴ ἁδικεῖν they told them not to commit injustice, εἰκὸς σοφὸν ἄνδρα μὴ ληρεῖν it is fit that a wise man should not talk idly, σοὶ τὸ μὴ σιγήσαι λοιπὸν ἦν it remained for thee not to become silent, αἱ Ξεῖρῆνες ἀνδράποδος κατεῖχον, ὥστε μὴ ἀπίναί ἀπ' αὐτῶν the Sirens detained men, so that they could not get away from them.*

a. Some exceptions are merely apparent: ὑμᾶς ἀξιοῦσιν οὐ ξυμμαχεῖν ἀλλὰ ξυναδικεῖν *they demand that you should be, not allies with them, but partners in wrong-doing, where οὐ belongs properly to ἀξιοῦσιν. Similarly οὐδενὸς ἁμαρτεῖν δίκαιός ἐστι it is not just that he should fail of any thing.*

b. But οὐ may be used with the infinitive in the *oratio obliqua* (734 c): ὁμολογῶ οὐ κατὰ τούτους εἶναι ῥήτωρ *I confess that I am not an orator after their*

sort, eis Lacedaemona ékelenen ínai. ou gar énai kýrios autós he commanded them to go to Lacedaemon; for (he said) that he himself had not the authority.

838. In connection with verbs of NEGATIVE meaning, such as *hindering, forbidding, denying, refusing*, and the like, the infinitive usually takes μή, to express the negative result aimed at in the action of the verb:

κωλυόμεδα μη μαθεῖν we are hindered from learning (so as not to learn), ἀπέειπον τοῖς δούλοις μη μετέχειν τῶν γυμνασίων they forbade the slaves from sharing in the gymnasia (requiring them not to share), ἡρνοῦντο μη πεπτωκέναι they denied that they had fallen (asserting that they had not fallen), ἀπέσχοντο μη ἐπὶ τὴν ἐκατέρων γῆν στρατεῦσαι they refrained from making war upon the land of either (so as not to make war).

839. The PARTICIPLE has μή when it expresses a *condition* (789 e); otherwise, οὐ:

τίς ἂν πόλις ὑπὸ μη πειδομένων ἀλοίη what city could be taken by disobedient men (by men, if not obedient), θεοῦ μη δίδοντος, οὐδὲν ἰσχύει πόνος unless a god bestow, toil avails nothing,—Κύρος ἀνέβη ἐπὶ τὰ ὄρη, οὐδενὸς κωλύοντος Cyrus went up on the mountains, (no one opposing) without opposition, ἐδορυβείτε, ὥς οὐ ποιήσοντες ταῦτα you were clamorous, as not intending to do these things. The participle with μή, after the article, may be expressed by a hypothetical relative sentence: οἱ μη εἰδότες (= οἱ ἂν μη εἰδῶσι) all or any who may not know (if such there are): but λέγω ἐν τοῖς οὐκ εἰδόσι the particular persons among whom I speak, do not know.

840. Μή is also used with ADJECTIVES, ADVERBS, and even with SUBSTANTIVES, to express a *hypothetical* sense: τὸ μη ἀγαθόν (= ὃ ἂν μη ἀγαθὸν ᾖ) the not-good = *whatever is not good*, ὁ μη ἰατρός the non-physician, *whoever is not a physician*.

841. Μή FOR οὐ. Μή is often used instead of οὐ with participles or other words, through an influence of the verbs on which they depend, when these verbs either have μή, or would have it, if negative:

μη χαῖρ', Ἀτρείδῃ, κέρδεσι τοῖς μη καλοῖς rejoice not, Atrides, in dishonorable gains, ὑπέσχετο εἰρήνην ποιήσιν, μήτε ὕμνηρα δοῦν, μήτε τὰ τεῖχη καθελῶν (μή on account of ποιήσιν, 837) he promised that he would make peace, without either giving securities, or demolishing the walls, ἐάν τι αἴσθῃ σεαυτὸν μη εἰδότα (μή on account of ἐάν αἴσθῃ, 835) if you perceive yourself to be ignorant of any thing.

842. Οὐ FOR μή. Οὐ is sometimes used for μή, when it has a frequent and special connection with a particular word, as in οὐ φημι to deny, οὐκ ἐῷ to forbid, οὐ πολλοί few, οὐχ ἤσσον more, and the like: in such expressions, οὐ is occasionally retained, when the above rules require μή: πάντως οὕτως ἔχει, ἐάν τε οὐ φῇτε ἐάν τε φῇτε it is so in any case, whether you deny it or affirm it.

TWO OR MORE NEGATIVES IN ONE SENTENCE.

843. When a negative is followed by a *compound* negative of the same kind, the negation is repeated and strengthened.

In English, only *one* negative can be used: the others may be rendered by indefinite expressions: poet. οὐκ ἔστιν οὐδὲν κρεῖσσον ἢ νόμοι πόλει there is (not any thing) nothing better for a state than laws, ἄνευ τούτου οὐδεὶς εἰς οὐδὲν οὐδενᾶ

ἐν ἡμῶν οὐδέποτε γένοιτο ἄξιος *without this none of us could ever become of any worth for any thing.*

844. When a negative is followed by a *simple* negative of the same kind, the two balance each other and make an affirmative: οὐδεὶς ἀνδρῶν ἀδικῶν τίσιν οὐκ ἀποδώσει *no man that does injustice will not pay the penalty, i. e. every one will pay.*

845. Οὐ μὴ. Οὐ followed by μὴ is used with the subjunctive or future indicative in emphatic negation.

This use may be explained by supplying after οὐ an omitted expression of *anxiety or apprehension*: οὐ μὴ ποιήσω (= οὐ φοβητέον μὴ ποιήσω *it is not to be feared that I shall do it, no danger of my doing it, i. e.) I certainly shall not do it, οὐδεὶς μήποτε εὑρήσει τὸ κατ' ἐμὲ οὐδὲν ἐλλειφθέν no one shall ever find that any thing, so far as depends on me, is neglected, οὐ μήποτε ἔξαρκος γένωμαι never surely shall I deny it.*

846. Μὴ οὐ. Μὴ followed by οὐ is used in different ways.

1. After expressions of fearing, where μὴ is rendered *lest, that* (743), μὴ οὐ is rendered *lest not, that not* (Lat. *ne non*):

δέδοικα μὴ οὐ θεμιτὸν ᾗ *I am afraid that it may not be lawful: or, without the verb of fearing, μὴ οὐ θεμιτὸν ᾗ, the construction described in 720 d, which implies anxiety, but does not distinctly express it.*

847. 2. The infinitive takes μὴ οὐ instead of μὴ (837), when the word on which it depends has a negative:

οὐδεὶς οἶδ' ὅτε ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι *no one speaking in any other way (is able not to be) can avoid being ridiculous. The οὐ here only repeats the negation which belongs to the principal word (cf. 843).*

a. Hence verbs of *hindering, forbidding, denying, etc.* (838), when they have a negative, are followed by μὴ οὐ with the infinitive: οὐ κωλυόμεθα μὴ οὐ μαθεῖν *we are not hindered from learning. In such cases, the neuter article is sometimes added to the infinitive: poet. μὴ παρῆς τὸ μὴ οὐ φράσαι do not forbear to make it known.*

b. Μὴ οὐ is used in the same way, when the principal verb stands in a question which *implies* a negative: τίνα οἶε ἀπαρνήσεσθαι μὴ οὐχ ἐπίστασθαι τὰ δίκαια *who, think you, will deny (= no one will deny) that he understands what is just?*

SOME NEGATIVE EXPRESSIONS.

848. For οὔτε, μήτε, οὐδέ, μηδέ, see 858-9.

a. οὐδέν, μηδέν, and οὔτι, μήτι, are often used (like Lat. *nihil*) as emphatic negatives in the sense of *not at all* (552).

b. οὐκέτι, μηκέτι, *no longer*, must not be confounded with οὐπω, μήπω, *not yet: οὐκέτι ποιήσω, οὐπω πεποίηκα.*

c. οὐχ ὅτι, μὴ ὅτι (probably for οὐ λέγω ὅτι, μὴ λέγε ὅτι, (I) do not say that, it is not enough to say that, and hence) *not only*, usually followed by ἀλλὰ καὶ *but also*, or ἀλλ' οὐδέ *but neither*: οὐχ ὅτι ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ *not only was Crito quiet, but also his friends. Οὐχ ὅπως, μὴ ὅπως, are used, and may be explained, in the same way: μὴ ὅπως (sc. οὐκ ἐδύνασθε) ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε not only (were ye not able) to dance in measure, but ye were not able even to stand erect.*

d. *μόνον οὐ, μόνον οὐχί, only not, hence all but, almost*; and, in reference to time, *ὅσον οὐ* (tantum non) *almost*: *καταγελαῖ ὑπ' ἀνδρῶν οὓς σὺ μόνον οὐ προσκυνεῖς* you are ridiculed by men whom you all but worship, *ὅσον οὐκ αὐτίκα* (only so much as not immediately) *almost immediately*.

e. *οὐ μὴν ἀλλὰ, οὐ μέντοι ἀλλὰ, nevertheless, notwithstanding*. They are to be explained by supplying before *ἀλλὰ* some idea drawn from the preceding context: *ὁ ἵππος μικροῦ* (575 a) *ἐκείνον ἐξετραχίλισεν· οὐ μὴν* (sc. *ἐξετραχίλισεν*) *ἀλλὰ ἐπέμεινεν ὁ Κύρος* the horse almost threw him over its head; (yet it did not throw him, but) *nevertheless Cyrus kept his seat*.

PARTICLES.

849. PRAEPOSITIVE AND POSTPOSITIVE. A particle is said to be prae-positive, when it is always put first in its own sentence; postpositive, when it is always put after one or more words of the sentence.

I. INTERROGATIVE PARTICLES. See 824–31.

II. NEGATIVE PARTICLES. See 832–48.

850. III. INTENSIVE PARTICLES. These add emphasis to particular words, or give additional force to the whole sentence.

1. *γέ* (postpos. and enclitic) *even, at least*, Lat. *quidem*, adds emphasis to the preceding word: Hm. *εἶπερ γάρ σ' Ἐκτώρ γε κακὸν καὶ ἀνάλκιδα φήσει, ἀλλ' οὐ πείσονται Τρῶες* for though even Hector (himself) shall call thee base and unwearlike, still the Trojans will not believe it, *καὶ πολλοὺς γε ἔσσεσθαι ἔλεγον τοὺς ἐδελήσοντας* and they said there would be many even who would wish it, Hm. *ἀλλὰ σύ, εἰ δύνασαι γε, περίσχεο παιδός* but do thou, if only thou art able, protect thy son, *πλήθει γε οὐχ ὑπερβαλοίμεθ' ἂν τοὺς πολεμίους* in numbers at least we should not surpass the enemy, *σὺ γὰρ νῦν γε ἡμῶν ἔοικας βασιλεὺς εἶναι* for now at least thou seemest to be our king.—It is added with especial frequency to pronouns: *ἐγώ γε* I for my part, Lat. *equidem*, *ὅ γε* in Hm. *even he*, *ὅς γε* Lat. *qui quidem*, Hm. *ὅτις τοιαῦτά γε ῥέξει* whoever should do such things (even such).

a. *Γέ*, when it belongs to a word which has the article, is usually put after the article: *ἥ γε ἀνθρωπίνη σοφία* human wisdom at least. So too after a preposition, if the word depends on one: *οὐδεὶς ἤκουσεν ἔν γε τῷ φανερῷ* no one heard, in public at least.

2. *γούν* (postpositive) *at least*, Lat. *certe*, contracted from *γέ οὖν* (sometimes written separately), and hence stronger than *γέ*. It is used especially after a general statement, to mark some particular case, or limited extent, in which that statement is certainly true: *οὐ πλαστήν την φιλίαν παρέχοντο· ἐδελοῦσιν γούν αὐτῷ συνεβοήθησαν* they offered no pretended friendship; at least, they willingly joined him in giving aid.

3. *πέρ* (postpos. and enclitic) *very, just, even*, shortened from the adverb *πέρι* *very much*. In Attic, it is used to strengthen relatives: *ὅσπερ* just who, the one who, *ὥσπερ* even as; also in *εἶπερ* (ἐάπερ, *ἤνπερ*) even if, *καίπερ* though. In Hm., its use is very extensive: *ἐγὼ δ' ἐλεεῖν ἑρπός περ* but I am much more to be pitied, *πρώτῳ περ* for the very first time,

τάτε στυγίουςι θεοί περ *which even the gods detest*; and especially with *participles*, in the sense of *καίπερ* (795 f): ἀχνύμενοι περ *though grieved*, κρατερὸς περ ὢν (or *κρατερὸς περ without ὢν*) *though he is mighty*.

851. 4. δὴ (postpositive) *now, indeed, in particular*, marks the idea of a word or sentence, as being immediately present and obvious to the mind. It is commonly put after the emphatic word, and admits a great variety of rendering: πολλοὶ δὴ (obviously many) *a great many*, μόνος δὴ *all alone*, δῆλα δὴ *it is quite plain*, υἱεία καὶ κάλλος καὶ πλοῦτος δὴ *health, and beauty, and particularly wealth*. It adds urgency to IMPERATIVE expressions: ἐννοεῖτε δὴ *consider, I pray you*, ἄγε δὴ *come now*, μὴ δὴ ἐκείνη τῇ ἐλπίδι ἐπαρῶμεθα *let us by no means be elated with that hope*. It strengthens the SUPERLATIVE: μέγιστος δὴ *the very greatest*; and gives definiteness to DEMONSTRATIVES and RELATIVES: ὅς δὴ *the (particular) one who*, ὅποιος δὴ *of whichever (particular) kind*, οὕτως δὴ (in this particular way) *just so*. So with other pronouns and particles: τί δὴ *what now? what precisely?* ποῦ δὴ *just where?* δὴ τις *some certain person*, ἡμέτερον δὴ ἔργον *our own work (belonging to us only)*, εἰ δὴ *if indeed, if really*. For *καὶ δὴ καί*, see 857.

a. It is often used with something which is now present to the mind, as being MENTIONED, or at least SUGGESTED, BEFORE: οὐχ οὕτως ἔχει; ἔχει δὴ *is it not so? it is indeed (as you say)*, ὥς ἐν φρονεῖ ἔσμεν, καὶ οὐ δεῖ δὴ ἑαυτὸν ἐκ ταύτης λύειν *we are as if (set) on guard, and indeed (the obvious conclusion) one must not release himself from this*. Especially so with *demonstratives* and *relatives*: ἐξ ὧν δὴ *from which things now (already mentioned)*, οὕτω δὴ *thus then (as previously described)*; and hence often in the *apodosis* (732), as ὅτε . . . τότε δὴ *when . . . then, I say*; or with *resumptive* force, taking up a subject again after a digression. Hence, too,

b. It sometimes approaches the meaning of ἥδη, Lat. *jam*: καὶ πολλὰ δὴ ἄλλα λέξας εἶπε *and when now (already) he had spoken many things, he said*, νῦν δὴ *even now*, Hm. τὰ δὴ νῦν πάντα τελεῖται *all these things are now already receiving fulfilment*.

c. The Epic δὴ γάρ, and poetic δὴ τότε, may stand at the beginning of a sentence.

852. 5. δῆπου (or δὴ που *indeed, I suppose*) *probably, methinks*, often used, with slight irony, in cases which admit no doubt: τρέφεται δὲ ψυχὴ τίνι; μαθήμασι δῆπου *with what is the spirit nourished? with learning, doubtless*.—A stronger form is δῆπουθεν.

6. δῆτα (a stronger δὴ) *surely, in truth*, nearly confined to the Attic: οὐ δῆτα *surely not*, πῶς δῆτα *how in truth?* οἴκτιρε δῆτα *do really pity*.

7. δῆξεν *truly, forsooth*, mostly in reference to a *seeming or pretended* truth.

8. δαί (an Attic form of δὴ), used only in questions, and chiefly in τί δαί; πῶς δαί; *what now? how now?* with surprise or passion.

9. Epic ζῆν (postpos. and enclit.) *methinks*, Lat. *opinor*, has nearly the same meaning as δῆπου, which last occurs but once in Hm.

10. ῖ (praepositive) *really, truly*, (not to be confounded with ῖ interrog., 828 b, and ἤ or, than, 860) adds force to an assertion.—ῖ μὴν (Hm. ῖ μέν) is used especially in declarations under

oath: ὥμοσαν ὅρκους ἢ μὴν μὴ μνησικακήσειν *they swore oaths that in very truth they would not (remember wrongs) bear resentment.*

11. τοί (postpos. and enclit.) *surely, doubtless,*

may often be rendered *you know, you must know, be assured, and the like: οὗτοι surely not.*—For μέντοι, see 864, 6: for τολύνν, τοίγαρ, τοιγαροῦν, τοι γάρτοι, see 867.

12. ἦτοι (ἦ + τοί) *verily, only Epic,*

a naïve expression of assurance: ἦτοι ὅγ' ὥς εἰπὼν κατ' ἄρ' ἔξετο (*in sooth*) *when he had spoken thus, he sat down.* For the disjunctive ἦτοι . . . ἢ *either . . . or,* see 860 a.

13. μὴν (postpositive) *in truth, Lat. vero,*

Ion. μέν, Dor. μάν; Hm. has μέν, μάν, and μήν: ὦδε γὰρ ἐξερέω, καὶ μὴν τετελεσμένον ἔσται *for thus will I speak out, and in truth it will be fulfilled.* Even the Attic uses μέν for μὴν, in μὲν οὖν, μὲν δῆ. The word has also an adversative use, *yet, however;* and this is always the meaning of μέντοι (864, 6).

14. ναί *yes, surely,—νή and μά surely,*

used in oaths and followed by the accusative (545).

Conjunctions.

853. The conjunctions are particles used to connect one sentence with another. They are divided into classes, according to their meaning: though in some instances the same conjunction has various meanings which bring it into different classes.

a. The first four classes of conjunctions (*copulative, disjunctive, adversative, and inferential*) connect *co-ordinate* sentences (724): so too the causal γάρ. The other classes stand with *subordinate* sentences, and connect them with the principal sentences on which they depend.

b. A sentence introduced by a *relative* (or indefinite relative) is always *subordinate*; and all indeclinable relatives are reckoned among the conjunctions.—The inferential ὥστε, being a relative, belongs to a subordinate sentence. The adversative ὅμως is generally attached to a principal sentence, to mark its connection with the subordinate.

854. In continued discourse, every sentence has, in general, a conjunction, or some other expression, which marks it as connected with what goes before. Occasionally, however, a sentence appears without any such connective. This form of construction is called *ASYNDETON* (ἀσύνδετον *not bound together*): it is most common in *explanatory* sentences (which only bring out what is signified in the preceding sentence). Sometimes it is preferred as a livelier and more striking mode of expression.

855. IV. COPULATIVE CONJUNCTIONS.

The principal copulatives are καί, τέ, and. Té is postpositive and enclitic: it corresponds in general to Lat. *que*, as καί to Lat. *et*. The poets have also ἡδέ, ἰδέ, and (cf. Lat. *atque*); ἰδέ is epic only.

a. The copulative is often used with both of the connected members:

Thus *καί* . . . *καί*, or *τε* . . . *καί*, or *τε* . . . *τε*: *καί* κατὰ γῆν καὶ κατὰ θάλασσαν *both by land and by sea*, Hm. Ἀτρεΐδαι τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί *ye sons of Atreus and other Achaeans with goodly greaves*, Hm. αἰὲ γὰρ τοι ἔρις τε φίλη πόλεμοι τε μάχαι τε *for always is strife dear to thee and wars and battles*. In like manner, the Epic has *ἡμέν* . . . *ἡδέ* as well . . . as *also*.

b. Occasionally we find *τε* . . . *δέ*, the two members being at first thought of as simply connected, but afterwards as standing in a certain contrast.

856. a. In the Epic language, *τέ* is used very extensively to mark the connection of sentences and parts of sentences, being often attached to other *particles*, as *καί*, *μέν*, *δέ*, *γάρ*, *ἀλλά*, and to *relatives* (*ὅστε*, *οἷός τε*). In such cases, it can hardly be translated into English. The common words *ὥστε* and *οἷός τε*, found in all writers, are remnants of this early usage.

b. To *καί* belong further the meanings *also* and *even*: Hm. παρ' ἔμοιγε καὶ ἄλλοι οἳ κέ με τιμήσουσι *with me are others also who will honor me*, καὶ καταγελαῖς μου *you are even laughing at me*, καὶ μάλιστα *even most*, καὶ βραχὺν χρόνον (even) *only a short time*. In the meaning *also*, it is often repeated with both members of a compound sentence: καὶ ἡμῖν ταῦτα δοκεῖ ἄτερ καὶ βασιλεῖ τοι *us also the same things seem good, which (seem good) also to the king*. In καὶ δέ, the proper connective is *δέ*, while *καί* means *also, even*: δίκαιον καὶ πρέπον δέ *ἅμα just, and, at the same time, fitting also*.

c. After words of likeness, *καί* may be rendered as: *ὁμοίως καί* Lat. *aeque ac*.

857. Ἄλλως τε καί means *both in other relations and* (particularly in the following). Hence it may in general be rendered *especially*: χαλεπόν ἐστι διαβαίνειν τὸν ποταμὸν, ἄλλως τε καὶ πολεμίων πολλῶν ἐγγὺς ὄντων *it is hard to cross the river, especially when many enemies are near*. So καὶ δὴ καί *and in particular also*, gives special prominence to that which follows it: Hd. ἀπικνέονται ἐς Σάρδεις ἄλλοι τε πάντες ἐκ τῆς Ἑλλάδος σοφισταί, καὶ δὴ καὶ Σόλων *there come to Sardis both all the other wise men from Greece, and particularly Solon*. In like manner, οὐ μόνον . . . ἀλλὰ καὶ *not only . . . but also*, are used with connected sentences to give prominence to the second. For οὐχ ὅτι, οὐχ ὅπως, followed by ἀλλὰ καί, with similar force, see 848 c.

858. NEGATIVE SENTENCES are connected by οὐδέ, μηδέ, or οὔτε, μήτε. Of these, οὐδέ, μηδέ take the place of καί (standing singly) in affirmative sentences, and therefore signify

a. *and not, nor either*; in this sense, they connect a single negative member to a preceding sentence (usually negative): Hm. βρώμης οὐχ ἄπτει οὐδὲ ποτήτος *thou touchest not food (and not drink) nor drink either*, πρὸς σοῦ οὐδ' ἐμοῦ φράσω *I shall not speak for thy interest nor for mine*. Sometimes οὐδέ (μηδέ) has the adversative meaning *but not* (862).

b. *also not (neither)*: ἐλπίζω οὐδὲ τοὺς πολεμίους μενεῖν *I expect that the enemy also will not remain* (that neither will the enemy remain); —or, with emphatic sense, NOT EVEN, Lat. *ne—quidem*: οὐδὲ τοῦτο ἐξῆν *not even this was allowed*, Hm. ἴνα μηδ' ὄνομα αὐτοῦ ἐν ἀνθρώποισι λήπῃται *that not even his name may remain among men*. For οὐδέ (μηδέ) with εἰς, see 255.

859. Οὔτε, μήτε take the place of *τε* . . . *τε*, or *καί* . . . *καί*, in affirmative sentences; thus οὔτε . . . οὔτε, or μήτε . . . μήτε, *neither . . . nor*:

φανερὸν εἰσιν οὔτε τῷ θεῷ πειδόμενοι οὔτε τοῖς νόμοις *they are seen to obey neither the god nor the laws*. Sometimes a negative member is connected with a following affirmative by οὔτε (μήτε) . . . *τε* (Lat. *neque . . . et*): ὤμοσαν μήτε

προδώσει ἀλλήλους σύμμαχοί τε ἔσεσθαι *they swore that they would not betray each other, and would be allies.*

a. If after two members connected by οὔτε . . . οὔτε, μήτε . . . μήτε, others still are added, they may take οὐδέ, μηδέ. But if a single member with οὔτε (μήτε) is followed by οὐδέ (μηδέ), this is an irregular form (cf. τε . . . δέ, 855 b), and gives a special emphasis to the second member: ἀλλὰ γὰρ οὔτε τούτων οὐδέν ἐστιν ἀληθές, οὐδέ γ' εἰ τινος ἀκηκόατε ὥς ἐγὼ παιδεύειν ἐπιχειρῶ ἀνθρώπους *but indeed neither is any one of these things true, nor even if ye have heard from any body that I undertake to educate men.*

860. V. DISJUNCTIVE CONJUNCTIONS.

1. ἢ *or, than*, not to be confounded with ἥ (828 b, 852, 10):

a. *OR*; and repeated, ἢ . . . ἢ *either . . . or*; also ἥτοι . . . ἥ, with special emphasis on the first member: ἢ πολέμῳ κρατηθεῖς, ἢ καὶ ἄλλον τινὰ τρόπον δουλωθεῖς *either vanquished in war, or else subjugated in some other way.*

b. ΤΙΛΑΝ, after the comparative degree and adjectives like ἄλλος, ἕτερος, διάφορος, ἐναντίος, which have a comparative meaning. See 586, 660.

861. 2. εἴτε . . . εἴτε *whether . . . or*, Lat. *sive . . . sive*,

presenting two possible suppositions which are left open to the choice of the hearer: εἴτε ἀληθές εἴτε ψεῦδος, οὐ καλὸν μοι δοκεῖ τοῦτο τοῦνομα ἔχειν *whether it be true or false, it seems to me not honorable to have this name.* Sometimes the first εἴτε is omitted, or ἢ is used for the second. With the subjunctive, εἰάντε (ἦντε, ἄντε) is used instead of εἴτε.

862. VI. ADVERSATIVE CONJUNCTIONS.

1. δέ (postpositive) *but, and*,

marks a slight contrast with what goes before, being much weaker than ἀλλά. Hence, though it should generally be rendered *but*, it is often better given, especially in Hm., by *and*.

a. The first of the contrasted members very commonly has μέν (postpositive, originally the same as μήν, 852, 13): thus μέν . . . δέ *indeed . . . but, on the one hand . . . on the other*; though, in many cases, μέν can hardly be rendered in English. Thus ὁ μὲν βίος βραχύς, ἡ δὲ τέχνη μακρά *life indeed is short, but art is long*, Hm. οἱ περὶ μὲν βουλῇ Δαναῶν περὶ δ' ἔστε μάχεσθαι *you who in counsel (on the one hand), and (on the other) in fighting, are superior to the (other) Danaï.*

For ὁ μὲν . . . ὁ δέ, see 525 a. Μέν is often followed by other particles, ἀλλά, ἀτάρ, etc.; and sometimes the thought to be contrasted with it, is expressed in other ways or omitted altogether.

b. After a conditional or relative sentence, the *apodosis* (principal sentence) is sometimes introduced by δέ: Hm. ἕως ὁ ταῦθ' ἔρμαινε κατὰ φρένα καὶ κατὰ θυμόν, ἦλθε δ' Ἀθήνη *while he was revolving these things in mind and in spirit, then came Athena.* Here δέ is used as if the former sentence were co-ordinate with, not subordinate to, the latter. This construction, which is rare in Attic, occurs frequently in Hm.

863. 2. ἀλλά *but, yet* (from ἄλλος *other*),

marks a stronger contrast than δέ: Hm. ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί, ἀλλ' οὐκ Ἄτρεϊδῃ Ἀγαμέμνονι ἤνδανε θυμῷ, ἀλλὰ κακῶς ἀφίει *then all the other Achaeans shouted assent, yet it pleased not Atreus' son Agamemnon in his spirit, but harshly he dismissed him.*

a. After a *conditional* sentence expressed or implied, ἀλλὰ is often to be rendered *at least*: εἰ μὴ πάντα, ἀλλὰ πολλά γ' ἴστε μου κινῶν, *if not all, yet much at least, & θεοὶ πατρώοι, συγγένεσθέ γ' ἀλλὰ νῦν* *O gods of my fathers, be with me now at least (if never before).*

b. Ἀλλὰ is often used to break off the previous discourse and introduce a question or demand: *Hm. οὐκ ἐπὶ σκοποῦ μυθεῖται βασίλεια περίφρων· ἀλλὰ πείσεθε* *the prudent queen speaks not amiss: but do you comply.*

c. After negative expressions, ἀλλ' ἢ (less often ἀλλὰ alone) is used in the sense of *other than, except*: ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μικρόν τι *I have no money, except some little.* For οὐ μὴν ἀλλὰ, see 848 c.

864. Other conjunctions which express a contrast, or a transition to something different, are

3. αὐ (postpositive, properly *again*, hence) *on the other hand, on the contrary.* So Epic αὐτε.

4. ἀτάρ (praepositive, *Hm. αὐτάρ* and ἀτάρ) *but, however.*

5. μὴν (postpos., *it is true*, Lat. *vero*) *yet, however*: see 852, 13.

6. μέντοι (postpos.: from μέν for μὴν, and τοί) *yet, however.*

7. καίτοι (not in *Hm.*: from καί and τοί) *and yet, though.*

8. ὅμως *nevertheless, notwithstanding,*

marks decided opposition. See 853 b, and for its use with participles, 795 f. It is originally the same with poet. ὁμῶς *in like manner, in the same case.* In *Hm.*, it occurs but once.

865. VII. INFERENTIAL CONJUNCTIONS.

1. ἄρα (*Hm. ἄρα, ἄρ, and enclit. ῥά, all postpos.*) *accordingly, therefore*, marks an idea as following naturally from preceding circumstances or a previous course of thought. It is especially frequent in *Hm.*, and may often be rendered by so, THEN: ὡς ἄρ' ἔφη *thus then he said*, Ἀτρείδης δ' ἄρα νῆα θοὴν ἔλαθε προέρυσσεν *and so (a thing to be expected) Atrides launched the swift ship into the sea: οὐκ ἄρα not then* (as might have been supposed), εἰ ἄρα *if so-wit, if perhaps.* For ἄρα (sometimes used in poetry for ἄρα, but usually) *interrogative*, see 828 b.

866. 2. οὖν (*Ild. and Dor. ὧν, postpos.*) *therefore, consequently*, stronger than ἄρα: *Hm. ἦτοι νόστος ἀπώλετο πατρὸς ἑμοῖο· οὐτ' οὖν ἀγγελίης ἔτι πείδομαι* *my father's return is verily lost; neither therefore do I any more put faith in tidings (of him).* In connection with other particles, it very often means for *that matter, at any rate, certainly*: with relatives, it has the force of Lat. *cumque*: ὅστισιν *whosoever* (816 a). For μὲν οὖν, see 852, 13.

a. From οὐ and οὖν, arise both οὐκοῦν and οὐκουν.—(α) The first is properly interrogative: οὐκοῦν σοι δοκεῖ σύμφορον εἶναι *does it not therefore seem to you to be advantageous?*—(β) But since questions with οὐ look to an affirmative answer, οὐκοῦν came to be used without interrogation, as an affirmative: ἔγουν ἡμῶν τὰ χρήματα· οὐκοῦν χρή ἐλαύνειν τινὰς ἡμῶν ἐπ' αὐτοὺς *they are plundering our property: therefore ought (= ought not therefore?) some of us to march against them.*—(γ) To express the sense “not therefore” without interrogation, οὐκουν is used (with accent on the negative): οὐκουν ἀπολείψομαι γέ σου, εἰ τοῦτο λέγεις *I will not depart from you, then, if you say this.* Some editors employ οὐκουν also in the first case (α).

867. 3. *νύν* (Hm. *νύν* and *νύ*, postpos. and enclitic),

a weakened form of *νῦν*, like English *now* used for *then*, *therefore*. According to many critics, the word should be written *νύν* (not enclitic) in all prose-authors except Hm.; and in poetry too, unless the verse requires a short syllable.

4. *τοίνυν* (postpositive) *therefore, then*,

from *νύν* above, strengthened by *τοί* surely (852, 11); never found in Hm.

5. *τοιγαροῦν, τοιγάρτοι, so then, therefore*,

praepositive, like poet. *τοιγαρ*, of which they are strengthened forms.

6. *ὥστε so that*, see 876, 4.

868. VIII. DECLARATIVE CONJUNCTIONS.

1. *ὅτι that*, Lat. *quod*,

originally the same as *ὁ τι*, neuter of the pronoun *ὅστις*. Like Lat. *quod*, it has both a declarative and a causal sense:

a. THAT: *Ἡράκλειτος λέγει ὅτι πάντα χωρεῖ* *Heraclitus says that all things are in motion*. Hence the phrases *δηλον ὅτι* (also written *δηλονότι*) *it is clear that*, evidently, and *εἰδ' ὅτι* *I know that*, certainly: *πάντων εἰδ' ὅτι φησάντων γ' ἂν though all, I am sure, would say*.—For the forms of the *oratio recta* used after *ὅτι*, see 734 b.

b. BECAUSE: Hm. *χωόμενοι ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας* *angry because you paid no respect to the best of the Achaeans*.—Hm. sometimes uses *ὅ*, the simple relative, instead of *ὅτι*, in both senses.

REM. c. *ὅτι μή* is used after a negative sentence, in the sense of *except*: *οὐποτ' ἐκ τῆς πόλεως ἐξῆλθες, ὅτι μή εἰς Ἴσθμόν* *you never went out of the city, except once to the Isthmus* (lit. what you did not go out that one time). For *ὅτι* with superlatives, see 664.

2. Another declarative in general use is *ὥς that*, see 875. Little used are *διότι* and *οὖνεκα that*, see 869, 3.

869. IX. CAUSAL CONJUNCTIONS.

1. *ὅτι because*, see 868 b.

2. *ὅτε* and *ἐπεὶ since*, see 877, 1, 5.

3. *διότι*, and poet. *οὖνεκα, ὁξοῦνεκα, because*.

διότι is for *δι' ὅ τι* = *διὰ τοῦτο ὅτι on account of this that* (813). And so *οὖνεκα, ὁξοῦνεκα* are for *οὐ (ὅτου) ἔνεκα, = ἔνεκα τούτου ὅτι*. They are used also as declaratives, *that*, see 868, 2.

870. 4. *γάρ* (postpositive) *for*

introduces a reason or explanation, mostly for a preceding thought, but sometimes for a following one: *νῦν δέ, σφόδρα γὰρ ψευδόμενος δοκεῖς ἀληθῆ λέγειν, διὰ ταῦτά σε ψέγω* *but now since, in speaking what is utterly false, you think that you are speaking the truth, for this cause I blame you*.

a. The thought which is explained, is often not expressed, but only *implicata* in the connection. Thus especially in *answers* to questions: *ἀγωνιστέον μὲν ἄρα ἡμῖν πρὸς τοὺς ἄνδρας; ἀνάγκη γάρ, ἔφη* *must we, then, contend with the men?* (yes, we must contend) *for it is necessary, said he*.

b. In *questions*, *γάρ* is often used with reference to an unexpressed and vague idea of uncertainty, which is explained by the question: *ὄλωλε γάρ;* (possibly I misunderstood you) *for is he (actually) dead?* *φιλοσοφητέον ἑμολο-*

γῆσαμεν· ἢ γάρ *we agreed that one should study philosophy* (as I think, but perhaps incorrectly), *for is it really so?* So τί γάρ, Lat. *quidnam?*

c. In *wishes*, γάρ is similarly used with reference to a vague idea of unsatisfied desire, which is explained by the wish: κακῶς γὰρ ἐξόλοιο (there is something I desire) *for would that you might perish wretchedly*. For εἰ γάρ, Lat. *utinam*, see 721 a.

d. Similarly we may explain καὶ γάρ and (this is certain) *for*, = *for indeed* (but sometimes *for also*, *for even*); ἀλλὰ γάρ and ἀλλ' οὐ γάρ *but—for* (*for not*), where an idea must be supplied in contrast with what goes before: ἐγὼ ἐμάντοῦ δέομαι δέευνσι ταύτοις ἀκολουθεῖν· ἀλλ' οὐ γάρ δύναμαι *I demand it of myself to keep up with these in running; but* (I do not keep up, *for*) *I am not able*. But οὐ γάρ ἀλλά is differently used: μὴ σκώπτέ μ' ὦδελφ'· οὐ γάρ ἀλλ' ἔχω κακῶς *do not mock me, brother; for* I (am not to be mocked, *but*) *am in wretched condition*.

871. X. FINAL CONJUNCTIONS.

These are named, and their uses described, in 739–43. They are ἵνα (cf. 879, 6), ὥς (cf. 875 e), ὅπως (cf. 876, 3), ὅφρα (cf. 877, 7), μή (cf. 743, 832 ff). For ἵνα τί (sc. γένηται), see 826 b.

872. XI. CONDITIONAL CONJUNCTIONS.

εἰ *if*; ἐάν (for εἰ ἄν, or by contraction) ἤν, ἄν (*ā*), *if*.

For their use in conditional sentences, see 744 ff: in indirect questions, 830: in expressions of wishing (with εἰ, εἴθε, εἰ γάρ), 721. Εἰ μή is sometimes used for *except*, as Lat. *nisi*: ἡμῖν οὐδέν ἐστιν ἀγαθὸν ἄλλο εἰ μὴ ὕψα καὶ ἀρετή *we have no other good save arms and courage*: so εἰ μὴ εἰ *except if*, Lat. *nisi si*. Εἴπερ (850, 3), Lat. *siquidem*, *if indeed*, as true as: νῆ Δι', εἴπερ γε Δαρείου ἐστὶ παῖς, οὐκ ἀμαχεῖ ταῦτ' ἐγὼ λήψομαι αἶψα, *by Zeus, as sure as he is a son of Darius, I shall not get these things without fighting*.

873. ἄν (*ā*, postpositive) *perhaps*

marks the sentence as having only a contingent or conditional truth: it can seldom be rendered by an English word. It is used with the (potential) optative (722, 748); with the (hypothetical) indicative (746 b); with the indicative, implying repetition (704); with the future indicative (710 b); with the subjunctive in relative sentences (757 ff); with the infinitive (783), and participle (803).

a. Not unfrequently, ἄν is found *more than once* in the same sentence: οὐκ ἄν ὀρθῶς ὁ τοῦτο ποιήσας περὶ οὐδενὸς ἄν λογίσαιτο *the man who did this would not reason rightly on any subject*.

b. Ep. *κέ*, *κέν*, Dor. *κά* (postpositive and enclitic), almost exactly equivalent to ἄν (*ā*), which is also freely used by IIm. Sometimes both ἄν and *κέ* are found in the same sentence, cf. 873 a.

874. XII. CONCESSIVE CONJUNCTIONS. These mark a condition as something which may be conceded without destroying the conclusion. They are

1. εἰ καὶ (ἐάν καὶ) *if even, although*:

poet. πόλιν (726), εἰ καὶ μὴ βλέπεις, φρονεῖς δ' (862 b) ὅμως ὅλα νόσω ξύνεστι *as for the city, (if even) though thou art blind, thou yet perceivest with what a misery it is afflicted*.

2. καὶ εἰ (καὶ εἰάν, κἄν) *even if*, Lat. *etiamsi*:

ἡγήετο ἀνδρὸς εἶναι ἀγαθοῦ ὠφελεῖν τοὺς φίλους, καὶ εἰ μηδεὶς μέλλοι εἴσεσθαι *he thought it was the part of a good man to assist his friends, even if no one were about to know of it.*

a. Both εἰ καὶ and καὶ εἰ represent the condition as unfavorable to the conclusion, yet not incompatible with it. But the former gives special prominence to the condition, as being unfavorable; the latter, to the conclusion, as holding good notwithstanding. Often, however, the difference between the two forms is very slight.

3. καίπερ (Hm. καί . . . περ) with the participle, see 795 f.

b. After concessive conjunctions, the conclusion is often introduced by ὅμως *notwithstanding*, see 853 b.

875. XIII. COMPARATIVE CONJUNCTIONS. These are properly *relative adverbs of manner*.

1. ὥς *as, that*, Lat. *ut*,

properly *in which manner*, a proclitic (103 c), and thus distinguished from the demonstrative ὥς *thus, so* (250). Yet in poetry, the relative is sometimes oxytone, being placed *after* the word to which it belongs (104 a). It has a great variety of uses, viz.

a. COMPARATIVE USE: ὥς βούλει *as thou wilt*. So with the force of Lat. *tantum*: μακρὰν ὥς γέροντι *a long distance for me as an old man*.—It corresponds to Lat. *quam* in EXCLAMATIONS (815 a), prop. *O the manner in which!* Hm. ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεὶ *how does one evil always follow for me after another!*—For ὥς with superlatives: ὥς τάχιστα Lat. *quam celerrime*, see 664.—With words of *number and measure*, it has the meaning *about, not far from*: ὥς δέκα *about ten*, ὥς ἐπὶ τὸ πολὺ (*pretty much over the greater part for the most part*).—In expressions of action, it often denotes that which is apparent, supposed, or professed: ἀπῆει ὥς πρὸς τοὺς πολεμίους *he went away in the direction toward the enemy* (as if he were going against the enemy), φυλάττεσθε ὥς πολεμίους ἡμᾶς *you are guarding against us as* (supposing us to be) *enemies*. Hence its use as an adjunct of the participle, see 795 c. For its use with the infinitive, see 772.

b. TEMPORAL USE, *as, as soon as, when*: ὥς εἶδ', ὥς (demonstrative) μὲν μᾶλλον ἔδω χόλος *when he saw them, then did anger the more take possession of him* (lit. *as . . . so*), ὥς τάχιστα ἔως ὑπέφαιεν, ἐδύνοντο *as soon as dawn appeared, they were taking the auspices* (Lat. *ut primum*).

c. CAUSAL USE, *as, inasmuch as, seeing that*: δεῖ χρῆσθαι τοῖς ἀγαθοῖς, ὥς οὐδὲν ὕφελος τῆς κτήσεως γίγνεται *one must make use of his goods, since no advantage comes from the acquiring* (of them).

d. DECLARATIVE USE, *that*: ἦκεν ἀγγέλλων τις ὥς Ἐλάτεια κατείληπται *there came one with the tidings that Elatea is taken*, cf. 733.

e. FINAL USE, *that, in order that*: ὥς μὴ πάντες ὕλωνται *that all may not perish*, cf. 739.

f. CONSECUTIVE USE, like ὥστε *so that*, mostly with the infin. (770): οὕτω μοι ἐβοήθησας ὥς νῦν σέσωσμαι *you so aided me that I am now saved*, ἱκανὰ προσήγον ὥς δειπνήσαι τὴν στρατίαν *they brought enough, so that the army could dine*.

g. For ὥς in expressions of WISHING (Lat. *utinam*), see 721 a.

876. 2. ὥσπερ (ὥς + πέρ) *even as, just as*,

a strengthened ὥς, but found only in the comparative use.

3. ὥπως *as, that, in order that,*

is the indefinite relative corresponding to ὥς (as ὁποῖος to οἷος, etc.). Its principal use is that of a *final* conjunction, see 739. Like other indefinite relatives, it is used in dependent questions (825 a) *how, in what manner*.

4. ὥστε (856 a) used in two ways:

a. COMPARATIVE use, *as*: this is Ion. and poetic, and is especially frequent in Homer.

b. CONSECUTIVE use, *so that*: in this it denotes *result*, and may be connected either with the infinitive or with a dependent finite verb (770-71).

5. ἄτε (in Hm. only as pronoun) *as,*

chiefly used with participles, see 795 d: so also οἶα.

6. ὅ, ὅπῃ, *as, see* 879, 4.7. Hm. ἥντε *as, like as*. In Il. γ, 10, τ, 386, it is a dissyllable (37).

877. XIV. TEMPORAL CONJUNCTIONS. These are mostly relative adverbs of time.

1. ὅτε, ὁπότε, *when*; and (with ἄν) ὅταν, ὁπότεν. Ὅτε is also used in a causal sense: *whereas, since*.

2. εὐτε (poetic and Ionic) = ὅτε, both temporal and causal.

3. ἥνικα, ὁπηνίκα, *at which time, when*, more precise than ὅτε. In Hm., ἥνικα is scarcely found: on the other hand,

4. ἥμος *when* (= ἥνικα) is little used except in Hm.: it is found only with the indicative.

5. ἐπεὶ *after, since, when*; and (with ἄν) ἐπὴν or ἐπάν (Hm. ἐπήν, ἐπεὶ κε, Hld. ἐπεάν). Ἐπεὶ is very often used as a causal conjunction, *since, seeing that*.

6. ἐπειδὴ *since now, when now*, from ἐπεὶ strengthened by δὴ (851): it denotes thus a more immediate and particular relation of time or cause. With ἄν, it forms ἐπειδάν, which is much more used than ἐπήν, ἐπάν.

7. ἕστε (not in Hm.), ἕως, and poet. ὅφρα, Hm. εἰσόκε (or εἰς ὃ κε, εἰς ὅτε κε), *until, as long as*:

αἰκίζονται τοὺς ἀνθρώπους ἕστε ἂν ἄρχωσιν αὐτῶν *they abuse men as long as they are masters of them, περιεμένοντες ἕως ἀνοιχθεῖν τὸ δεσμωτήριον we were waiting until the prison should be opened*. Ὅφρα is very often used as a *final* conjunction (739): Hm. ὅφρα μὴ οἷος Ἀργείων ἀγέραςτος ἔω *that I may not be, alone among the Greeks, without a prize*.

8. μέχρι, ἄχρι (cf. 626, 7) *until*.878. 9. πρὶν *before (that), ere*.

In this use, it stands for πρὶν ἢ (*sooner than*, Lat. priusquam): it may be connected either with the infinitive (769) or with a finite verb (771). In its proper use (= prius, sooner, earlier), it has no relative force and is not a conjunction: this in Attic Greek is found only after the article (ἐν τοῖς πρὶν λόγοις *in the foregoing statements, τὸ πρὶν before, formerly*), but is very frequent in Hm.: οὐ γὰρ ἐγὼ λύσω· πρὶν μιν γὰρ γῆρας ἔπεισιν *for I will not release (her); old age even shall come upon her before*. He often uses it in correspondence with a conjunction πρὶν (769): οὐδέ τις ἔτλη πρὶν πιέειν πρὶν λείψαι *nor durst any one (sooner) drink before he made libation*.

879. XV. LOCAL CONJUNCTIONS. These are relative adverbs of place. They are also occasionally used to denote position in time; and very often to denote *situation*, i. e. *states, conditions, or circumstances*.

1. οὐ, ὅπου, *where* (Epic and Lyric ὅσι, ὁπόσι).
2. ὅθεν, ὁπόθεν, *whence*.
3. οἷ, ὅποι, *whither*.
4. ἣ, ὅπη (Hm. also ἧχι), *which way, in which part, where*: also, in comparative sense, *as*.
5. ἐνθα *at which place, where*, ἐνθεν *whence*, more precise than οὐ, ὅθεν. They are often used as demonstratives, *there, thence*.
6. ὅτα *where*; but much oftener used as a *final* conjunction (cf. 739), *that, in order that*.

REM. a. Adverbs which express the place *where*, are often connected with verbs of motion: they denote then the place of rest in which the motion ends: ἐκ τῆς πόλεως οὐ κατέφυγε *from the city where (whither) he fled for refuge*. Conversely, οἷ and ὅποι are sometimes connected with verbs of rest, the adverb referring to a previous motion: poet. ἔχεις διδάξαι δὴ μ' ὅποι καθέσταμεν *are you able to inform me whither we (have come and) are set down?* Cf. 618 a.

FIGURES OF SYNTAX.

880. ELLIPSIS (*defect*) is the omission of words which are requisite to a full logical expression of the thought.

For numerous cases of elliptical construction, see 504-10, 752-4, 818-20; but many of those constructions fall under the special head of brachylogy.

881. BRACHYLOGY (*brief expression*) is a species of ellipsis, by which a word appears but once, when in the complete expression it would be repeated, and, usually, with some change of form or construction:

ἀγαθοὶ ἢ μὴ (sc. ἀγαθοὶ) ἄνδρες *good men or not (good men)*, ἐπράξαμεν ἡμεῖς (sc. πρὸς ἐκείνους), καὶ ἐκείνοι πρὸς ἡμᾶς εἰρήνην *we made peace with them, and they with us*.—Very often the complete expression, instead of repeating the same word, would use another word of kindred meaning: ὥς βαθὺν ἐκοιμήθης (sc. ὕπνον) *how deep (a sleep) you slept* (509 a), οἱ Ἀθηναῖοι μετέγνωσαν Κορινθίοις ξυμμαχίαν μὴ ποιήσασθαι (for μετέγνωσαν καὶ ἔγνωσαν) *the Athenians changed their resolution (and resolved) not to form an alliance with the Corinthians*, ἀμελήσας ὧν οἱ πολλοὶ (sc. ἐπιμελοῦνται) *neglecting things which the most care for*. Thus ἕκαστος or τις must sometimes be supplied from a preceding οὗδεις: οὗδεις ἐκὼν δίκαιος, ἀλλὰ ψέγει τὸ ἀδικεῖν ἀδυνατῶν αὐτὸ δρᾶν *no one is just by his own will, but (each one) blames injustice, because he is unable to practise it*.

882. ZEUGMA (*junction*) is a variety of brachylogy, by which two connected subjects or objects are made to depend on the same verb, when this is appropriate to but one of them: the other subject or object depends properly on a more general idea, which may be drawn from the inappropriate verb:

Hm. ἦχι ἐκάστω ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο *where for each one (stood, ἑστᾶσαν) his foot-lifting horses and his curiously-wrought arms were lying, Id. ἐσθῆτα φορέουσι τῇ Σκυδικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην they wear a dress similar to the Scythian, but (have, ἔχουσι) a peculiar language. The figure is chiefly poetic.*

883. APOSIOPESIS (*becoming silent*) occurs when from strong or sudden feeling a sentence is abruptly broken off and left incomplete: Hm. εἴποτε δ' αὐτὲ χρειῶ ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμῦναι—but *if ever again there comes a need of me to ward off shameful ruin*—. It is a figure of rhetoric rather than of syntax.

884. PLEONASM (*excess*) is the admission of words which are not required for the complete logical expression of the thought. For a pleonastic use of αὐτός and οὗτος, see 680. This also is in most cases a figure of rhetoric rather than of syntax.

885. HYPERBATON (*transposition*) is an extraordinary departure from the usual and natural order of words in a sentence. Thus words closely connected in construction are separated by other words which do not usually and naturally come between them:

ὦ πρὸς σε γονάτων (for πρὸς γονάτων σε sc. ἱκετεύω) *by thy knees (I entreat) thee, ἐξ οἷμαι τῆς ἀκροτάτης ἐλευθερίας δουλεία πλείστη as a consequence, I suppose, of extreme freedom, comes utter servitude. It often gives emphasis to some particular word or words: πολλῶν, ὦ ἄνδρες Ἀθηναῖοι, λόγων γιγνομένων thought many, O Athenians, are the speeches made;—especially by bringing similar or contrasted words into immediate juxtaposition: ἐγὼ ξυνὴν ἡλικιώταις ἡδόμενος ἡδομένοις ἐμοί I associated with persons of my own age, taking pleasure in them, and they in me, Hm. παρ' οὐκ ἐδέλων ἐδελοῦσθαι unwilling with her wishing it.*

886. ANACOLUTHON (*inconsistency*). This occurs, when in the course of a sentence, whether simple or compound, the speaker, purposely or inadvertently, varies the scheme of its construction:

καὶ διαλεγόμενος αὐτῷ, ἔδοξέ μοι οὗτος ὁ ἄνθρωπος εἶναι σοφός and conversing with him, this man appeared to me to be wise (for “I thought the man to be wise,” ἐνόμιζον τὸν ἄνδρα, etc.), μετὰ ταῦτα ἡ ξύνοδος ἦν, Ἀργεῖοι μὲν ὀργῇ χωροῦντες after this the engagement commenced, the Argives advancing eagerly (Ἀργεῖοι instead of Ἀργείων, as if the sentence began with ξυνῆλθον they engaged), τοὺς Ἕλληνας ἐν τῇ Ἀσίᾳ οἰκοῦντας οὐδὲν πω σαφὲς λέγεται εἰ ἔπονται but the Greeks that live in Asia, nothing certain is as yet reported, whether they are following (εἰ ἔπονται instead of ἔπασθαι, the expression changing to an indirect question), Hm. μητέρα δ' εἰ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι, ἀψ ἴτω ἐς μέγαρον πατρός but thy mother, if her mind is bent on being married, let her go back to her father's house (ἀψ ἴτω instead of ἀποπέμψον send back), ὥσπερ οἱ ἀθληταί, ὅταν τῶν ἀνταγωνιστῶν γένωνται ἡττους, τοῦτ' αὐτοὺς ἀνιά as the athletes, when they prove inferior to their antagonists, this troubles them (as if οἱ ἀθληταί belonged to the relative sentence, prop. τοῦτ' ἀνιώνται are troubled by this).—Sometimes the anacoluthon is caused by an endeavor to keep up a similarity of form between two corresponding sentences: τοιαῦτα γὰρ ὁ ἔρως ἐπιδείκνυται • δυστυχοῦντας μὲν ἀπὸ λύπης τοῖς ἄλλοις παρέχει ἀνιᾶρὰ ποιεῖ νομίζειν • εὐτυχοῦντας δὲ καὶ τὰ μὴ ἡδονῆς ἄξια παρ' ἐκείνων ἐπαίνουν ἀναγκάζει τυγχάνειν for such effects does love exhibit: unfortunate persons he causes to regard as troublesome, things which give no pain to others; but fortunate persons, he makes it necessary that even things unworthy of pleasure should obtain praise from them (εὐτυχοῦντας παρ' ἐκείνων instead of παρ' εὐτυχοῦντων).

APPENDIX.

VERSIFICATION.

887. METRE AND RHYTHM. To all forms of Greek verse belong metre (*μέτρον measure*) and rhythm (*ῥυθμός movement*). They all have a definite measure of long and short syllables, and a regular movement of times and accents.

888. FEET. Verses are composed of metrical elements called *feet*. The most important are the following:

<i>Feet of three (short) times.</i>			<i>Feet of four times.</i>		
Trochee	— ∪	λείπε	Dactyl	— ∪ ∪	λείπομεν
Iambus	∪ —	λιπείν	Anapaest	∪ ∪ —	λιπέτω
Tribrach	∪ ∪ ∪	έλιπον	Spondee	— —	λείπων
<i>Feet of five times.</i>			<i>Feet of six times.</i>		
Cretic	— ∪ —	λείπέτω	Ionic a majore	— ∪ ∪ ∪	λείπομεθα
First Paeon	— ∪ ∪ ∪	λείπομεθα	Ionic a minore	∪ ∪ — —	έλιπέσθην
Fourth Paeon	∪ ∪ ∪ —	έλιόμην	Choriambus	— ∪ ∪ —	λείπομένους
Much less important are the following:					
Pyrrhic	∪ ∪	λίπε	Ditrochee	— ∪ — ∪	λείπέωσαν
Amphibrach	∪ — ∪	έλιπον	Diambus	∪ — ∪ —	έλειπόμην
Proceleumatic	∪ ∪ ∪ ∪	έλιπετο	Antispast	— ∪ — ∪	έλείποντο
Bacchius	∪ — —	λιπόντων	First Epitrite	∪ — — —	έλειπέσθην
Antibacchius	— — ∪	λείποισθε	Second Epit.	— ∪ — —	έξελείφθην
Second Paeon	∪ — ∪ ∪	έλείπετο	Third Epit.	— — ∪ —	λειφθήσεται
Third Paeon	∪ ∪ — ∪	έλινοντο	Fourth Epit.	— — — ∪	λειφθήσονται
Molossus	— — —	λειπόντων	Dispondee	— — — —	λειφθήσονται

889. GROUPS. A single foot, taken by itself, is called a *monopody*; two feet, taken together, a *dipody*; three feet, a *tripody*; four, five, six, etc., a *tetrapody*, *pentapody*, *hexapody*, etc.—One foot with half of another is sometimes called *triemimeris* (three half-feet): so *penthemimeris* = two feet and a half; *hepthemimeris* = three and a half, etc.

890. VERSES. Verses are named *trochaic*, *iambic*, *dactylic*, etc., according to the principal (or *fundamental*) foot used in them. They are further distinguished as *monometer*, *dimeter*, *trimeter*, etc., according to the number of their feet.

In *trochaic*, *iambic*, and *anapaestic* verses, each “-meter” consists of two feet: thus, an *anapaestic dimeter* consists of four feet; an *iambic trimeter*, of six; a *trochaic tetrameter*, of eight, etc. In other kinds of verse, each foot is reckoned as a “-meter”: thus, a *dactylic hexameter* consists of six feet; a *cretic pentameter*, of five; an *ionic tetrameter*, of four, etc.

891. CATALECTIC AND ACATALECTIC. In many forms of verse, the closing foot is *incomplete*. Such verses are designated as *catalectic* (stopping short). On the other hand, verses which close with a *complete* foot are called *acatalectic*.

a. A verse is said to be catalectic *in syllābam, in disyllabum, in trisyllabum*, according to the number of syllables (one, two, three) actually used in the incomplete foot.

b. The name *hypercatalectic* is sometimes applied to a verse which extends one syllable beyond a given measure: thus a choriambic tetrameter hypercatalectic is a verse which would become a choriambic tetrameter by omitting its last syllable.

892. RESOLUTION AND CONTRACTION. Many kinds of verse allow the use of two short syllables in place of a long one, which is then said to be *resolved*; or, vice versa, the use of a long syllable in place of two short ones, which are then said to be *contracted*.

Thus, in the trochaic dimeter Ἀραβίας τ' ἄρειον ἄνδρος (υ υ υ — υ υ υ —), a tribrach stands by resolution in place of the first trochee. And in the dactylic hexameter ἄντρα σέθεν, τοῦ νῶϊ, θεοῦ ῥς, τερπόμεθ' αὐδῇ (— υ υ — — υ υ — — υ υ — —), a spondee stands by contraction in place of the second, fourth, and sixth dactyls.

893. CAESURA. When a pause in the sense, however slight, occurs within the verse, it produces a *caesura* (i. e. a cutting, or dividing of the verse). This division very often takes place in the middle of a foot, and in that case it may be designated as a *foot-caesura*.

Thus, in the dactylic hexameter ἄντρα σέθεν, τοῦ νῶϊ, θεοῦ ῥς, τερπόμεθ' αὐδῇ (— υ υ — | — υ υ | υ — | — υ υ —, *before thee, by whose voice, as if it were a god's, we two are delighted*), caesuras occur after σέθεν, νῶϊ, and ῥς; and the first two of these are, at the same time, foot-caesuras.

894. ACCENT, ARSIS AND THESIS. In pronouncing verse, one syllable of each foot was distinguished from the rest by a greater stress of voice. This greater stress is called the *rhythmic accent*. It is wholly independent of the written accent, which was disregarded in versification.

That part of each foot which has the rhythmic accent is called the *arsis* (raising); while the unaccented part of the foot is called the *thesis* (setting, lowering).

Thus, in the dactylic hexameter ἄντρα σέθεν, τοῦ νῶϊ, θεοῦ ῥς, τερπόμεθ' αὐδῇ (— υ υ — — υ υ — — υ υ — —), the syllables which have the rhythmic accent are ἄν-, -θεν, νῶ-, -οῦ, τερ-, αὐ- (only half of which have the written accent). Each of these six is the arsis of its own foot; while the remaining syllable or syllables of each foot compose the thesis.

REM. a. When a long arsis is resolved into two short syllables (892), the first of them receives the rhythmic accent. Thus in the iambic dimeter δούαισι οὐδὲν ἐπιχλαῖς (υ — υ — υ — υ — υ —), the tribrach which stands in place of the third iambus is accented on its second syllable.

895. SYNCOPE. Of many rhythms modified forms are produced by the omission of one or more theses. This omission is called *syncope*. The time of the omitted thesis was made up either by a pause, where the sense admits of one, or by a prolongation of the preceding long arsis.

Thus the verse *βαρεῖται καταλλαγαί* (υ̇ ̣ υ̇ ̣ υ̇ ̣ υ̇ ̣) is an iambic dimeter modified by syncope of the second thesis: the place of the omitted thesis we mark by a letter "ο."

896. ANACRUSIS. An unaccented syllable (short or long) prefixed to rhythms beginning with an accent, is called an *anacrusis* (upward beat). Sometimes we find a *double* anacrusis, of two short syllables.

Thus, the verses b, c, d, show the same rhythm as a, but with anacruses prefixed:

a. χερσὶν ὁμοσπόροισιν.	υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
b. προκηδομένα βαρεῖαν.	υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
c. μὴ παρβαλέα δάνοιμι.	υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
d. τὸ δὲ συγγενὲς ἐμβέβακεν.	υ̇ υ̇ υ̇ υ̇ υ̇ υ̇

REM. c. The names *iambic* (903 ff) and *anapaestic* (912 ff), applied to large classes of rhythms, though convenient from their brevity, are not indispensable: the iambic rhythms might with propriety be designated as *anacrusic-trochaic*, the anapaestic as *anacrusic-dactylic*, i. e. trochaic and dactylic with preceding anacrusis.

For BASIS, see 916.

897. FINAL SYLLABLE. The final syllable of every verse is unrestricted as to quantity (*syllaba anceps*). A long syllable may be used in that place instead of a short, and a short syllable instead of a long.

Thus *ἐπισκοποῦντ' ἀγυίας* (υ̇ ̣ υ̇ ̣ υ̇ ̣ υ̇ ̣) is an iambic dimeter catalectic (for υ̇ ̣ υ̇ ̣ υ̇ ̣ υ̇ ̣); and *τεκνοῦντα καὶ τεκνούμενον* (υ̇ ̣ υ̇ ̣ υ̇ ̣ υ̇ ̣ υ̇ ̣) is an iambic dimeter acatalectic (for υ̇ ̣ υ̇ ̣ υ̇ ̣ υ̇ ̣ υ̇ ̣).—In marking quantities throughout the following sections, the final syllable of each verse will be marked long or short, as the order of the rhythm may require, without reference to its quantity in the annexed specimen.

REM. a. The reason of the freedom here described lies in the fact that the time even of a short syllable, when combined with the PAUSE which occurs at the end of a verse, becomes equivalent to a long syllable. For a like reason, HIATUS (67) is not avoided at the end of a verse, since the two vowel-sounds (at the close of one verse and the beginning of the next) are not pronounced in immediate succession, but are separated by the final pause.

b. Yet we sometimes find a SYSTEM of lines, having the same or similar rhythm throughout, in which the liberties above described (*syllaba anceps* and *hiatus*) are allowed *only in the closing line*. A system of this kind might be regarded with propriety as a single long verse, the lines which compose it being metrical series rather than verses. Hence the lines of such a system are sometimes found ending in the middle of a word, which can never be true of a verse, strictly so called.

898. A metrical composition may consist

a. of SINGLE LINES (*στίχοι*), in which one kind of verse (dactylic hexameter, iambic trimeter, etc.) is repeated indefinitely: the verse is then said to be *used by the line*.

b. of DISTICHS,—couplets of two lines, in which two kinds of verse, differing more or less from each other, are repeated in the same order to an indefinite extent; see 911.

c. of SYSTEMS,—answering to the description just given in 897 b.

d. of STROPHES,—combinations of several lines, with more or less variety of verse.

REM. e. Strophes of a simple kind may be repeated (like single lines or distichs) to an indefinite extent. But the longer and more complex strophes, which make up the lyric portions (*choruses*) of tragedy and comedy, are usually arranged in *pairs*. Each pair consists of a STROPHE and ANTISTROPHE, the latter of which is like the former, containing the same kinds of verse arranged in the same order. Such a pair is sometimes followed by a *single* strophe—called an EPODE (*after-song*)—differing from them in rhythms, and serving as a conclusion to them. In the lyric odes of Pindar, this is the general law; most of them consist of *trios*, in which a like pair, *strophe* and *antistrophe*, are followed by an unlike *epode*; but the successive trios of the same piece are all alike, showing the same kinds of verse in the same order of arrangement.

In these complex strophes, it is not to be expected, in general, that the student will be able to determine the rhythms for himself, without direction of the text-book or the teacher.

Trochaic Rhythms.

899. The fundamental foot is the *trochee*. A trochaic “meter” (890) consists of two feet, the last of which may also be a *spondee*. Hence the monometer, dimeter, trimeter, etc., may have either trochees or spondees for the even feet (2d, 4th, 6th, etc.), but only trochees for the odd feet (1st, 3d, 5th, etc.).

A *tribrach* may be used by resolution (892), in place of a trochee; and an *anapaest*, in place of a spondee. A *dactyl* sometimes occurs instead of a trochee, but only in proper names.

The rhythmic *accent* is always on the first syllable of the foot, and the first foot of a “meter” is more strongly accented than the second.

900. The following are specimens of trochaic rhythms:

- a, b. monometer; b, catalectic (*cretic*):
 ὦν ποδοῦμεν (a). ┌ υ — υ
 ᾧ δικά (b). ┌ υ —
- c, d. tripod (*ithyphallic*); d, catal. (*penthemimeris*):
 ᾗχετ' ἐν δόμοισι (c). ┌ υ — υ — υ
 κείσεται τάλας (d). ┌ υ — υ —
- e, f. dimeter; f, catalectic:
 ἀλλ' ἀναμνησθέντες, ᾧνδρες (e). ┌ υ — — ┌ υ — υ
 μὴ ξυνωμότης τις ἦν (f). ┌ υ — υ ┌ υ —
- g. pentapody:
 Δίδς ὑπαγκάλισμα σεμνὸν Ἥρα. ┌ υ — υ — υ — υ —
- h, i. trimeter; i, catalectic:
 Δωρίῳ φωνὰν ἐναρμόξει πεδίλῳ (h). ┌ υ — — ┌ υ — — ┌ υ — —
 ἄρπαγαὶ δὲ διαδρομῶν ὁμαίμονες (i). ┌ υ — υ ┌ υ — υ ┌ υ —
- j. dimeter and ithyphallic:
 ἀλλὰ μοι τόδ' ἐμμένοι καὶ μήποτ' ἐκτακέη. ┌ υ — υ ┌ υ — — ┌ υ — υ — υ
- k. tetrameter (= dimeter repeated):
 κλυδίτ' μιν, γέροντος εὐέδειρα χρυσόπτελε κούρη. ┌ υ — υ ┌ υ — υ ┌ υ — υ ┌ υ —
- l. tetrameter catalectic (= dimeter and dim. catal.):
 πολλὰ μὲν γὰρ ἐκ θαλάσσης, πολλὰ δ' ἐκ χέρσου κακά. ┌ υ — υ ┌ υ — — ┌ υ — — ┌ υ —

γίγνεται θνητοῖς, ὁ μᾶσσων βίωτος ἦν ταδῇ πρόσω.

— — — — —

m. tetram. catal. scazon (*Hipponactean*):

ἔαρι μὲν χρόμιος ἄριστος, ἀνδρίας δὲ χειμῶνι.

— — — — —

901. The following are specimens of SYNCOPATED FORMS: a is a syncopated dimeter; b, a dim. catal.; c, d, e, catalectic trimeters; f, g, h, catalectic tetrameters. Such forms as e appear to begin with a spondee, which, however, is really a syncopated dipody.

a. ἀμφὶ ναῶν κόρυμβα.

— — — — —

b. πᾶς γὰρ ἰππηλάτας.

— — — — —

c. μὴ τυχοῦσαι θεῶν Ὀλυμπίων.

— — — — —

d. νῦν παραιτουμένη μοι, πάτερ.

— — — — —

e. εὐσημόν τε φάσμα ναυβάταις.

— — — — —

f. Ζεὺς ἄναξ ἀποστεροίη γάμον δυσάνορα.

— — — — —

g. πτώκα, ματρῶν ἄγνισμα κύριοι φόνου.

— — — — —

h. πημονᾶς ἐλύσατ' εὖ χειρὶ παιωνίᾳ.

— — — — —

902. a. The CATALECTIC TETRAMETER is often used by the line (898 a), especially in comedy: it generally has a caesura after the fourth foot.—In the scazon (*hobbling*)—a satiric verse—it is modified by the use of a spondee for the last odd foot: this makes the verse unrhythmical (899), with humorous effect.

b. The DIMETER, COMPLETE and CATALECTIC, and the ITHYPHALLIC, are extensively used in lyric strophes (898 d).—Systems (897 b) are sometimes found, in which a succession of complete dimeters (with, here and there, a monometer) is closed by a dimeter catalectic.

Iambic Rhythms.

903. The fundamental foot is the *iambus*. An iambic “-meter” (890) consists of two feet, the first of which may also be a *spondee*. Hence the monometer, dimeter, trimeter, etc., may have either iambs or spondees for the odd feet (1st, 3d, 5th, etc.), but only iambs for the even feet (2d, 4th, 6th, etc.). In a tripod or pentapody, only the first foot can be a spondee.

A *tribrach* may be used by resolution (892) in place of an iambus; and a *dactyl*, in place of a spondee. An *anapaest* also may occur in place of an iambus: this is very common in humorous poetry; in other kinds the anapaest (unless occurring in a proper name) is restricted to the first foot.—In all catalectic verses, the last complete foot is an iambus.

The rhythmic *accent* is on the second syllable of each foot, but on the third syllable of an anapaest. The first foot of a “-meter” is more strongly accented than the second.

904. The following are specimens of iambic rhythms:

a. monometer:

ὦ Σώκρατες.

— — — — —

b, c. tripod; c, catalectic (*penthemimeris*):

Ἑλλανίδες κόραι (b).

— — — — —

κράταιον ἔγχος (c).

— — — — —

- d, e. dimeter; e, catalectic :
 ζηλῶ σε τῆς εὐβουλίας (d). - 1 0 - - 1 0 -
 ἄγωνας ἐντὸς οἴκων (e). 0 1 0 - 0 1 0
- f, g. pentapody; g, catalectic :
 νᾶες πανωλέθροισιν ἐκβολαῖς (f). - 1 0 - 0 - 0 - 0 -
 προβουλόπαις ἄφερτος ἄτας (g). 0 1 0 - 0 - 0 - 0
- h. trimeter catalectic :
 ἐπωφέλῃσα πόλεος ἐξελέσθαι. 0 1 0 - 0 0 0 - 0 1 0
- i. trimeter (acatalectic) :
 ὦ διὸς αἰδῆρ, καὶ ταχύπτεροι πνοαί. - 1 0 - - 1 0 - 0 1 0 -
 ἐπεὶ δὲ πλήρης ἐγένετ' Ἀργείων ὕχλος. 0 1 0 - - 0 0 0 - - 1 0 -
 ἐπὶ τῷδε δ' ἠγόρευε Διομήδης ἄναξ. 0 0 0 - 0 1 0 0 0 - 1 0 -
- j. trimeter scazon (*choliambus*, *Hipponactian*):
 δέ' ἡμέραι γυναικὸς εἰσιν ἡδισταί. 0 1 0 - 0 1 0 - 0 1 - -
- k. tetrameter catalectic (= dimeter and dim. catal.):
 ὦ πᾶσιν ἀνθρώποις φανέλς μέγιστον ὠφέλημα.
 - 1 0 - - 1 0 - 0 1 0 - 0 1 0
 καὶ πρότερον ἐπεβούλευσέ σοι τὸν καυλὸν οἷσθ' ἐκείνον.
 - 0 0 0 0 - 1 0 - - 1 0 - 0 1 0
- l. tetrameter (acatalectic, = dimeter repeated):
 δέξαι με κωμάζοντα, δέξαι, λίσσομαί σε, λίσσομαι.
 - 1 0 - - 1 0 - - 1 0 - 0 1 0 -

905. The following are specimens of SYNCOPATED FORMS: a, b, c, d, e, are dimeters, the first two being catalectic; f, g, h, i, pentapodies, the first two catalectic; j, k, l, m, n, trimeters, the first two catalectic; o, p, q, r, tetrameters, the first one catalectic.

- a. μόλοις ὦ πόσις μοι. 0 1 0 - 0 1 0
 b. διπλάζεται τιμά. 0 1 0 - 0 1 0
 c. βαρεῖται καταλλαγαί. 0 1 0 - 0 1 0 -
 d. κακοῦ δὲ χαλκοῦ τρόπον. 0 1 0 - 0 1 0 -
 e. μελαμπαγὴς πέλει. 0 1 0 - 0 1 0 -
 f. ἐν ἀγκῶσι τέκνα θῶμαι. 0 1 0 - 0 - 0 0 0 -
 g. λίταν δ' ἀκούει μὲν οὔτις. 0 1 0 - 0 - 0 0 0 -
 h. φοβοῦμαι δ' ἔπος τόδ' ἐκβαλεῖν. 0 1 0 - 0 - 0 0 0 -
 i. βέβακεν ῥίμφα διὰ πυλᾶν. 0 1 0 - 0 - 0 0 0 0 -
 j. δαφνηφόροις βουθύτοισι τιμαῖς. 0 1 0 - 0 0 0 - 0 0 0 -
 k. ὑπ' ἄρχῃς δ' οὔτινος δοάζων. 0 1 0 - 0 1 0 - 0 1 0 -
 l. βεβάσι γὰρ τοῖπερ ἀγρόται στρατοῦ. 0 1 0 - 0 1 0 - 0 1 0 -
 m. βίᾳ χαλινῶν δ' ἀναύδῳ μένει. 0 1 0 - 0 1 0 - 0 1 0 -
 n. ἐπαυχήσας δὲ τοῖσι σοῖς λόγοις. 0 1 0 - 0 1 0 - 0 0 0 -
 o. βαρεῖα δ' εἰ τέκνον δαίξω, δόμων ἄγαλμα. 0 1 0 - 0 1 0 - 0 1 0 - 0 1 0 -
 p. πόνοι δόμων νέοι παλαιοῖσι συμμιγείς κακοῖς. 0 1 0 - 0 1 0 - 0 1 0 - 0 1 0 -
 q. ὁμοῦ δὲ παιᾶνα παιᾶν ἀνάγετ', ὦ παρθένοι. 0 1 0 - 0 1 0 - 0 1 0 0 0 - 1 0 -
 r. ὕδαρ τε Διρκαῖον εὐτραφέστατον πωμάτων. 0 1 0 - 0 1 0 - 0 1 0 - 0 1 0 -

906. The IAMBIC TRIMETER is, next to the dactylic hexameter, the most widely used of all rhythms. It prevails especially in tragedy and comedy, the dramatic dialogue being mainly carried on in this measure. Of the six feet which compose it, the last is always an iambus. For the iambus in the odd feet (1st, 3d, 5th), a spondee is very often used, and sometimes a dactyl: but a dactyl in the fifth foot is almost unknown in tragedy. Each of the first five feet may also be a tribrach, and, in comedy, an anapaest. In tragedy, the anapaest is generally confined to the first foot: in a proper name, however, it

f. dimeter (acatalectic):

σκιρτᾷ δ' ἀνέμων πνεύματα πάντων.

— 1 0 0 1 — 1 0 — 1

ἔν ἀποχεύονται Κασταλίας.

— 1 0 — 1 — 1 0 0 1

g. tetrameter catalectic (= dimeter and dim. catal.):

πρόσχετε τὸν νοῦν τοῖς ἀθανάτοις ἡμῖν, τοῖς αἰὲν ἑοῦσι,

τοῖς αἰθεροῖσι, τοῖσιν ἀγῆρως, τοῖς ἄφδιτα μηδομένοισιν.

— 1 0 — 1 — 1 0 0 1 — 1 — 1 0 0 1 0

— 1 0 0 1 — 1 0 — 1 — 1 0 0 1 0 0 1 0

914. ANAPAESTIC SYSTEMS (897 b) are composed of any number of complete dimeters (and, here and there, a monometer), with a catalectic dimeter (paroemiac) always added as a close. They are widely used in tragedy and comedy, —more widely than any other rhythm, after the iambic trimeter. They are of two kinds, *stricter* and *freer* systems. The stricter systems differ from the freer in these respects:—a. They avoid a succession of four short syllables: hence a proceleusmatic almost never appears in them, or a dactyl followed by an anapaest.—b. In the dimeter, they have a regular caesura, generally at the end of the second foot, but sometimes in the middle of the third.—c. In the paroemiac, they allow a dactyl to stand only as the first foot, and almost always have an anapaest for the third.

d. The *freer systems* are not subject to these restrictions. They sometimes consist, for lines together, of spondees only, or dactyls only; and sometimes they have two or more paroemiacs in succession. They are much less used than the stricter systems, and are mainly confined to the expression of complaint or mourning.

915. The CATALECTIC TETRAMETER is much used by the line (898 a) in comedy. It consists of a dimeter and paroemiac. These two parts are almost always separated by a caesura; and each of them is subject, in general, to the rules just given for dimeters and paroemiacs in the stricter anapaestic systems (914).

• Logaoedic Rhythms.

916. Dactyls are often mixed with trochees so as to form—not a compound rhythm (dactylic and trochaic, 909 n, o, p)—but a simple rhythm, which is called logaoedic. The *dactyls* may stand before the *trochees*, or after them, or interposed between them; but trochees never stand between the dactyls. Each trochee may be resolved into a *tribrach*; but a dactyl (unless it closes the rhythm) is very seldom contracted to a *spondee*. A trochee (or tribrach) standing as the first foot, is called a *basis* (step), and is treated with great freedom: a *spondee* is very often used, instead of it, as basis: less often, an *iambus* or *anapaest* (and, in Aeolic poetry, even a *pyrrhic*). A logaoedic verse may have an *anacrusis* (long or short) prefixed to its first foot. Also a *double anacrusis* (two short syllables) may be used, in which case the verse is called *logaoedic anapaestic*. The rhythmic accent falls on the first syllable of each foot.

a. If two trochees precede the first dactyl, the *second* also is called a basis, but it is not treated with the same freedom as the first: only a spondee can be used here for the trochee (or tribrach).—b. A spondee may be used, instead of a trochee, as the second foot, even when the first foot is a dactyl.—c. Further, when a verse ends with an arsis, a spondee may be used, instead of a trochee, before that arsis.—Thus

- a. ὕσιος δ' εὐναῖος γαμέτας. ̣ ̣ — ̣ — ̣ ̣ ̣ ̣
 b. χαλκοκρότων ἵππων κτύπος. ̣ ̣ ̣ ̣ — ̣ ̣ ̣ ̣
 c. τὰς ἡλεκτροφαεῖς αὐγὰς. ̣ — ̣ ̣ ̣ ̣ ̣ — ̣ ̣

d. *Trochaic* rhythms used in near connection with logaoedic, may have bases and anacruses, such as those above described; as also a spondee, instead of a trochee, before a final arsis (e). Thus

- πρὸς ὕμᾱς ἐλευθέρως. ̣ — ̣ ̣ ̣ ̣ ̣ ̣
 ἃ τότε δοῶν νύμφαν. — ̣ ̣ ̣ ̣ — ̣ ̣

917. The following are specimens of logaoedic rhythms *with one dactyl*. The Pherecratean is called *first* or *second*, according as the dactyl is its first or second foot: the Glyconic is called *first*, *second*, or *third*, by a similar distinction.

- a, b. Adonic (dactyl and trochee); b, with anacrusis:
 οὐδὲν ἔτ' ἵκει (a). ̣ ̣ ̣ ̣ ̣
 τοιοῖσδε βέλεσσιν (b). — ̣ ̣ ̣ ̣ ̣
 c, d. Pherecratean (first, second); e, f, catalectic:
 ἑπταπύλοισι Θήβαις (c). ̣ ̣ ̣ ̣ ̣ ̣ ̣
 δέξεται τ' ἐπὶ μισθῷ (d). ̣ ̣ ̣ ̣ ̣ ̣ ̣
 ψεύδεσι ποικίλοις (e). ̣ ̣ ̣ ̣ ̣ ̣
 αὐτίκ' ἀγγελίαι (f). ̣ ̣ ̣ ̣ ̣ ̣
 g, h. Pherecratean with anacrusis (*logaoedic paroemiac*):
 ἐγὼ δὲ μόνα καθεύδω (g). ̣ ̣ ̣ ̣ ̣ ̣ ̣
 εὐδοξον ἄρματι νίκαν (h). — ̣ ̣ ̣ ̣ ̣ ̣ ̣
 i, j. Pherecratean catal. with anac. (*logaoedic prosodiac*):
 ἰὼ γενεαὶ βροτῶν (i). ̣ ̣ ̣ ̣ ̣ ̣ ̣
 πάντων ἰσηγορίαν (j). — ̣ ̣ ̣ ̣ ̣ ̣ ̣
 k, l, m. Glyconic (first, second, third):
 μὴ κατὰ τὸν νεανίαν (k). ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣
 ἔρως παρθένιος πόθω (l). ̣ — ̣ ̣ ̣ ̣ ̣ ̣ ̣
 ὁ μέγας ὕλβος ἃ τ' ἀρετὰ (m). ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣
 n, o, p. Glyconic with anacrusis, or added thesis, or both:
 εὐδοξον ᾧ νέοι καμάτων (n). — ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣
 τῶν ἐν Θερμοπύλαις θανόντων (o). ̣ — ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣
 πλήρης μὲν ἐφαίνεθ' ἃ σελάνα (p). — ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣
 q. Phalaecean (hendecasyllable):
 ἐν μύρτου κλαδί τὸ ξίφος φορήσω. ̣ — ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣
 r. Sapphic (hendecasyllable):
 ποικιλόδρον' ἀθάνατ' Ἀφροδίτα. ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣
 s. Alcaic (hendecasyllable), begins with anacrusis:
 οὐ χρὴ κακοῖσι θυμὸν ἐπιτρέπειν. — ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣

918. The following have *more than one dactyl*:

- a. παρθένος εὐδοκίμων γάμων. ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣
 b. ἰχθύες ὠμοφάγοι νέμοντο. ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣
 c. μέλει τέ σφισι Καλλιόπα. ̣ — ̣ ̣ ̣ ̣ ̣ ̣ ̣
 d. ἄνεμος κατ' ὕρος δρυσὶν ἐμπεσών. ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣
 e. οἶνος ᾧ φίλε παῖ λέγεται καὶ ἀλάθεια. ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣
 f. ἦρος ἀνθεμόεντος ἐπ' αἶον ἐρχομένοιο. ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣
 g. παρθένε τὰν κεφαλὰν τὰ δ' ἔνερθε νύμφα. ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣

The forms d, e, f, belong to the so-called *Aeolic dactyls*; in d, the basis is a pyrrhic, and ἐμπεσών stands for a dactyl by 897. The form g is called *1 raxillæan*.

919. The following have a *double anacrusis* (logaoedic anapaestic):

- | | |
|------------------------------------|-----------------|
| a. ἰκετεύσατε δ', ὦ κόραι. | υ υ υ υ υ υ υ υ |
| b. τὸ δὲ συγγενὲς ἐμβέβακεν. | υ υ υ υ υ υ υ υ |
| c. κατέλαμψας, ἔδειξας ἐμφανῇ. | υ υ υ υ υ υ υ υ |
| d. Ἐλέγαν ἐλύσατο Τρωΐας. | υ υ υ υ υ υ υ υ |
| e. ὅτε τὸν τύραννον κτανέτην. | υ υ υ υ υ υ υ υ |
| f. τίνι τῶν πάρος, ὦ μάκαιρα Θῆβα. | υ υ υ υ υ υ υ υ |

The form e loses the second thesis by syncope.—Trochaic forms with double anacrusis are also regarded as logaoedic anapaestic:

- | | |
|-------------------------------|-----------------|
| g. Νεμεῶ δὲ τρίς. | υ υ υ υ |
| h. πόλιν, ἀλλ' ἀνάσχον. | υ υ υ υ |
| i. Ζεφύρου γίγαντος αὔρα. | υ υ υ υ υ υ υ υ |
| j. Χαρίτων ἑκατὶ τόνδε κῶμον. | υ υ υ υ υ υ υ υ |

920. SYNCOPATED FORMS are very numerous. They often give rise to *choriambi* or *cretics*. The following are specimens:

- | | |
|------------------------------------|-----------------|
| a. ναυτιλίας ἐσχάτας. | υ υ υ υ υ υ υ υ |
| b. οὐ ψευδεῖ τέγξω λόγον. | υ υ υ υ υ υ υ υ |
| c. ἔψαυσας ἀλγεινοτάτας ἔμοι. | υ υ υ υ υ υ υ υ |
| d. δακρύνεσσαν τ' ἐφίλησεν αἰχμάν. | υ υ υ υ υ υ υ υ |

Some verses consist of *more than one series*: thus

- | | |
|--|-----------------|
| e. first Pherecratean catal., repeated: | |
| ἄνδρα τύραννον Ἰππαρχον ἐκαινέτην. | υ υ υ υ υ υ υ υ |
| f. Asclepiadæan (= Pherecr. catal., second + first): | |
| ἐπειδὴ μέγαν ἄδλον Βαβυλωνίοις. | υ υ υ υ υ υ υ υ |
| g. greater Asclepiadæan (has choriambus between two Pherecr.): | |
| μηδὲν ἄλλο φυτεύσας πρότερον δένδριον ἀμπέλω. | υ υ υ υ υ υ υ υ |
| h. Priapæan (= Glyconic and Pherecratean): | |
| εὐμενὴς δ' ὁ Δύκειος ἔστω πάσα νεολαΐα. | υ υ υ υ υ υ υ υ |
| i. Eupolidæan (= Glyconic and troch. dim. catal.): | |
| ὦ δεώμενοι κατερῶ πρὸς ὑμᾶς ἐλευθέρως. | υ υ υ υ υ υ υ υ |

921. PHERECRATEAN verses are sometimes combined in systems (897 b): but much more frequent are GLYCONIC SYSTEMS closing with a Pherecratean.

a. In antistrophic composition, when one form of the Pherecratean (first or second) is used in a particular line of the strophe, the other form is sometimes found in the corresponding line of the antistrophe. The second and third forms of the Glyconic may correspond to each other in the same way, and either of them may correspond to the logaoedic form in 918 a. Sometimes a first Glyconic corresponds to a choriambic dimeter (924 b, c) or to an iambic dimeter; and a first Pherecratean, to an iambic dim. catal. These irregularities are mostly rare: only the interchange of a second and third Glyconic is frequent. The rhythms in which they occur are termed *POLYSCHEMATIST* (*multiform*).

Cretic Rhythms.

922. The *cretic* often occurs, as the result of syncope (895), in trochaic, iambic, and logaoedic rhythms. Examples may be seen in 901, 905, 920. The name "cretic rhythms" is frequently applied to such verses; especially when the *cretic*—either in its proper form, or as resolved (892) into

a *pacon*, *first* or *fourth*—occurs repeatedly in the same verse. But there are also rhythms, more properly called by that name, in which the cretic (or, by resolution, the first or fourth paeon) stands as the fundamental foot. It is not always easy to distinguish between these two classes. The following will serve as specimens:

- a, b. dimeter catalectic; b, with anacrusis:
 κᾶτ' ἐλαγοθήρει (a). ┌○○○┐┐
 μικρόν γε κινούμεν (b). —┐—┐
- c, d. dimeter (acatalectic); d, with anacrusis:
 ἔνθεν ἔζων ἐγώ (c). ┐—┐—
 ὦ Ζεῦ, τί ποτε χρησόμεθα (d). —┐○○○┐○○○
- e. trimeter:
 ὥς ἐμὲ λαβοῦσα τὸν δημότην. ┐○○○┐—┐—
- f. tetrameter catalectic:
 οὐκέτι κατῆλθε πάλιν οἴκαδ' ὑπὸ μίσους. ┐○○○┐○○○┐○○○┐
- g. tetrameter (acatalectic):
 ὥς μεμίσηκά σε Κλέωνος ἔτι μᾶλλον, ὃν
 κατατεμῶ τοῖσιν ἵππεῦσι καττύματα. ┐—┐○○○┐○○○┐—
○○—┐—┐—┐—
- h. dimeter, preceded by trochaic dimeter:
 οὐδὲν ἐστὶ θνητὸν γυναικὸς ἀμαχώτερον. ┐—┐—┐—┐—┐○○○┐—
- i. pentameter:
 σοῦ γ' ἀκούσωμεν; ἀπολεῖ· κατὰ σε χάσομεν τοῖς λίθοις.
┐—┐○○○┐○○○┐—┐—

923. The rhythmic *accent* falls on the first long syllable of the cretic (894 a): at the same time there is a certain stress, though weaker, on the second long.

a. Occasionally a *spondaic basis* (that is, a *syncopated cretic*) is prefixed to a cretic rhythm. In some instances, a *trochaic dipody* answers to a cretic, in corresponding lines of strophe and antistrophe.

Choriambic Rhythms.

924. The *choriambus* occurs in Greek verse, not as the fundamental foot of a distinct rhythm, but only as the result of syncope (895) in dactylic, anapaestic, and logaoedic rhythms. For examples of choriambi thus produced, see 909 e, h, 919 e, 920. Yet the name “choriambic” is used as a convenient designation for verses which are made up either of *pure* choriambi, or of choriambi mixed with *iambic dipodies*. The following will serve as specimens:

- a, b, c. dimeter; b and c begin with iambic dipody:
 ὦ πατρίς, ὦ δῶμά τ' ἐμὸν (a). ┐—┐—┐—
 ἔρως ἀνέκατε μάχαν (b). ┐┐—┐—
 δεινότατ' ἀπειλοῦντας ἐπῶν (c). —┐—┐—
- d. trimeter:
 εἰ δὲ κυρεῖ τις πέλας οἰωνοπόλων. ┐—┐—┐—
- e. tetrameter:
 δεινὰ μὲν οἶν, δεινὰ παράσσει σοφὸς οἰωνοθέτας.
┐—┐—┐—┐—
- f. tetrameter hypercatalectic (891 b):
 ἄλλα δ' ἐπ' ἄλλοις ἐπενώμα στυφελίζων μέγας Ἄρης.
┐—┐—┐—┐—┐—

g. dimeter, and first Pherecratean:

ἀναπέτομαι δὴ πρὸς Ὀλυμπον πετῦγεσσι κούφαις.

υ υ υ υ — υ υ υ υ — υ υ υ υ — υ υ υ υ

Ionic Rhythms.

925. The fundamental foot is the *ionic a minore* (υ υ υ —). The rhythmic *accent* falls on the first long syllable. The two shorts may be contracted into a long; and of the longs, each one may be resolved into two shorts. The verse, when catalectic, ends in an *anapaest*.

a. ANACLASIS. Two trochees (— υ υ) may be substituted for the two longs of one foot with the two shorts of the next (υ — υ υ). This change is very frequent, especially in *Anacreontic* verses: its effect is to produce a breaking up (*anac̄l̄asis*) of the ionic rhythm, which passes into the trochaic.

926. Specimens of ionic rhythms:

a, b. dimeter catalectic; b, with anac̄l̄asis:

Σικελὸς κομψὸς ἀνὴρ (a).

υ υ υ — υ υ υ —

πόλεων τ' ἀναστάσεις (b).

υ υ υ — υ υ υ —

c, d. dimeter (acatalectic); d, with anac̄l̄asis:

τίεται δ' αἰολόμητις (c).

υ υ υ — υ υ υ —

πολιοὶ μὲν ἤμιν ἤδη (d).

υ υ υ υ — υ υ υ —

e. trimeter catalectic:

κατάρas Οἰδιπόδα βλαψίφρονος.

υ υ υ — υ υ υ — υ υ υ —

f, g, h. trimeter (acatalectic); g, h, with anac̄l̄asis:

στρατὸς εἰς ἀντίπορον γείτονα χώραν (f).

υ υ υ — υ υ υ — υ υ υ —

λύσις ἐκ πόνων γένοιτ', οὐδαμὰ τῶνδε (g).

υ υ υ υ — υ υ υ — υ υ υ —

ἀπολειφθεὶς ὑπὸ μητρὸς ἐπτοήθη (h).

υ υ υ υ υ — υ υ υ υ —

i, j. tetrameter catal. (*Galliambic*); j, with anac̄l̄asis:

θανάτω λυσιμελεῖ θηρσὶν ὀρείοισι βοράν (i).

υ υ υ — υ υ υ — υ υ υ — υ υ υ —

φύσις οὐκ ἔδωκε μόσχῳ λάλον Ἀπιδι στόμα (j)

υ υ υ υ — υ υ υ — υ υ υ υ — υ υ υ —

k, l. tetrameter (acatalectic); l, with anac̄l̄asis:

δίχα δ' ἄλλων μονόφρων εἰμὶ, τὸ γὰρ δυσσεβὲς ἔργον (k).

υ υ υ υ — υ υ υ υ — υ υ υ υ — υ υ υ υ —

πατέρων τε καὶ τεκόντων γόος ἔνδικος ματεύει (l).

υ υ υ υ υ — υ υ υ υ — υ υ υ υ — υ υ υ υ —

REM. m. An ionic verse may show the two forms (without anac̄l̄asis and with it) in corresponding lines of strophe and antistrophe. The rhythm is then termed *polyschematist* (cf. 921 a).

927. Sometimes the *last long* of the ionic is *omitted*, even in the middle of a verse: thus

a. πολύγομφον ὕδισμα.

υ υ υ υ — υ υ υ υ —

b. φρενὸς οὐποτ' ὀφλήσει κακίαν.

υ υ υ υ — υ υ υ υ — υ υ υ υ —

c. ὕδασι καλλίστοισι λιπαίνειν.

υ υ υ υ — υ υ υ υ — υ υ υ υ —

Sometimes the *first short* of the ionic is irregularly *lengthened*, but not at the beginning of a verse: thus

d. περιναίονται παλαιοί.

υ υ υ υ — υ υ υ υ —

Dochmiac and Bacchic Rhythms.

928. The *dochmius* consists of a *bacchius* with a following *iambus* (υ̇ — υ̇ — υ̇). The rhythmic *accent* falls on the first long of the *bacchius*: there is also a secondary accent on the long of the *iambus*. Each of the two shorts (in the *bacchius* and *iambus*) may be lengthened; and each of the three longs may be resolved into two shorts. These liberties give rise to a great variety of forms, most of which are shown in the following specimens:

a. ἰὼ πρόσπολοι.	υ̇ — υ̇ — υ̇
b. ἐν γὰρ τᾷδε φεῦ.	— υ̇ — υ̇
c. τί μ' οὐκ ἀνταίαν.	υ̇ — — υ̇
d. ἔχθεις Ἀτρεΐδας.	— υ̇ — — υ̇
e. στρατόπεδον λιπών.	υ̇ υ̇ υ̇ — υ̇
f. δουλοσύνας ὕπερ.	— υ̇ υ̇ — υ̇
g. μεσολαβεῖ κέντρῳ.	υ̇ υ̇ υ̇ — — υ̇
h. πλαζόμενον λεύσσω.	— υ̇ υ̇ — — υ̇
i. ἄτιτον ἔτι σε χρή.	υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
j. βρεῖ πολὺς ὅδε λεώς.	— υ̇ υ̇ υ̇ υ̇ υ̇
k. ἄλμυρὸν ἐπὶ πόντον.	— υ̇ υ̇ υ̇ — υ̇
l. ἀνέφελον ἐπέβαλες.	υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
m. οὔποτε καταλύσιμον.	— υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
n. ἀπάγεται ἐκτόπιον.	υ̇ υ̇ υ̇ — υ̇ υ̇
o. τὸν καταρατότατον.	— υ̇ υ̇ — υ̇ υ̇
p. σύ τ', ὦ Διογενές.	υ̇ υ̇ υ̇ υ̇ υ̇
q. εἴδ' αἰδέρος ἄνω.	— υ̇ υ̇ υ̇ υ̇ υ̇
r. τυράννου πάδεα.	υ̇ υ̇ — υ̇ υ̇

REM. s. The *dochmii* are used in passages which express great mental agitation. They are often combined in *dimeters*, or *longer systems* (897 b).

929. OTHER BACCHIC RHYTHMS are little used in Greek poetry, and only in connection with *dochmii*. Thus we find a *bacchic*

a. dimeter (<i>dochmiac hypercatalectic</i>):	υ̇ — υ̇ — υ̇ — υ̇ —
χορευθέντ' ἀναύλοισ.	
b. trimeter catalectic:	υ̇ — υ̇ — υ̇ — υ̇
παλαιῶν προγεννητόρων.	
c. tetrameter:	— υ̇ υ̇ — υ̇ — — υ̇ — — υ̇ —
εἴδε με κοιμῖσεις τὸν δυσδαίμον' Αἰδου.	

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 ἐκ 624. 47 a. 74 c. 80 c. 87 poss. 598; w. part. 713. 797; εἶστιν οἱ (οἵτινες, ὅτε, οὗ, etc.) 812; —το νῦν εἶναι, κατὰ τοῦτο εἶναι, 772; ἐκὼν εἶναι 775 a; —ὢν circumst. 788; case abs. 791 b. 792 a; om. 795 c; τῶ ὄντι 608. εἶμι 405, 1. 359 D. 364 D 400 D h; om. 508 b; as fut. 699 a.
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 εἰσπράττω w. two acc. 553.
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 εἴτα 70 c. 795 a.
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